

A HVNDRED

Sermons vpo the

Apocalips of Iesu Chryste, reueiled in
dede by Thangell of the Lorde: but seen oz
receyued and witten by thapostle and Cuage-
list. S. Iohn: Compiled by the famous and
godly learned man, Henry Bullinger, chief
Pastoz of the Congregation of
Zuryk.

¶ Newly set forth and allowed, ac-
cording to the order appoynted in
the Queenes maiesties, Intuntions.

¶ Thargument, wurtlines, commo-
ditie, and vse of this worke, thou shalt fynd
in the Preface: After which thou hast a most ex-
act Table to leade thee into all the princy-
pall matters conteyned therein.

Math. 17.

¶ This is my welbeloued son in whom
I take pleasure, heare hym.

Anno. 1561

TO THE RIGHT HO-
norable Syr Thomas Wentworth knight

Lorde VVentworth Lorde Lifetenaunt of the
Quenes Maiesties Countie of Suffolk .&c.

Hys singular good Lorde and Master.

John Daus his obedient Seruaunt wis.

sheth health and peace in the Lorde

with thincrase of honor and

dignitye.



If we waigh and consider as-
well this present peece of Scripture in-
titled the Reuelatiō, as also the whole
body of the same (Ryghte honorable
and my singular Lorde) we shall fynde
that the trewe Churchē of Chryst hath
ben euer from the first creation of the
world, is now, and still shall be to the
consumation therof, subiecte to greate
aduersities, persecutions, and troubles,
out of the which notwithstanding the
Lorde when he seeth it good deliuereth

and preserueth the same, and suffereth her not to perysh. Whereupon
the Romish haue a trew saying, that Peters ship may with billowes
and waues of tempestuous stormes be ouerwhelmed, but can neuer
be drowned, which saying is doubtlesse most true, although thei the
selues sayle not therein, but rather seke to dround the same by ouer-
fraighting her with the heauy burthen of mens traditions. For certē-
ly the Shippe of Peter whiche is the figure of Chrystes Churchē is in-
dede ofte tossed and tourmoyled with outrageous stormes and tem-
pestes, but can neuer be drenched or swallowed vp of the same. For
Christ bothe Master and owner therof, can and wyll, for his mercy &
truthes sake appeace all rages at his pleasure. Herin both the Papistes
and Gospellers do agree. But whether of them are the trewe Church-
thys matter is yet in controuersie & hangeth before the Iudg, whiche
this present worke shall discernē and put out of all doubte. And to en-
ter a little into the matter as it were with a certen preamble, the true
Churchē of Chryste is not called the stony temple wherin we assem-
ble to heare Gods worde, receyue the Sacramentes, and to praye in,
for suche are builded with handes, and with handes are destroyed a-
nether yet is it called the congregation of certen Bishops of al

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nations assembled in a generall Counsell, for they all though in the firste lawfull and godly counsell, were many good men and excellent members of Christes Church, yet were they not the whole church which could not erre, and the which had authoritie to make new Articles of the faith, but the Church is called the whole societie of people that acknowledge the Gospell of Christe and beleue in him. And this Church not to be of one time only but of all tymes & ages, as Adam with Eue hys wife, his son Abel & his familie was the church, Noah with his familie was the church. Melchizedec with his familie was the Church, Abraham also with his familie. Likewyse Isaac, Iacob, Dauid, the Prophetes and Apostles with theyr Auditours that beleued in the Gospell of Christ were the church, and where soeuer at this daye the Gospell of Christ is receyued and beleued there is also the church of Christ which by a figuratiue speache may be aptly called the Ship of Peter or Arcke of Noe. Now let vs consider the state of the church vnder Adam, wherof the chiefe member was righteous Abel, but him doth his brother Cain persecute for Religion and slayeth hym And this was the beginning of the tempest that arose against the Ship of Peter, the beginning I meane, of the persecution of the church which shal last to the worldes ende. Lykewyse dyd the church vnder Abraham suffer persecution by Ismaell, vnder Isaac by Esau, vnder Moses of Pharao, vnder Eli the high Priest the Arke of the Lorde was taken by the Philistines, and then it was thought that the church shulde haue quyte perished vnder Achab and wicked Iezabel, the Church was not onely afflicted and sore oppressed, but also in a manner extinguished where the Prophet Helias complayned that he was lefte alone. Vnder Ieremie, the Citie of Ierusalem was destroyed of the Babylonians, and the church was not lyke then to perish, but rather vtterly lost already, when Christ the head of the Church, was crucified, it was iudged that the church had then bene cleane destroyed. We had thought (say they) that he shoulde haue redeemed Israell, what tyme king Pharao with his host had inclosed the Israelites, that is to witte, the church betwene the mountaines and the Red Sea, it was lyke that the church shulde haue perished; but Moses prayed & the Lorde miraculously deliuered them; Againe, the church seemed to be in extreme daunger when Sennacherib spoyled the kyngdome of Iuda, and ment to destroy Ierusalem, but througe the prayer of Ezechias the Kyng, God sent his Angell and destroyed the host of the Assyrians. The church seemed to tende vnto ruine, when Herod had killed Iames with the swerd, and minded also Peter, but the congregation contynewyng in prayer, the Lorde sent his Angel to deliuer Peter. And to be short in these ten greuous persecutions which followed immediatly after the Apostles time the church many times seemed

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brought vnto vtter decay, but alwayes when God saw it good it was reuiued, and as it were refreshed agayne. What should I recite the persecutions of the church in the time of Athanasius wherein the Arrian Bishoppes so preuayled that the Emperour and his whole Armye so persecuted Athanasius, that the good Bishop was fayne to lye hyd in an holle, where he saw no sunne by the space of sixe yeares. And who wold then haue thought that euer the trewe church of Christ shulde haue flourished agayne? I nede not here to reherse the cruell persecutions of the church vnder the Romish antichrist which neuerthelesse haue ben and be yet styll most tyranicall and blouddye. For that the same shall in this present worke more clerely appere, then that I nede to make any discourse therof, only I wolde shewe, briefly as dothe my Author, at large, that Christes trewe church, is alwayes subiect to persecutions. To thintent therefore to passe ouer many thynges vntouched, and to come nerer our fathers memorye, in the tyme of the Emperoure Sigismunde, there was holden a counsell at Constaunce, wherein, the Bishops so conspired, to extinguish Christes veritie, that contrary to thauncient libertie of a free and general Counsel, and contrary to the Emperours sauconduit, they not only burned there Iohn Husse and Hierome of Prage, professours of Chrystes Gospell, but decreed also, that the bones of Iohn Wickleffe, sumtime Person of Lutterworth, here in Englande: shuld be raken vp and brent. whose bestiall crueltie, of raging against dead men, our popishe prelatie of late dayes, rightly Imitatynge, as the children of one fater, that was a murtherer fro the beginning, practysed lyke tyranny with the bones of Martin Bucer and Paulus Fagius at Cambridge. Such raging surges of late dayes did beate against the Ship of Peter. Blessed be the Lorde Iesus, that hath sent vs a goodly caulme, accordyng to the saying of the Prophet Dauid. The Iuste shall suffer muche tribulotion, but the Lorde delyuereth them out of all. And this is verely the argument & sum of this boke, that Chrystes church shall suffer greuous persecution, but shall neuer be left destitute. For where the dragon fighteth on the sand, the Lambe Chryst like a conquerour, standeth on Mount Sion, right hable to succour all his, to the great comfort and consolation of his chossen, whiche of necessitie, muste suffer with Chryst, yf with him, we will be glorified: And as Christ him selfe, when he was rayled vpon, gaue no euil words again. So is the true church of Christ knowen in this, that it suffereth persecution, and doeth not persecute agayne. Wherefore lyke as wise kinge Salomon iudged her, to be the true mother of the childe, which had suche compassion on it, that she had rather forgo the whole, then haue it diuided and dismembred, & the other to be the harlot, that had ouerlayne her childe whiche had also consented to the death of thother: Right so maye we discern e-

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vidently the whorish church of Antichrist by her bluddy persecutions from the true church and spouse of Christ, the one with sword and fyre seeketh alwayes to quenche the treuth, the other through the spirit of lenitie, to winne men to the same, the one by compulsion and violent oppression, the other by perswasion: and make intercession, the one by the sword, the other by the worde, the one goeth aboute to pervert and deprave, the other seeketh all meanes, to conuerter and saue. But lest I shulde exceede here the iuste measure of an Epistle, and through prolixitie, be to your honour tedious, which cā (as the proverbe sayeth) discern a Lion by his clāwes. I will breake of the thred of my discourse, notwithstanding, that the matter is so ample & large, that it wold require an other worke, wherin it is harder to fynde an ende, then it was a beginning, contented by these fewe examples of sondry tymes, to haue signified not to your Lordship, which knowe them much better then I: And haue red this present work in Latin as you do all others right diligently. But through your ientil patience, to the plaine English Reader, that the true church of Christ hath ben in all ages persecuted, and that this present worke, written vpon the Reuelation of S. Iohn, & into an hundred Sermons digested, declareth no lesse, and is as it were an Ecclesiastical History of the troubles and persecutions of the Church, especially from the Apostles tyme, vntill the last day, wherin Christ, the head of the same shall come a righteous Iudge, to condemn Antichrist, and all Antichristian hipocrites & bluddy persecutours: But to receyue his electe people and to crowne them with glory: And shall deliuer vp his kingdome, to his Father, & God shall be all in all. Which worke vnderstanding right well, that it shuld to your honour be acceptable. I dedicate and consecrate to your name, as you best haue deserued. Which in this and other like enterprises, haue ben to me, a golden spur, that by you all others may receyue commoditie therof, to the glory of God and saluation

of theyr owne soules. The Lorde Iesus with his principall spirit, strengthen and confirme youre good

Lordeshyp in all youre Godly desires.

From Ipsewich the kalendes of

March. Anno. Do 1561.

A Sixain touching the contentes of thys booke.

Who list to moue his lippes,
and hereon loke and rede:
In thys Apocalypyes,
these thynges shall fynde in dede.

What Antichrist first is,
who, and where he doth dwell:
And that his comming is:
from the depe pitte of hell.

Then what is tholde Serpent,
the Dragon and the rest:
And also what is ment,
by the Image of the beest.

That Roome is Babylon,
the beastes with her heades all:
The whoze sitting theron,
is Dope that downe shall fall.

The thre soule spretes like frogs,
are Legates of the syble:
And shal haue parte with dogges,
though now Drelates of pryde.

The Locustes to declare,
as flies in Summer ryse:
The Popish clergie are,
a people full of stryfe.

Theyr songe is nothing els,
but alwayes coare, coare:
Holy church holi masse, holi bells,
holy bread, holy oyle, holy waere.

By the marke of the Beest,
they may both by and sell:
And as they saye at least,
redeme soules out of hell.

Theyr wayes yet shall decaye,
and perishe in an houre:
All shall be take away,
their oyle, wyne and syne floure.

And Rome shall downe be cast,
and drowned in the depe:
The marchaunts then at last,
all wyne and wepe.

The Dragon and the beest,
Sathan that Serpent olde:
Antichrist and the rest,
in paynes shal aye ben holde.

All ye that Godly be,
from Rome quickly depart:
Or els with her you see,
of plagis ye must haue parte.

Thys booke shall eke declare,
of Sunne, Moone and of starres:
Candelstickes, what they are,
of battell and of warres.

Whiche Antichrist shall mene,
against Chrystes church to fight:
And those that will beleue,
in Chyist, to death will dight.

But Chyist on Sion Mounte,
the Lamb shall aye preynde:
Of his maketh accompte,
and will them neuer faynde.

The sealed are the elect,
whom God hath chosen free:
All others are reiect,
and condemned shall be.

The Raynebow and white cloude:
and maruels many one:
The angells crie aloud,
blessed be God in trone.

Thangells and spretes holy,
thelders and Beastes foure:
Prayse God continually,
so shuld we euermore.

The elect with good intent,
praye come Lorde Iesu come:
vnto the last Iudgement,
to iudge both all and summe.

They that dye in the Lorde,
streyghwaye do passe to blyss:
This scripture doth recorde,
where ioye and glory is.

A Sixain touching the cōtents of this boke.

The troumps that Angels sound
and dialles of Gods tre:
Declare God to confounde,
that withstande his desire.

The Haru it and vintage,
do playnely signifye:
That sinne is ripe of age
and ought of right to die.

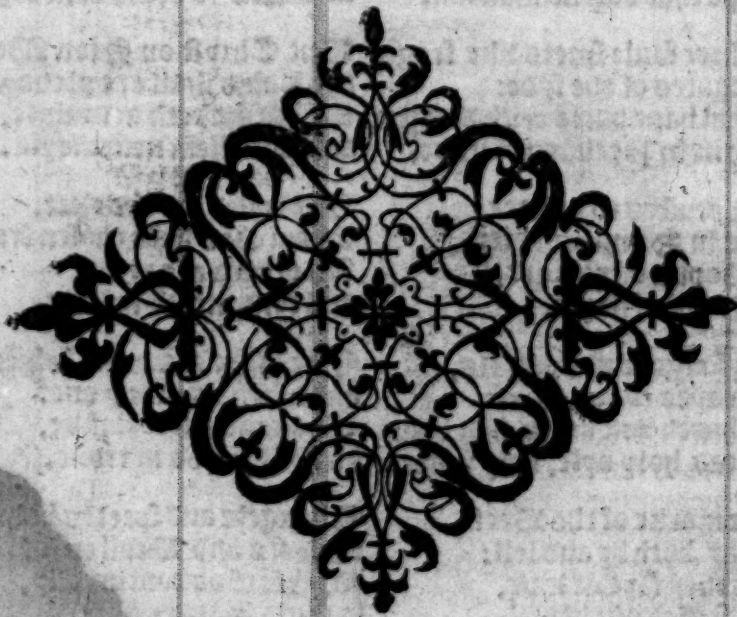
The woman clad with sunne,
with starres eke crowned byght:
The church is, and her sunne,
our Sautour Christ a ryght.

The newe Ierusalem,
of Chryst the spouse so pure:
The church of faithfull men,
in ioye shall still indure.

In it no temple is,
no Sunne no mone at all:
for Chryste her glozy is,
and God is all in all.

Then Reader by thys boke,
thou shalt thee not repent:
yf thou wilt heron loke,
noy mony better spent.

Teles.



THE PREFACE OF

Henry Bullinger vpo the Apocalips of Iesu Christ
setforth by the Apostle and Euangelist s. Iohn, vn-
to all the xiles for the name of Christ in Germany
and Swyserland, of Fraunce, England, Italy and of
other Realmes or nations, and generally to all
the faithfull where soeuer they be, abiding
and loking for the cōmyng of Christe
oure Lorde and Iudge.



That this Apocalips

was reueled of Iesus christ
king of kinges and high Bi-
shop, our lord from the right
hand of the Father, and set-
forth by the apostolical spirite,
for the saluatio of al faithfull
chieflye of those that shall be
in the latter dayes, befoze the
last iudgment, both the mat-
ter it selfe, whiche is treated,
right necessary to be knowē,
holisom and excellēt, proueth:
And also the simple maner &
meane, wherby it is handled
being euident and plaine, de-

clareth. I will speake of ether briefly; Collectyng those thinges only,
which seme to be moze profitable and moze necessary. The Lorde had
sayd in the Gospell, how he wold ascende into heauen, and fro thence
wold send to his Apostles the holy Gost, the comforter, which shalde
leade them into all truth, and shew them the thinges that ar to come.
And that which he sayd he wolde do in wordes, the same verely hath
he also perfourmed in dede aboudantly. The holy Gost beyng sent to
his Apostles, which induced them into all truthe, and opened to them
the thinges that were to come, especially to the Apostle and Euange-
lyst, s. Iohn, who receiued this Reuelatio, exhibited to him of Christ,
from the ryght hand of the Father, by the mystery of an Angel, in the
holy Gost, who also by Christe his commaundement, committed the
same to wytyng. The summe and ende of the which wytyng is this: That Christe Iesus our Lord, will neuer sayle hys churche in earth,
but will gouerne it with his spirite and worde, thzough the ecclesiasti-
call ministry. But that the church it self, whilest it remaineth in this
woylde shall suffer many thinges, and that for Christ and the truthe

Iohn. xvi.

The summe &
ende of the A-
pocalipse.

of his

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of his Gospell professed. And it openeth al and singular euils in a manner, that the church shal suffer, shewing how it must be exercised with common Calamities, as warre, plague sampne and suche other lyke, What it shal pziuately suffer of the sake bzerherne thzough heresies, schisines, and greuous and continuall stryfes, contentions & corruptions in the matter of religion: finally how terribly it shulde be vexed by the most cruell persecutions of tholde Romane Empire, And laste by the wicked crafts & extreme Tyranny of Antichrist. Al the which thinges apperteyne to this ende, that all the cholen being sufficiently warned before, and provided, in all ages whylest this wozyde shal indure, may with true faith alone, cleaue vnto Chyzt our redemer, king and high pzieste, only and eternall, and may purely and syncerely professesse hym, call vpon him, in the innocencie of lyfe, scrue him, and patiently attend after him, comynge to Iudgemente, and to deliuer and saue the godly: But contrarywise, that they dispise all superstitions and the wozyde it selfe with those his sondrye religions, felicities and pleasures: and beware of al vngodlines. And chiefly that they flee Antichrist which shal com in thende of the wozyde, vsurping to him selfe most vniustly the kingdom and Priesthod of Chyzt, and greuously persecuting the church of Chyzt, euen to the laste Iudgemente. In the whiche at the laste he with all his adherentes, shal be thzowen downe hedlonge into Hell.

The fyrste Chapter of the Apocalips.
What thinges are treated in this boke, & in what order.

And, S. Iohn beginneth this holosome matter of Chyzt hymselfe, Lorde, king and high Bishop, whose wonderfull and most goodly description, after the Apostolicke maner, he placeth in the very beginning, as the foundation of the whole wozyke. The same description dooeth so flatly setfoz the the Lorde, that all the church may easely know, disperfed thzoughout the whole wozyde, in Chyzt oure Lorde all thinges to be accomplished, what so euer he had sayd before shulde be fulfilled in him, namely that he shulde be exalted, one to the ryght hand of his father, into all celestiall glozy, power and maiestie & there to be kinge of kinges, of all other most myghte, and the true and only hygh Byshop. Sauour, gouernour, Lorde and generall defendour of the Catholycke church. For blessed, S. Iohn not only saw him such him selfe, but also exhibiteth him such, to be sene of vs all in thys hys wytyng so godly, by a most bygght and goodly vision. And mozeouer to thintent it myght be knowne to vs all, in what sorte our Lord Iesus Chyzt, king and priest sitting oz working in Heauen on the right hande of his father, is neuerthelesse in the middes of the catholycke church, wherof he hath a faithfull care, how louingly and fully he preserueth it, & in best order gouerneth it. S. Iohn sheweth in this his vision, that Chyzt walketh amonge the seuen golden candlestickes, & holdeth in his right hande, seuen starres. And streyghtway declareth what thing he vnderstandeth by the candlestickes and starres, calling the candlestickes churches, and the starres, Angels of the churches. That is to witte, Messagers, ministers and pastours. For the Lord chose vnto him selfe seuen famous churches in Asia, with whom he treateth now generally and compendiously, vntill S. Iohn for hys

inter.

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Interpretour: Which he doth perpetually in all churches throughout the world, and will neuer cease to do tyll the worldes ende. For the seventh number, whiche is most vsed in this booke, and is the numbere of fulnes, comprehendeth in it all churches. Wherefore **S. John** doeth so propounde, moderate, and temper all thynges that he treateth with these seuen churches, that they may be applied vnto all the Churches that shalbe in the worlde, vntyl the worldes ende, for theyr learnynge and edifyng. And for the same cause, these seuen churches may be examples of all other churches. For loke what thing then, did please or displease the Lord in those seuen churches, what tyme these thynges wer reuealed: the selfe same in all other churches, shall please or displease hym, so long as the worlde shall laste. And as he wolde haue those instructed and taught: so wyl he that all and singular be instructed at all seasons. Therefore in these seuen churches we haue examples of churches mooste excellent in dede, and of God derely beloued: And agayne of mooste corrupte, meane also, and finally mixed. And in these al is shewed, what is, or shall be, the disposition, maners and vertues of all the churches in the whole world, and of al tymes and seasons, likewise the vices of them and remedies of the same. Therefore the Lord in these instructeth, reproceth, chideth, threatneth, exhorteth, comforteth, promisseth. Wherefore in these we shall see, as it were in a table set before vs, what the true and ryght doctrine of the churche is. And agayne, which is the false and the corrupt doctrine. We shall heare and learne, that the churche beloued of God, must stande styll in the preaching of the Gospel, once receyued of the Apostles of oure Lord **Iesus Chryst**: and muste loke for no new, nor other mo doctrines, and to haue no nede of other Reuelations: For the churche ys already instructed with a most complete doctrine. There is it taught also, what we ought to do with corrupte doctrines, and teachers. And where it is easy to fall into vices, this booke doth diligently and plentifully minister medicines, teaching, how the churche falling downe maie be set by and repared againe: And here it treateth much of true repentaunce, of the fruites of repentaunce, of the duties of Saints. or of very good workes. Moreover, it exhorteth the afflicted to patience and constancie, and to the confession of Christes name, withoute feare, and to all godlynes: many times setting forth the most ample rewardes of god, And also affirming that tourmentes are prepared for the disobedient and reuoltes. By this waie & meane. **S. John** sheweth to the church how our Lord **Iesus Chryst** being in heauen, on the righthande of his father, in the meane tyme, & neuerthelesse worketh in the middes of the congregation of his faithfull, inspiring, quickenynge, keepynge and governynge it. And agayne, how the church liuing in this world, may liue notwithstanding in Christ, and be quickened of him, of whom it dependeth wholye, whom only it regardeth, and in whom it is preserved. And who wyl not acknowledge this handlynge of the matter, to be all together Apostolicke, and right well grounded in the doctryne of Christ: But in the worke it selfe, all and euery thyng, shall to vs be muche moze euidently declared.

Chap. 2. and 3

But

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The church is
subiect to tēp-
tations & per-
secutions.

Chapter. iiii.

The seven
hornes of the
Lambe.
Chap. v.

Seven Seales.

But where as Christ in the Gospel hath said, that the church his welbeloued spouse, shulde be exercised with sondry afflictions, in the whiche notwithstanding, he wolde neuer faile her: Nowe in dede fro the right hand of his father, he recompteth moste plentifully and in a most goodly order of all the dollefull destenies of the church, to thintent that whilest the church is subiecte to sundry euilles, she may remember these thinges, and comfort her selfe, lest she beyng discouraged with aduersitie, she begin to doubt of the good wyl of God towards vs, and fall againe to Idolatrye forsaken, into the errours of theyr fathers, and into the slippery pleasures of this worlde: but rather that she go forwarde in the Religion of Christ once receyued, that she holde on throughe constante patience to professe Christ, to cleaue vnto him vnseparably, that at the length we maye also be ioy- ned with the same, in y^e heauely countrey. Which is verely the marke and ende of our lyfe, & the course of all faithfull in this miserable worlde. Howbeit, wheras in the calamities and persecutions of the faithfull, and in the felicitie & triumphing of the infidels, the minde euen of the holpest seruaunt of God, is sore moued, and greuously tempted, before he come to declare the heauy and miserable destenies of the church, he setteth forth vnto them, a moste beautifull type or figure of the reuerende, holy, and euermore blessed Trinitie, wherein is set forth, to be sene of theyes of all men, the vnspokeable wisdom of God, power & maiestie, the iuste gouernement of the same, and holy iudgement in all thinges: And is also declared, that almightie God the father, by that Lambe, that is, by hys sun, our onely redeemer, in the vertu of the holy Ghost, doth gouern well althinges, what soeuer they be eyther in hea- uen or in earth. And also the very destenies of the church, which are written in the boke of his eternal prouidence, closed with seuen seales. There appereth the Lamb of God, set forth with seuen hornes: That is, furnished with most ful power aswel princely as priestly, the gres- test of al, and in all the most absolute. The Lamb receyueh, that boke of the ryght hand of hym that sitteth in the Throne, and vndoeth and openeth in order those seuen seales. For he receyueh of hys father all power, bothe in heauen and in earth. And that the Lambe alone ope- neth those seuen seales, it conteyneth a swete mistery, and ministreth a singular comfort to the faithfull. For where we beleue, that the Labe of God, our redeemer Iesus Christ doth loue mankind so excedyngly, that neyther in heauen nor in earthe, maye any thyng be founde, that loueth vs more intierly: And now see the very same, and none other to open the seuen seales, which opened, sondry calamities islew out by and by, into the worlde: Who wold double, the same to be sent to him for his health, since they are sent not without his prouidence and dis- position, who directeth al thinges for the saluation of his chosen? vnto all the which thinges, that notable matter is added, that al the spi- rites Angelicall, the elders also, and all heauenlye creatures, woorshyp God and the Lambe, prayse and commende his righteousness, and for his excedyng good gouernement, geue him immortall thanks. For therof we miserable mortall men, inuironed with synful fleshe, ought to learn.

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to learne, that we shuld acknowledge also, the iustice of God in all hys workes and not mumer at his gouernement and most rightfull iudgements: but rather to worship God, to submit vs vnto him, to prayse his righteousness, and geue thanks for his moste holy gouernement, and to crye with the prophet, thou art iust O Lorde, in all thy wayes, and holy in all thy workes. These thinges, being on this wise promysed, and the mindes of the faithfull, thus instructed and prepared, in the opening of the seuen seales, seuerally is accompted and rekined by, what and how greate euils shuld invade men, from the which not so much as y faithful liuing in this world, shuld be free. Warres, slaughters, famine, pestilences are recyted, and suche other lyke plagues: And gayne persecutions, seditions, and a great deale worse then al these the seducyng, and dystroying of men thzough corrupt doctryne.

But because this boke of the Apocalippes, is most euangelicall & apostolical, it minglith doubtles in all that declaration, often tymes ioyfull thinges with sorrowful, and comforteth the faithfull exceedingly, in moste and greatest daungers. And therefore in the calamities, troubles, euils and corruptions declared hitherto, the Angel of God is brought in, who marketh the elect of God, in theyr foreheades: and all they in dede, thzough the goodnes and custodye of God, are saued from perdition. And of these are accompted innumerable thousandes. Wherby we learne that the mercy of God is moste ample in sauing of men: and that we ought to hope well, of the saluation of oure elders, wherof though the most part lyued vnder the corrupt tyme of Bapistrye, yet followeth not thereof, theyr saluation to be doubtfull, at the least euen for this cause, that we see, that God had, & hath his church at all tymes, euen when they be most daungerous: To haue hys sealed, to haue suche as worship hym, whiche like as in tynes paste, haue not bowed theyr knees to Baal. Al the which through his unspeakable goodnes and mercy he hath saued from perdition, and mercifully clensed, from all corruption.

And out of the seuenth seale, are brought consequently seuen trumpets, by the which are denounced greuous conflicts of the faithfull and infidels. Yet before that these things are expounded, Chryst is shewed before the Throne of God, making intercession for vs. And to him are the faithfull sent, in their perils, to craue helpe of him, succour, and deliuerance. And the Deuil, master of lyes, bloweth the one, sente to his men: Againe the holy spytite of God, soundeth the trumpet to the Saintes. They ioyne together in battell here, the godly and vngodly, the disciples of the pure, and of the corrupt doctrine, the soldours of Chryst, and of the Deuil. Here are great daungers, and the minds of the godly are more greuously afflicted and tempted with peruerse doctrynes in the churche, then with the cruel worde of tyrantes, and al manner of calamities. Here are sondry heresies resited, which impugne and corrupt the euangelical veritie. And as by the seuen seales he vnderstode al manner of calamities, by the iust iudgement of God powred out vpon the worlde: so vnder the seuen trumpets, he comprehendeth al heresies in the worlde, and pernicious opinions against thapostolical doctryne.

Chap. vi.

Gospel of
Consolation.

Chap. vii.

We must hope
wel of the sal-
uation of oure
forefathers.

Seuen trum-
pets.
Chap. viii.

The Preface.

Chap. ix.

doctryne. And sheweth that amonges those corrupte deprauations, Mahometrie and Papistrie, did moste excell. He describeth the swanton and tedious clergie of the Pope, whiche to men is euen intollerable, vnder the kynde of grasshoppers. And Lawrence Walla, a man excellently learned, though he was a Romane bozne, and that of a noble house. Where the libertie mete for Christe, was of him more esteemed, then so hard and monstrous a bondage, coulde not refrayne, but inuycghed against the Popish clergie, and said: I verely yf I haue any fayth at all, beleue nothing to be more hatefull, neyther to God, nor to other men, then so greate a licentiousnes of the Clergie in temporal matters. And nolesse evidently expresseth, the Turkeshe crueltie, vnder the kind of terrible horses, breathing out smoke and fyres. By all the which thinges, he setteth forth the church to be moste miserably afflicted and tormented, vtterly after the same sorte, that we see the vexed at this day, vnder the moste unhappie papistrie, & mahometrie.

The Gospel,
or consolation.

Chap. x.

Againe yet lest any man shuld be in so great euils discouraged, and shuld thinke that God, his promesses touching the endes of good and euill men, were bayne, & also concerning the deliuerance of the faithfull, by the last iudgment. Agayne after the disposition and maner Apostolicall, he annexeth and setteth against all these perilles and calamities, a most strong consolation. For he bringeth forth, the Lorde Christ hymselfe confirming by a solemne othe, that doubtlesse an end of all these thynges shulde come: And that God of hys iustice wyl assuredly render rewardes to the godly, and punishment to the wicked. Where he dissembleth not, that John himselfe, shal prophesy again, to write in thapostolicall spirite and doctryne, to kynges, nations, and many people. Moreover, he affirmeth manifestly that he wyl send in to the worlde, teachers of the veritie, and of certayne saluation, which also most sharply, shal rebuke the wickednes, and wicked men, of the moste corrupt last age, shal preache Christ, sincerely, and accuse Antichrist most greuously. These he shadoweth by a figure of two excellent doctours. Whom he saith, for the libertie of preachinge, and constancie of fayth, shuld be most cruelly slayne of Antichrist. But he addeth, that these shall receyue of God, most ample rewardes: And that Antichrist shal labour in bayne to suppress by fyre and sword, the preaching of the Gospel: for so muche as the Lorde shal ostentymes skire by new preachers, which shal lighten the truth obscured. He addeth furthermore, that many shal daily reuolt from Antichrists kingdom, and that the same finally by the coming of the Iudge, shalbe vterly brought to nought, and he maketh no conclusion, at this present in this place of the last iudgement of Christ, but differreth the exposition or treatying of that matter, to an other place more couenient, which he treateth in the. xix. and. xx. Chapters. And these thinges hitherto hath he spoken generally of the perils, calamities, contentions, troubles, sectes, and persecutions of the church of Christ, whiche shal exercise it from the time of Christ and his Apostles, to the worlde end. He annexeth consequently, a singular or primate, and that a plentiful treatise of the most greuous conflictes and persecutions of the church.

Chap. xi.

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For it becometh chiefe the saintes, to haue knowne these thynges, that in the veri perilles and afflictions, they may remember this godly admonition, and beare in minde, that the Lorde hath tolde before, of the things that they now suffer, who ruleth & gouerneth al things, finally who can and wil deliuer them from al these euils, when, how, and as muche as he of his good wyll shall see it good. Firste therfore he propoundeth agayne, generally the partes of this conflict or strife, a woman clothed with the sunne, crowned, traueling, which is a figure of the faithfull church: he setteth against her a most fierse and cruel enemy, I say the great dragon, Red, with seuen heades, &c. A figure doubtles of that olde serpente, the Deuill. After are set forth theyr attempts, nature, force and conflicts or fyght. And here again for a comforte it is expressed the victorie of Christ the head, and of the church, and members of the same. Afterward the Lord by John, rehearseth, seuerally in the vision, the special instruments or members of the dragon, by the which he assaulteth, and most cruelly vexeth, and warieth the church. And these instrumentes are, the beast with seuen heades and ten hornes, and the beast with two hornes, that is, the empire and false prophet, and the image of the empire. These thynges he painteth out after the Imutation of Daniell so liuely, and (as it is sayd) with theyr owne colozs, in the. xiii. and. xvi. Chap, that no man can chouse but fele, and muche moze perceiue, of whom he speaketh: verely of the olde Romane Empire, and of Papistrie. He calleth beastes after the imitation of Daniell, cruell kyngdomes or empires. And the thyng it selfe declareth, that our very Lorde Iesus Christ, the head and king of all Saintes, suffered and was crucified vnder Ponce Pilate, gouernour of Iuri, but sent thither fro Rome, and gouerning althynges in the name of The emperor Tiberius. Agayne, euery man knoweth that the first persecutio against the Christians, was styred by Nero Emperor of Rome. The seconde by Flavius Domitian Emperor of Rome, which intrapped also the Authour of this worke. And after this we reade of epyght other persecutions or mo styred by the residue of Romane Emperours, against the faithfull spouse of Christ by the whiche she was cruelly rent in peaces and troden vnder foot. And that for no other cause, then for that she woulde not worship the beast: that is, that she wold not receiue the superstitions and heathen rites of the Romane Empire, I meane the false Gods, and idolatrie of the Heathen. And for that she worshipped one God, alone throug Christ, and cleaued to him & seruid him, after his Gospell. Here therfore are excepted Constance, Constantine, Gracian, Theodose, and other godly and christen princes or Emperours, which be not rekened vnder the deuylishe beast. For an Empire or kingdom of it selfe, as. S. Paule sayeth, is of God: wherfore yf good men rule, and geue not ouer themselves to be ruled of the Deuill, they shall verely appertaine to the body of holy church, and not to the abominable body of the beast. In the meane time, whylest that olde Rome wold not seriously repēt, and tourne to Christ, forsaking theyr false gods and superstitions, at the last it was condemned of Christ, by the law of like penaltie. For

Chap. xii.

Seuen heades
of the Dragon

Chap. xiii.

Seuen heades
of the beast,

with

The Preface.

with the same measure, that the Romanes met to other nations, with the selfe same, did other nations measure agayne to Rome. Wherefore the Persians, Hunnes, Frenchmen, Alemans, West Gothians, Vandalles, and East Gothians, in vaded the empire, & rent the whole Empire in peeces. And at the last, beseged Rome it self, brake in to it, toke it, spoyled, sacked, burnt & destroyed it. And so at the length, the Lord Iesus by iust iudgement, reuenged the blood of his seruantes. And Rome lay, and yet lyeth in ruine, and shall neuer be repaired to the ancient beautie. And it behoueth the ruine of it, to remayne in token of the veritie, and reuengment of Christ Iesus: that euen therof al godly may gather, & God wyll be most true in thother promyses of Christ also as yet not fulfilled. Moreover the Romane Empire westward, laye neglecte without an Emperoure, aboue thze hundred and twentie yeares, from Augustulus, whom Odracer a Germane oppressed, til Charles the great king of Fraunce. And in these times of desolation, that is, of the empire oppressed and extinguished in the west. The Bishop of Rome, began by little and little to gather to him no smal power and possessions, by the authoritie which he toke vpon him vnder the pretence of Christ and the Apostles Peter and Paule, tyll such time as he began to reygne also. But tholde Popes, his predecessours, were not Princes in the Church, ruling vnder pretence of Religion: but were ministers of the church, simple pastours and poore. And Saint Paule prophesied, that of the ruine of the Empire, and destruction of the citie, Antichrist shulde spring vp. For he sayd, only this holbyng now (or, only thys let that now deteyneth) tyll it come to passe that it be taken a waie, and then shall that wicked be reuayled. He signified therfore that Antichrist shuld not reygne, com, nor appere, before that olde Romane empire were taken away. For this being ouerthrowne, that the same See of Rome shulde be erected. For Tertullian, who lyued a thousand and thre hundredeth yeres past, in hys boke of the resurrection of the fleshe: Who, sayeth he, shall be taken out of the way, but the state of Rome: whose departing, being dispersed in to ten kings, shall byng in Antichrist. And. S. Hierom in the .xi. question to Iuliasia. The Romane Empire, sayth he, which now posselleth al nations, depart and shalbe taken away: and then shal Antichrist come, the welispring of inquitie. The same authours, by Babylon in this boke of. S. John, vnderstand Roome. And John hym selfe in this boke sheweth, that the seuen-headed and mighty olde empire of Rome, being taken away, an other beaste shal aryse, and that with two hornes: that is to witte, suche a Prince, whiche shall chalenge to hymselfe, a double rule or kingdome, fulnes, I say, of power, aswell in thynges spirituall as temporall. And this same doth the whole worlde at thys daye acknowledge to be the Bishop of Rome, decked with his triple crowne (vndoubtedly of the thre hornes, which accordyng to the prophetic of Daniell, cyther brought loswe, or toke away this base & condemned horne and Armed with two keyes, signifieng hym to be king and Bishop, the most myghty Monarke, in matters spirituall & temporall, Christes vicar in earthe, hauyng full power in Heanen and in earth.

The falle of
tholde Empire
is the rysyng
of a new.

The two horned
beast.

Daniel. vii.

The Preface.

earth. He hym selfe in tymes past, caused men to set by the Image of the beast: that is, to set by a new empire, after the Image and the Imitation of the olde Romane Empire. Whych thing after it was begun in Charles the great, a right noble prince, and furthermoze augmented, and comen from the kings of Fraunce, to the Germans, which in dede were stoute, Godly, and worthye Princes. The Bishop of Rome was not ashamed in straunge wise to vex, trouble, excommunicate, depose, and to substitute others in theyr place, & to styre by wars in many Realmes at ones, and set them together by the eares, so long till those kynges did frame themselves after hys will and appetyte, and wolde fall downe to kisse hys fete: And he hym selfe at the length toke by him the empire, & publishing his decrees to the whole world, boasted hymselfe to be the Monarche, or soule ruler of the world, who myght at hys pleasure, bothe depose kinges, and set them by in kyngdomes: Finally, that he was supreme iudg in earth, whych may iudge al men, but he hym selfe, may in nowyse be iudged of any man. Therfore lyke as in tholde empire, we sequestred faom the comunions of the beastes all good men, which were, or liued vnder the empire: so in this new also we do alwayes except the graue and witty, the good & godly men, and al religious people, which mixed among them, not only abyde styll in Chryst, but also eyther abhorre and contemne the beast, or to theyr power fight against him: Wherby they come not in the account of the beast. And this two horned beast, marketh his worshipers with a Character: And those that refuse thys character, he excommunicateth out of al mens company, so that it is lawfull for them, neither to by nor sel: Yea moze he condemneth them for hereticks & schismaticks, for damned and lost creatures. If thou confesse thy self now to be a Christian, and professe with a syncre and loyall hart the belefe or crede of the Apostles, & one holy church of Chryst and of al saintes, and dost not aboue all thinges confesse the Pope to be Chrystes vicar in earth, with the fulnes of power, and the Romish church, which is the mother of all churches, and can not erre: thou shalte seme as yet to haue confessed nothyng, but shalt be sayed rather to be suspected of heresy, and therfore to be moze straptely examined. This thing can not be dissembled, for it is knowen to all men in the whole world, But to thintent, we shuld not erre in a matter so nedefull to be knowen, and that we might moze easely see Antichrist once knowne. S. John also addeth the nombre of the name of the beast, 666: by the whiche we herely come to the name, or knowledg of Antichrist. For if we accept from the setting forth of the Apocalips, fyre hundredeth threescore & fyre peres, we shal come to the yere of our Lord. 1763. To the same time, I say wherin the Bishop of Rome, forgettyng his humilitie, simplicitie, pouertie and also his office and ministerie, set his mynd to beare rule, and receyued excedding great rewards of king Pipine and of other Princes, and prepared him selfe away, wherby after ward he climeth to the high dignitie of the empire. Which thyngs in the worke it selfe shall appere moze playnely out of histories.

The Character of the beast.

The nombre of the name of the beast.

And as he did once or twice before, so now also, S. John after the

B. 1.

Apoc.

The Preface.

Comforte.
Chap. xiiij.

Apostolicke maner comforteth the afflicted and faithfull Church, least haply in this distresse and continuall persecutions of Antichrist it shoulde falle, and shoulde thinke that religion and the church were cleane forsaken. He sheweth therfore, howe cruelly so ever bothe the ten horned beaste and the two horned beaste do rage, yet stonde the lambe neuerthelesse in mounte Sion, not as the Dragon in the sader. And that Christ, hath in this wicked worlde polluted of Antichrist, his chosen church, which he will moste faithfully preserve evermore and mainteyne, he addeth, that howe muche so ever the beaste coueteth to haue the sacred and holpe preachinge of the Gospell oppressed, the Gospell shal neuerthelesse be preached, and that clerely, and that Babylon shal certainly falle, and the church of Christ be established.

He addeth moreover for a comforte, that the soules of Saints that are in daunger or suffer for Christ, do assuredly and streightwaie sitte from this corporall death to eternall lyfe. Agayne, that the Lorde is ready to take vengeance of all his enemies, & to requyte them abundantly, which he sheweth tymly by 5 parables of vintage & harvest.

Of therwards
& punishments
of good & euill.

And these things handled on this wyse, he proceedeth to declare diligently, not the laste place of this booke, of thendes of good and euill, men, of moste ample rewarde to be geuen to the worshyppers of Christ, and of moste greuous paines and tormentes to be inflicted to the adherentes of Antichrist. Men of no smalle estimation sicke in these things doubtfull, and the common people herin erre more than shamefully: whylest for the present felicitie of the wicked and continuall miserie of the Godly they doubt whether paynes be appoynted for the wycked, or so greate rewarde for the godly. For euen for this cause fewe kepe theyr standynge, and more laugh at Christ and his woorde, and embrace the presente pleasures of this present woorld, followynge the more happie and victorionse parte.

Chap. xv.
Seuen vials.

Therfore blessed Saint Iohn, not wythout cause (the Lorde commaunding him) bestoweth very muche diligence in declaringe these thyngs exactly. And firste after his maner he bringeth forth the seven Angels, hauynge cuppes of the plagues of God, and chaungels come out of the temple: signifieng the iudgements of God in punishinge the wycked to be moste ryghtuous. And the seventh nombre comprehendeth agayne all maner, and the most ful plagues of God.

Chap. xvi.

The Angels powre out these vialles vpon the Antichristians, the enemies of Gods woorde, and the hard harted that can not repent. For God moste rightuous piageth the impenitent woorld with sundry tormentes: reseruinge yet more greuous then these, to punish them in the woorld to come. But especially he exhibiteth the iudgement that is to witte, the punishment of the harlot in purple, I meane of the Pope and the beaste, to be sene. Firste he brought forth an honeste and noble matrone, to witte, the very spouse of Christ: Howe as it wer by opposition he setteth against her a proude whore, that false newe start by Romische Church, who extolling her selfe braggeth more of her outward apparell then of inward furniture. And he affirmeth that she shall perish for her greate offences, lyke as

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it is euident that tholde beaste was tozrne in peces and burnt. And that strompet that is called the whoze of Babilō, sitteth on the beaste. For Rome is the seate of the same church that is called both the Roman and most holy church. Wherby all men maye see that S. Iohn hath spoken so skypfully, that he hath as it were pointed with the finger (as they comonly saye) whom he meaneth, and of whō he speaketh, doubtles thaanient wyters, as I tolde you a litle before, vnderstoode by Babylon Rome it selfe. But afterwarde he discourseth at length the destruction of Babylon wth a maruelouse plentye of playne woordes, as it were powyng out a certen fludde of eloquence: and compendiously collectyng all amplifications and figures that beautifie the speache, which are any where to be founde amonges the Prophets. But by the way he placeth among these, certen most pleasant thyngs of the mariage of the lambe, and of the byrde preparyng her selfe to the mariage, and of the certenty of the saluation of godly and what maner a thinge that blessed felicity is. Whiche finished, he descendeth immediately to the same laste iudgement, whiche I suppose is no where els in the whole scripture, as it is here not only so described, but also painted out with liuely coulours. For here is described the persone of the Iudge comyng to Iudgement with his saints & with greate power and glozpe. There stonde against him the ranks of his enemies breathing most cruell thinges againste the Saints of God. By and by succedeth the most terrible iudgement, but yet most iuste. For the false prophet is throwen downe into hell, downe is the beaste throwen, and downe are cast all wycked and impenitent persons. There is shewed here mozeouer the iustice and equitie of thys vniuersall Iudgement in the ende of the worlde, wherin is punishmēt taken of all persones of what nation, religion degree or state & sexe so euer they be, that are sequestred and alienated from the true religion of Chryste. Where both the resurrection of the dead is touched, and the procelle of the whole iudgement, is figured. Herunto he annexeth a most ioyfull disputation of the blessed lyfe, shewyng firste generally, what it is, and that it shall most certenly be geuen to the faithfull, by the which treatise most strongely is beaten downe the distrust or dissidence that is naturally greffed in vs. After ppyuatly and plentifully vnder the Type or Image of a most beautifull Citie, he shadoweth after a sorte, the place & palace of the blessed, omitting vterly nothing at all, that is either ioyouse, comfortable, delectable, or pzeious, which he affirmeth not to be in the court celestiaall most aboundantly & worlde without ende. Notwithstāding we know well inough that touching the ioy to come albeit. Iohn hath hitherto spokē neuer so largely, yet hath there nothig besayd worthy so greate a matter, wher both the propheticall & Apostolicall scrip. saith, & which the eye hath not sene, nor the eare hath hard, nor yet hath ascended into the harte of man, the same hath God prepared for those that loue him. But those things whiche I haue hitherto drawen into an abridgement (the title and conclusion of the woork omitted, the order of the booke sheweth also by the way). S. Iohn in his Apocalypse deliuered by Chryste (as ofte I

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Chap. xix.

Chap. xx.

Chap. xxi.

xxij.

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The doctrine of
the Apocalypse
is the apostoli-
call doctrine.
*John. v.
i, Ioan. ij.*

The Apoca-
lypse is the pa-
raphrasia of the
Prophets.

What excellent
and profitable
things are trea-
sed in this booke

haue said, through the ministry of a most excellent Angel, commen-
deth to the vniuersall Church of Christ, and chiefly to vs, in whom
thende of the world hath chaunced: wherein he hath taught nothing
at all contrary to that, which he hath taught in his euangelicall story,
and his epistles. In his story he reliteth certain thinges, concerninge
the persecutions of the church, by the wordes of our Saviour Christ
Of Antechrist nothing, vnlesse he sayd this only, which many vader-
stode to be spoken of Antechrist: I came in my fathers name, and you
receyue me not. If an other shall come in hys owne name, hym ye wil
receyue. In the pistle, he touched by the way Antechristes matter, &
sayde: dere childzen, the last tyme is at hand, and as you haue hearde,
that Antechrist shall come, euen now many Antechristes haue begon
to be. But in this last booke of his, S. John toke vpon hym to declare
peculiarly, and in dew order, and plentifully, such thinges as our lord
Jesus Christ, had distinctly and playnly reuealed to hym of that
great Antechrist, and of the perills and persecutiōs of the church, And
for that cause he appereth to haue vsed more plerifull copie, and a kind
of speech, better furnished, more painted, variable and polished: so that
it is no maruell, though the phrase of this booke vary somewhat from
the stile of his other bookes. Whereof we shal touche somewhat also, in
this that followeth. In the meane time you wil say, there wanteth
nothing in this booke, if you way euery thing more dilligently, whiche
you shulde requyre of a booke moste euangelicall and apostolicall. We
haue in the same, not only expresse, but also well expounded the chief
articles of our beliefe. Moreover, innumerable places of the prophets
are expounded in this booke. For the whiche cause this, S. John was
called of John Decolampadius, notwithstanding causet herpositor of the
prophets. And as the Apostles had this peculiar to themselves, to con-
firme such thinges as they taught, by the wytynges of the prophets:
So in the exposition, of the booke it shall appere, that this holy wyter.
S. John, hath either borrowed all his thinges of the scriptures, or
to beautifie and confirme his wytynges by the scripture. Bat chief-
ly this booke of, S. John setteth forth the kingdom and priesthode of
our Lord and sauoure Jesus Christ, the power, glory, and maiestie,
of his deitie and humanitie, the mistery and veritie of his redemptiō.
And I doubt, whether after the Gospel there, may be founde in anye
other booke of the scripture more goodly and more godly & fit descrip-
tions of Christ. Neither do I desire, that credit shulde be geuen to
these my wordes, let the triall be made of the thinge it selfe. Yea the
church also, the chosen spouse of Christ is painted out most beautiful-
ly, and she with her verities and vices is touched, also the fall of her,
and likewise, the reparation and reformation, and the conflict or fight
of the same: here be moreover described the perills, ayde, and victories:
that you may seme to haue herein, an abridgemente of the story of the
church. Moreover, it appereth by this booke what is the true and sin-
cere doctrine in the church of God, & which is false & corrupted. Fur-
thermore it sheweth vs also sondry descriptions & figuratiōs of mat-
ters most weyghtie, but first and chiefly of that honorable Trinitie, of
Christ

The Preface.

Christ also (as I said before) our saviour and iudge. Finally protector and president, governing all things most iustly & in most goodly order for the saluation of his chosen, watching ouer his worde, and ouer his church, and ministers of the same: Justifying also, sanctifying and preserving all the faithfull, in the fellowship of the church: Punishing lykewyse all the wicked, with all superstition and vngodlynes. Blessyd so where neglecting the chose, no where sparing the enemies. Besides this it setteth forth to vs, the description also of the Devil, & of al his mallice and warre: And setteth before oure eyes also, the horrible torments, and paynes that they suffer in hell. It setteth open to vs heauen it selfe, and sheweth what may be the hope of the faithfull: And affirmeth the true resurrection of al flesh. In this booke is taught, how great is the grace and mercy of almighty God, howe righteous he is & true. Here is taught, what is the true repentance of the faithfull, here are taught the true good workes of the true saythe, what be the duties of true pietie, and what be the holy exercises, due & to God acceptable of Saintes in earth. Here are shewed also most diligently those wicked dedes, whiche are to God most hatefull. Here is shew most plenteously, what shal at the length be the end of good men and euill, what shal be the souerayne felicitie, and what the extreme misery and infelicitie, In somuche that this booke maye euen by the thinge it selfe or matter, that it treateth and setteth forth, commend it selfe to all godly people, and may shew and proue in dede, that it was writte by the spirite of thapostle.

Now all these matters are set forth and handled after the Apostolicke maner, and accustomed facion of holy scripture, playne and full of perspicuitie. At the beginning God propounded diuine matters, and the which concerned our saluation, as it were vnder a veale, and vnder figures, not to thintente to darken or obscure them: but rather to vnsolde them and set them forth. For this maner of declaring inuisible thyngs, by visible, is moze fit to teache, moze mete to moue, moze apt for perspicuitie, and most conuenient and sitting, that things may be moze depely imprinted in minde, and the lesse fall out of the same. And therfore we rede that sondry visions, were exhibited to the Patriarches, as to Abraham, Israell, Ioseph, Moles and others. Certes yf you take fro the booke of the Prophetes, the visions, parables, and sundry figures of speache, how much, I pray you, shall you leaue of theyr doctryne: emongs these, be moze notable in visions, Ezechiel, Daniel, and Zacharie. Neyther is thys maner of teachyng by visions, parables, and sundry figures, take away in the new testament, lyke as I haue shewed els where. The very story of the Gospel doth figurate and teache most thinges by parables. And, S. Iohn himself in his Gospel, is veri much in the mention of light, darknes, of bread, water, of a Sheperd, and shepe, and suche other lyke. In the meane while I am not ignozant, howe great a difference, there is betwene parables, Metaphozes or Allegozies, and visions: But who agayne knoweth not, that in teaching, and setting forth of matters the maner of either to be after a sort al one, and of the same effect: For they serue

By what
meane and in
what sort these
are set forth.

The Preface.

The booke is
plaine and may
be vnderstand.

for plainnes and perspicuitie. But let suche as think not a misse, that
Parables taken of earthly things, differ very muche from heauenly
visions. Consider, how these celestial visions are exhibited to the Apo-
stle. S. John, by Christ now remayning in heauē, and requiring that
his seruantes, hauing theyr mindes lifted vp to heauenly thinges,
shuld learne to saueour spirituall matters. Where he yet neuerthelesse
hath obserued plaines and perspicuitie. I suppose verely this booke to
be simple and playne to the faithfull, that wil read it attentively & with
deuotion. I graunt that thold expositours of this booke haue stuck full
oft in expounding the same, & could not alwayes wind theselues out:
but in the meane season it is euident, that the sawe men haue said oft-
ner the once, that hardely shuld this booke be vnderstand befoze it wer
fulfilled. And in dede to those auncient fathers, the vision of Daniell
semed vterly most obscure. But whē such thinges wer accomplished,
as he had hid vnder figures, there wanted not that sayde, how he had
wrytten a story of thinges don, and not a prophecie of thinges to be don.
And our lord him self also in the Gospel of S. Matthew. When you
shall see, sayth he, the abomination of desolation, which was spokē of by
Daniel the Prophet, standing in the holy place, he that readeth let him
vnderstand. Doth not Esay also in a maner in all his prophcies, af-
ter the coming of Christ, and most of the misteryes of the kyngdom
of God accomplished, seme likewise to haue compiled a most playn hi-
story? And doubtles, if we reade with diligence this same booke of the
Apocalips, & confer those thinges which he speaketh vnder a shadow,
with the same that stories testifie to be done: We shall say also, that he
tellet plaine histories. I haue verely loued this booke from my youth
bpward, I haue gladly red in it, & bestowed much labour, ther vpon,
observing what thinges it had out of the bookes of ̄ prophets, & howe
the prophcies herof did agree with thother prophcies of ̄ prophets,
& doctryns of the Apostles. I haue searched finally, after the capacite
of my skilēder wit, diuers stories, which I thought to make for ̄ opē-
nyng of the sence of this prophcie. I haue searched also the opinions of
other expositours: And haue diligently compared domestical matters,
which are don now in our tyme, with this narration of John: of al the
which thinges, and chiefly being ayded by the helpe of God, whiche I
called for, I haue gathered such thinges as I now do communicate here
to the godly readers. Hereunto came also the singular learnyng & di-
ligence, and aptnes in expounding the holy scriptures of the most god-
ly man. D. Theodoro Bibliander doctour of Diuinitie in the vniuersi-
tie of Zurich, who thirtine yeres past, red openly, and to his greate
praise, this booke of reuelation: of whō, vnlesse I wold confesse my self
to be very much holpē, I were exceedingly vnthankful. There rema-
neth as yet a faithfull relation of the same, imprinted at Basyl the yere
of our Lord. 1545. Wherein he disposeth this booke of. S. John, & gea-
ueth a light to it with his scoles. And bothe of thold and new that I
could get, I haue red ouer: Iretas, the successor of Andreas bishop of
Casaria, whose expositions vpon this booke, he allegeth ofner the once.
S. Austen also, bishop of Hippon, and Primasius Bishop of Alica,
Neither haue I contemned Thomas of Aquine, nor dispised the o-
dians

Doctour The-
odoro Bibli-
ander.

Who haue
wrytten vpon
the Apocalips.

The Preface.

Binary glose, as they terme it, of the newe sort .i. Sebastian M^{er}ter, minister of the church of Bernes, xx. yeres since, a man of great vertue and learning, hath faithfully, and not without great fruite traueled in expounding this boke, whose commentaries vpon the Apocalips were imprinted many yeres since at Zurich, by my frend Froschouer. And D. Fraunces Lambart of Buenion, a most godly and excellent learned man hath laboured in expounding the same boke, who had printed it at W^{ar}scपुरge, the noble vniuersitie of Prussia: And after in the same citie he caused to be printed and set forth, seuen boke of the exposition therof, the yere of our Lord. 1528, Moreover, there was imprinted at Witt^{en}berg, in Saxony a commentary vpon the apocalipse, written an hundred yeth yeres past, and sent to D. Luther out of the furthest most parts of Germany, namely out of Sarmatia and tartaria, which I red also: as likewise certain thyngs of D. Luthers vpon this boke of Reuelation. And here I may not forget the most excellent learned men, and the which haue right wel deserued of learning, Erasimus of Roterdame, and Laurence Valla, who haue also left their annotations vpon this boke. By all whose labours I confesse my selfe to be very much holpen: whiche I recite franchly for this pourpos, that I would dissemble nothing, nor seme to offend against ciuilitie, or defraud any man wrongfully of his deserued praise: And therfore wold admonish the godly, that if I seme to any man to haue don any thing in this work praysse worthy, he may know that I haue don nothing without coadiutors: And that he refer this whole benefite to God thanthor, and fountain of all goodnes, & geue hym thanks therfore. And al these thyngs of myne I propound to be iudged of the godly readers & auditors, that they may take that shall seme good herin: and where I seme to haue erred fro the right rule, they may eschew the same. For they wil I contend with any man, neither wil I enuy better learned, or better exercised, wherof som haue promised already commentaries vpon this boke. if they shal bring forth better thyngs: yea, I am alwayes ready my self, not only to receiue better thynges, but also to geue them thanks that offer the same. In the meane season I put out my talent, which I haue receyued of the Lord, that I may win som lucre with it for my Lord. And I beseeche the Lord that he wold prosper it wel, and blesse this my simple trafficke.

Where moreover I take God to witnes, that I haue takē this pain, for no priuat hatred to wards any man, for no desire of raylyng, nor for any intent to procure any mā's displeasure: but simply to expound this excellent and right profitable boke of the new Testament which haue lately with my commentaries set forth al the residue of the boke of the new Testament. And besides all this, many godly & learned men out of sondry places, in their letters writte to me, haue required my exposition vpon the Apocalips. To whose iudgmēt I gaue very much, I did in dede more easely consent to this editio. And wherin I meane time the hatfull cause of Antichriste (as many men cal it) came in the beginnyng of the worke to be handled, I neyther ought, nor myghte dissemble it.

That these corrections are frēdly written,

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**The best and
most common
doctrine is that
the Pope is
Antichrist.
Gregory the
first Pope.**

**Arnulphus bi-
shop of Dyle-
ance.**

**Eberhard bis-
hop of Salis-
burge.**

Wherefore, this is playne, that I haue brought forth nothing in this matter, that is new, straung, or hath not ben heard of: nor that I rote this stone alone. Now al the world crieth out, that no other antichrist shall come into the world, then he that is comen already in the Bishops of Rome: Who shal in the meane time be slaine with the sword of God, his word in the harts of the faithful, and shortly shalbe wholly abolished, by the glorious comming of Christe vnto iudgement. If I shall suppress and conceale this thing, the stones wyl cry out. For now is the time fulfilled, and the kingdom of God is comen. Blessed, and for ever blessed be those, that watche and loke for Christ vnto saluation. I reney an holy Bishop sayde, a thousand and foure hundred yeres since: Antichrist where he is but a seruauant, will be worshipped as God. Tertullian and, S. Hierom, (as I haue said now oftner the once) haue expounded this prophecie of, S. John touching Babylon of Rome plainly. Gregory the first of that name, who was also Bishop of Rome, was not affrayd to pronounce openly, that he was the dauntcurour of Antichrist, that wolde suffer him selfe to be called the vniuersal and high Bishop. But then did the bishop of Constantinople, vsurpe to him selfe this title. Who ran before the latter bishops of Rome. And in the, xxxv. epistle to John Bishop of Constantinople. Althinges, saith he, that are spoken before are don. The king of prid, to wit antichrist, is at hand: And the which is not lawfull to be spokē, An army of priestes is prepared for him. For they serue in the bande of prid, which wer placed to be guides of humilitie. And these things wrote Gregory, nine hundredeth & fiftie yeres synce. Arnulphus a mā very godly & lerned, Bishop of Dyleance. 550. yeres since in the counsell of Reins, speaking openly of the Bishop of Rome, brake out at the last into these wordes. What thinke you him to be that sitteth in the high seat, in the pourple garment, glistering with gold, whom, I say, think you him to be? Mereli, if he be destitute of Charitie, and be puffēd vp, & extolled with only knowledg, he is Antichrist, sitting in the Temple of God, and boasting him selfe, as though he were God. But if he be neyther groundēd vpon charitie, nor yet exalted with knowledg, he is in the Temple of God as an Idoll. Thus far he: who seemeth by these his wordes, to haue alluded to the places of holy scripture. Apocalips. xix. ii. Thessa. ii. Zacha. xi. S. Barnard. Wibeit that by reason of the infelicite of his time, he agreeth not with him selfe in all thinges: Yet inueyhed so against the Pope, bishops, and clergie of his time, that if any shuld at this day, omitting his name, vse his wordes, he shuld be called the greatest heriticke that lyueth. Where notwithstanding al thinges ar now more corrupted, the they wer in the time of S. Barnard. His sermon which he had to the clergie in the counsell of Reines, remaineth. In his booke of consideration he is moste vehement, especially in the. ii. and fourth boke. Writūed about the yere of our Lord. 1150. In the yere of our Lord 1240. was summoned a counsell of Princes and Bishops at Regenspurg, and that for the Tyranny of bishops of Rome, most greuously oppressing the godly Emperour, Frederick the second of that name. In the whiche Eberhard

Archbishop

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Archbishop of Salisburg, standing vp, Under the Title, sayth he, of the greatest Bishop, we perceiue in a Sheperds clothynge, a moste cruell wolfe, vnlesse we be blind. Bishops of Rome haue war against al Christians, by attempting, discepuing, & makynge war vpon war, waxing great, they kil and murther the poore shepe: peace and concord they dyspue out of the earth, Ciuile warres, & domestical byzores, they coniuere out of hell: dayly more and more, they weaken the forces of al men, that they may treade them all vnder foote, may deuoure all, and bring all into bondage. Hilberad an hundreth and threescore and ten yeres past, first vnder the pretence of religion, layed the foundation of Antichristes kingdom: He first began this wicked war, which by his successours, hath ben continued hitherto. And by and by: The bishops of Babilon, couet to reigne alone, they can not abide theyre pere, beleue me for my experience, they wil not cease, til haryng brought theperoure vnder, and the dignitie of the Romane empire dissolued, & the true pastours oppressed, they may on this wise extinguish all thinges, tread al thinges vnder theyre fete, and sit in the Temple of God, and be exalted aboue al that is worshipped. He his seruant of seruants, seeketh to be Lord of Lordes, in like case as if he were God. He hathe new deuises in his hart, that he may establish thempire for him selfe: He chaungeth the lawes, & setteth forth his owne lawes: That losse man, whom they are wont to cal Antichrist, polluteth, Robbeth, spoileth, defraudeth, slepeth, in whose forehead is witten the name of reproche: I am God, I can not erre: he sitteth in the temple of god, and ruleth far & nere. And a little after, the maiestie of his people of Rome, wherewith in times past the world was gouerned, is taken out of the earthe. The kingdome is multiplyed, the gouernment dispersed into many, cut of, lessened, I wyl not say, rent in pieces. Thempourre, is a bayne calling, & is only a shadow. There be ten kings atones, which haue parted the world, which in times, was the Romaine empire, not to gouerne it, but to consume it. The ten hornes (which thing to. A Vnsē semed incredible) Turks, Greks, Egyptians, africans, Spaniards, France men, Englishmen, Germas, Sicillians, Italians do possesse the Romane prouinces, & in them haue destroyed the Roman inhabitors: And a little horne hath growen vp vnder these, that hath eyes and a mouth speaking great things. It hath brought in subiecti on especially thre kingdoms of Sicilie, Italy, and Germany, & compelled them to serue him, with intollerable tyzanny, it vexeth the people of Christ, and the saincts of God, it confoundeth all thinges, concerning God and man, and attempteth deuylissh thinges. And the residue which is to be red in the. 685. leaf, in the seuenth boke of Auctines cronicles, which in the yere of our Lord. 1554. were printed at Ingolstadt, by thempourers priuilege, out of the which I wrot word for word al that I haue hitherto recited in yname of Eberhard Arch-
bishop of Salisburg. About the same tyme, liued Abbot Joachim of chym. Calabria, who likewise calleth the Pope, Antichriste, and set forth the Fraunces Docthapocalips with propheticall pictures, & scollies in Italia. Fraunces trarch.
Petrarch, a man excellently learned, & most worthy mortall fame flourisheth

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rished about the yere of our Lorde. 1350. Who also least suche wy-
 tyngs behynd hym agaynst the See of Rome, agaynst the court there,
 and agaynst the Pope, that yf they wer comparde with these things,
 whych in our tyme. D. Luther wrote most bitterly agaynst Rome, he
 may seme to be utterly bāquished of hym. In the. xx. epistle, he calleth
 the Popes court, both Babylon, and also the whoze of Babylon, syt-
 tyng vpon the waters, the mother of all Idolatry and fornicatyon.
 There is mozeouer a learned booke of Marsilius Patavinus, writen
 for Lewis the. 4. Emperour agaynst the Pope, wherein he inueryeth
 sharply agaynst the bishop of Rome, and his tyrannical lawes. In the
 same age, to wylt two hundredeth yeres past, flourished also Michael Co-
 senas, general of the Minorites, who openly accused the Pope as An-
 tichriste, and the church and See of Rome as the whoze of Babylon
 drunken with the blod of saints. In hundredeth yeres since liued Lau-
 rence Walla, a gentleman of Rome of a noble house, who also objected
 him self to the Pope and the Romish See, for the which cause he was
 dryuen into exile: but of the kyng of Naples, he was honorably recey-
 ued. Mozeouer, Hieronymus Sauonarola of Farrare, an excellent
 diuine and Philosopher in hys tyme, a man in holynes of lyfe (as he is
 sayde of many) notable, preached openly in Italy, that the Pope was
 Antychrist: for the which cause he was most cruelly burnt at Florence
 by Pope Alexander the sixt. Thys is had yet in the fresh memorye
 of men, where it was don about the yere of our lord. 1499. Yet John
 Fraunces Picus, Counte of Mirandula calleth the same Sauonarola,
 an holy prophet. Albeit that Hawclerus signifieth in hys stopy
 that he did many thyngs for ambition sake and for vayne glorye. And
 Marsilius Ficinus attributeth to the same Sauonarola the spiryte
 of prophete, in a certeyn epistle, furthermoze. Philippus Comines
 an Historiographer witnesseth that he was an holy man, and to haue
 had the spiryte of Prophecie. For they say how he prophesied of the
 sackyng of Florence and Rome, and the restauratyon or reformatyon
 of the church, and of many other thynges that shuld chaunce vnto I-
 taly, whych came to passe there in the meane season. I remembre, whē
 I was yonge and folloved my study in sondry vniuersities, to haue
 hearde certen blacke freers say, that Sauonarola prouoked the in-
 dygnatyon of Alexander the sixt, the courte of Rome agaynst hym by
 nothing moze, then for that he preached agaynst them in Italy the A-
 pocalyps of S. John. What shuld I say, that the Waldensians foure
 hundredeth yeres past in Fraunce, Itali, Germany, Boheime, Poland,
 and in other parts of the world, professing the gospel of Iesus Christ,
 accused the bishop of Rome with diuers wytyngs, and continual pre-
 chings as the vcrey Antichrist, prophesied by. S. John the apostle and
 therfore to be abhorred. They themselves beyng put to most greuous
 torments, haue constantly testified theyr sayth by glorious martyri-
 doms, and still do at this day. For they could neuer be roted out, which
 thing notwithstanding hath ben full oft attempted by most myghtye
 kings and princes, inspired by the bishop of Rome, the wyl of God be-
 ing otherwise. But why rehearse I these thynges, synce thys yere

Marsilius
Patavinus.

Michell Co-
senas.

Laurence
Walla.

Hieronymus
Sauonarola.

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1556. was printed at Basill, a register of the witnesses of the veritie, which before our time, haue spoke against the Pope, wherof the number in dede is great, and the moze parte of them called the Bysshop of Rome, with out any prouerbe, that Antichrist, which shuld come into the world: Therfore it is manifesst, that I in this my worke byynge for the no vnwonted thing, or that hath not ben heard of before, wher now we do plainly vnderstand that this song hath in so many ages ben songen, witten, painted, printed, and beaten in of the best, holpest, and most excellently learned men, yea and confirmed to, with the vnmurmurable blood of martirs. Furthermoze, yf any remayne that be desirous of good thinges amongs the bishops or prelates of the church, & in the clergie it selfe, let the not be offended with me, in case any where in expounding the Apocalyps, I byng forth theyr sayings & doings, and compare the with the Apostles words: Let them rather be displeased with theyr owne wordes and dedes. spoken and done besydes and against Gods word, Let them leaue doing that they do: Yea, let them do penance, so shall they haue prayse in the church of Saints. But yf they hold on euen against their conscience to defend and maintayne their kinde of lyfe, theyr pleasures, theyr riches, theyr honours & dignities, and to accuse, persecute and murder the preachers yf the veritie, as enemies of the church: let them take hede, it chaunce not to the sodenly, that the Gospel resiteth, of the dronke seruaunt, who did beate and beate his fellow seruaunts: but was of the chief Lord him self oppressed, when he thought least of it, and heuen al to pieces.

But yf there were euer any tyme here tofore, wherin it behoued to serforth, to byge, and beate in this doctryne to al the people. This is chiefly necessary to be don in this our tyme. For this age of ours hath in the Popes kingdom, sharpe and quick wittes, which comend with maruclous prayses, both the Pope and the popish church, & perswade and bypue into the heads of the sort vnlarned, cleane contrary thinges to the euangelical and Apostolicall doctryne. Whoeuer they haue vnderfull crafts, wherwith the wittier number are also disceaued. They haue welth and riches, authoritie, armure, munitiō, threatnings, promesses and torments, wherby some strong also are made wery, and at haled away to the popish parte. There be many without experience, whych esteeme not this thing, as it ought to be esteemed, suche care not, nor passe not what religion be preached, whether it be euangelicall or popish, or what thyng be of eyther beleued, or not beleued. For they suppose all these thinges to concerne them nothyng. In the meane season many perish and are in daunger, not a few fall away, diuerse sicken in perplexitie, and the kingdom of Christ is abbreuiated. For the papistes omit nothing, which may make for reparing of theyr kingdom, and pulling downe of the kingdome of Christ. Therefore where these fellows spare in this case, nether paines nor cost, that they may conuerter all thynges to oppresse the saythe of the Gospel, and to bypue the symple sorte to forsake it: We oughte not to suffer that the Church, and the symple people affected and tempted in the same,

All good men
at all times
haue spoken a-
gainst the pope

Daniel. xii.

Math. xxiii.

The apocalyps
in oure tyme is
not only profit-
table but necessi-
sary.

shulde

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shulde want that comfort, admonition, and doctryne, which in tymes past the lord Iesus him self by S. John hath prepared for these hard things & times, by revealing this Apocalyps. And in dede these things here haue a singular grace and vertu, which ar revealed to vs of God. Neyther shal the aduersary and enemy of Christ be ouerthrowe with any corporal weapons, saue only with the sword of Gods word. For now it is nedeful that antichrist shuld waxe vile, & perish in the minds of men, that Christ alone might liue again, and be glorified for euer.

**Conclon of
sermones.**

And thys my exposition I haue diuided into sermones, bothe for that I haue nowe, these yeaeres of a. 1555. and. 1556. expounded thys boke to the faithfull church of Christ, which I serue, making in a manner these same sermones to the people: and also that being requested, I wold deliuer som cōpy, to such as wyl read and expound the same boke to the churches committed to their credit also. Where not withstanding I admonish the readers, that they loke not for all thines of thys my work: or think that these things are to be rehearsed word for word to theyr auditours. For certen thinges, which I propounded to the people, for the consideration of the time and place, I haue not set forth in these my sermones, studieng much, for breuitie: And other thynges, namely such as concerne the conferring of tongs, and the kind & manner of speakyng, and such other lyke, I reherced not to the congregation: but haue wrytten them here in my sermones, to the profit of those that wyl con fer these things to gether moze dilligently. It shal be the part of the preacher to haue a respect chiefly to such thynges as make both for the plaines of speache, that he may be vnderstand, euen of the grossest sort: and also for the edifyng of the audiece, that he byrnye nothyng, that shuld little profit. Let euery man therfore applye these things to the edifieng of the church where he is, hauing consideratiō of the place, time, and persons: Yet alwayes obseruing the true sence of the boke or of Gods words. For violent wrestings, and long digressions far from the pourpos, deserue no prayse in preachynge: or what tyme swaruing ouermuche from the playne sence of the scripture, we boult out I wot not what mysteryes.

**The dedica-
ting of the
worke.**

And all this work compiled not without my great labour & travail, but chiefly by the grace of God, to the glory of Iesu Christ, and wrytten to the saluation and confirmation of his afflicted church, I dedicate to you banished men, as many of you as comyng or dwel out of Fraunce, England, Italy, & other realmes and nations for Iesu Christ and the gospels sake, dwel in Germany, Swisserland, & other places, where God hath permitted you: And also I dedicate this my worke to all you, which dispersed in sondry realmes and nations, are consecrated only to Christ our Lorde, loking for his coming to iudgement. In the which we shall vndoubtedly be deliuered at the last fro all euils, and then shall be made that long loked for, and in al ages and most fortunate restitution, most expressely & constantly promised, both of the prophets and Apostles. And surely your Godly zeale, banished brethren, which had rather forsake your countrey, then the Gospel, & to want your tempporal comodities, then to be polluted with a religiō

Actes. iiii.

estrainged

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estranged from Christe, deserueth no small prayse. But you haue
 nede of constancie, and wonderfull patience, that after you haue ben
 tried, you may receyue the crowne of lyfe, which the Lorde hath pro=
 mised to them which perscuer vnto thende. The heauenly regenera=
 tion doeth not so chaunge vs, but that some doubtfull & trouble some
 dregges of olde Adam remayne. Therfore alwayes the regenerated
 fele sundry temptations, and harde conflicts: then especially, when
 suche things chaunce as they had leaste looked for. The godly ther=
 fore had euermoze nede of consolation. But this booke of the Apoca=
 lypse doeth minister the same with greate plentie: whiche if you wyl
 reade ouer diligently, you shall finde all things that happen to you, &
 that beere you now with painefulnes, to haue ben already so prophe=
 cied in this boke, as they now come to passe. Whereunto are added
 oftentimes most comfortable and swete consolations. Moreover ye
 are not ignoraunte right honozable and dere brethren, what chaiced
 to oure fathers the holyste of all others. Howe they wandered in
 mansions vncerten, and howe they demeaned themselves in those
 most paynfull stryngs, you vnderstande me to speake of Abraham,
 Isaac, and Jacob, and Ioseph: whose peregrinations out of Chaldee
 into Palestine, from thence into Egypt, and agayne into Palestine, &
 from thence againe into Syria, and agayn into Palestine & Egypte,
 are well knowne to the whole worlde. Howe what bannishements
 and perills abode that woozthie seruaunt of God and most excellēt pro=
 phet Moses, is not vnknowne so much as to those that be ignoraunte
 in matters of antiquitie. Whose faith the vessell of election S. Paule
 commendynge: By faith (saith he) Moses when he was greate, re=
 fused to be called the sonne of Pharaos daughter: And chose rather to
 suffer aduersitie with the people of God, then to inioye the pleasures
 of sinne for a season: And esteemed the rebuke of Christe greater ri=
 chesse, then the treasures of Egypte, for he had respecte vnto the re=
 sward. What shall we saye that our Lorde Iesus Christe hym selfe
 was constrained in his infancie to flee into Egypte, euen from hys
 swaddylinge cloutes teachinge his to suffer exile: who is red also in the
 Gospell to haue sayed: Foxes haue holes, and the byrdes thapze haue
 nestes. But the sonne of man hath not wher on to rest his head. Of
 Antechriste we reade in dede that Daniel prophecied: Whom who so
 will acknowledge, he will promote him to greate honours and make
 him the lorde of many, and shall distribute the earth for mony. Con=
 trarywise we shall heare in the .xii. chapter of this Booke, that both
 Christe and the Churche his spouse, suffer greuous persecutiō of the
 dragō: That Christ is takē vp into heauē, a blessed hath opened hea=
 uē also for y fartheful: And there sheweth a place permanēt countrey,
 to them that haue in maner no habitation in earth. From thence he
 will come to Iudge the quicke and dead, and to assu mpte vnto hym
 the faithfull into ioie euerlastynge, and to geue them what thyngs so
 euer he him selfe in the Gospe, and the Prophets and Apostles haue
 promysed. Of y which most ample hope this boke of Apocalypse most
 plentifully and goodly discurfeth, instructyng all that desyre to heare
 certayne

James. i.
 Math. xxiii

Heb. xij

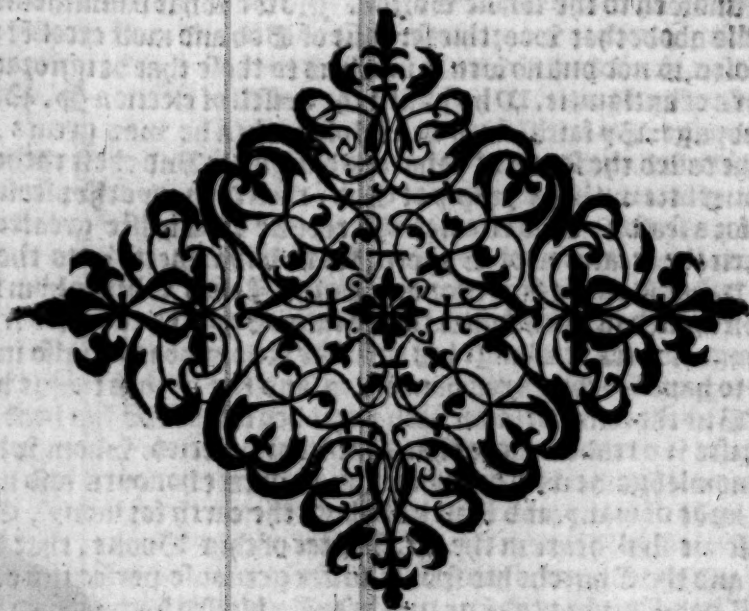
Dan. xi.

The Preface.

Philip. ij.

certaine things and most full of comforte vnto all you therfore exiles
and godly throughout the whole worlde, desyringe the comynge of
Christe our Lorde and iudge of all, I offer and comende and dedicate
this my labour. Receyue it with louing minds: which I setfoorth to
non other ende but that (sceinge Antichriste) you shoulde cleaue to
Christe alone, fixinge all your truste in him alone, where we loke al-
ready from heauen for the selfe same Lorde, whiche shall chaunge our
hile bodye, that it make belyke fashioned vnto his gloriouse bodye,
accoordynge to the woorkynge, whereby he is able to subdew all
thinges to hym selfe, he blesse vs all, and bynge vs in that daye,
into the sight of hys father: that we maye see hys glorie,
whych he had before thys woorld was made, to him
alone be glorie. From Zurich, the moneth
of Januarie, in the yere of our Lorde.

1557.



An Index or table of the most notable things and wordes contained in this work.

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RITHMI E VETVSTO CODICE DESCRIPTI

Romanum quendam cognomento Lefranco taxantes.

Propter Sion non tacebo
Sed ruinas Romæ flebo
Quoadusq; iusticia.

Nobis rursus oriatur
Et vt lampas accendatur
Iustus in ecclesia.

Sedet vilis & in luto
Princeps facta sub tributo
Quod solebam dicere:

Romam esse derelictam
Desolatam & afflicta
Expertus sum opere.

Vidi, vidi caput mundi
Instar maris & profundū
Vorax guttur siculi.

Ibi mundum δουδαστος
Ibi sorbet anrum Crassus
Et argentum seculi.

Ibi latet Scilla rapax
Et Charibdis auri capax
Potius quam nauium.

Ibi pugna galearum
Et conflictus piratarum
Id est, Cardinalium.

Syrtes insunt huic profundo
Et Syrenes toti mundo
Minantes naufragium.

Os hominis foris patet
In oculis cordis latet
In forme demonium.

Habes iuxta rationem
δουδαστων Perfranconem
Ne me credas friuolum.

Ibi duplex mare feruet
A quo non est qui reseruet
Sibi valens obulum.

Ibi venti colliduntur
Ibi panni submerguntur
Byssum, Ostrum, Purpura,

Ibi mundus sepelitur
Imo totus deglutitur
In Franconis gutture.

Franco nulli miseretur
Nullum sexum reueretur
Nulli parcit homini.

Omnes illuc dona ferunt
Illuc enim ascenderunt
Tribus, tribus domini.

Canes scyllæ possunt dici
Veritatis inimici
Aduocati curiæ.

Qui latrando falsa fingunt
Mergūt simul & cōfringunt
Carmina pecunia

Iste probat se legistam
Iste vero decretistam
Iudicem Gelasium.

Ad probandam questionem
Hic intendit actionem
Regendorum finium.

Vti reum prosequatur
Hic Charibdis debaccatur.
Idem cancellaria.

Ibi nemo gratus gratis
Nulli datur absq; datis.
Gratiarum gratia.

Plumbum quod hic informatur
Super aurum dominatur
Et massam argenteam:

Æquitatis phantasia
Sedet teste Zacharia
Super Bullam plumbeam.

Qui sunt Syrtes & Syrenes
Qui sermone blando lenes
Attrahunt Bysantium.

Speciem prætendunt leuitatis
Sed Charibdi parcitatis
Superant marsupium.

Dulci cantu blandiuntur
Vt Syrenes & loquuntur
Primo quadam dulcia.

Frater bene te cognosco
Certe nihil a te posco
Nam tu es de Francia.

Terra vestra bene cepit
Et benigne nos excepit
In portu concilij.
Nostri estis nostri, cuius
Sacro sancte sedis huius
Spirituales filij.
Ita dicunt Cardinales
Ita solent dij carnales
In primis allicere.
Sic Iustillaim fel draconis
Et in fine lectionis
Cogunt rursus vomere.
Tales regunt Petri nauem
Tales habent Petri clauem
Ligandi potentiam.
Hi nos docent sed indocti
Hi nos docent sed nox nocti
Indicat scientiam.
Cardinales vt praxixi
Nouo iure crucifixi
Vendunt patrimonium.
Foris Petrus intus Nero
Iulus Lupi, foris vero
Sicut agni ouium.
In galea sedet vna
Mundi lues importuna
Camelos deglutiens.
Inuoluta Cameleo
Cuncta vorat sicut Leo
Rapulus & rugiens.
Hic pyratas principatur
Et Iohannes nuncupatur.
Sedens in insidijs.
Ventre grosso lota cute
Grande monstrum nec virtute
Sed totum cinctum vicijs.
Maris huius non est dea
Thetis mater Achillea
De qua sepe legimus.
Imo vero Carlmorum
Sancta soror loculorum
Quam nos bursam dicimus.

Nam si bursa detumesceat
Surgunt venti mare crescit.
Et Carina deperit.
Sic a ventis circumlata
Et a scopulis vexata
periculo suberit.
Et occurrunt cautes rati
Donec omnes sunt priuati
Tam numis quam vestibus.
Tum securus fit viator
Quia nudus & cantator
Fit coram latronibus.
Quod si verum placet scribi
Duo portus tamen ibi
Due tamen insulae
Ad quas licet applicari
Et iacturam reparari
Confracte nauiculae.
Petrus enim papiensis
Qui electus est Meldensis
Portus, recte dicitur.
Nam cum mare fluctus tollit
Ipse solus mare mollit
Et ad ipsum fugitur.
Est & ibi maior portus
Fætus ager florens hortus
Pietatis Balsamum.
Alexander ille meus
Meus inquam cui det Deus
Paradisi thalamum.
Ille fouet litteratos
Omnis mali incuruatos
Si posset cerneret.
Verus esset cultor Dei
Nisi latus Olisei
Giesi corrumperet.
Sed mo rursus in hoc mari
Ne contingat naufragari
Dictis finem faciam.
Quia dum securus eo
Ne submergar, ori meo
Posui custodiam.

SERMONS OF HENRI BVLLIN.

ger, vpon the Apocalipſe reuealed to the holy

Apoſtle and Euangelist S. Iohn.

Of the authour of the booke of Apocalipſe, of the argument and partes therof: Finally of the ſondry uſe, and moſte profitable commoditie of the ſame.

The firſt Sermon.



The Prophetes of God of the olde Testament, were God his meſſengers to the people, expoſitours of Moſes or of Gods lawe, and euen eccleſiaſtical preachers, which applied the doctrine taken out of the lawe of God, to the people and tymes wherin they

What were the old prophets, and their doctrine.

liued to the diſtynge of Congregations. And they al with one accorde haue chiefly handled two thinges in their Sermons. For firſt they haue reprobued the corrupt maners of al ſtates in their tyme, alledging the rule and preſcript of Gods lawe: And exhorting all men to repentaunce vnto God moſte acceptable. And to many that were incurable they threatened all kinde of plagues, which they ſetting forth with all beautie of ſpeache, ſhewed them plainly to be ſene with the eye, if haply they myght ſo be made afraid, and healed. Secondly they promyſed and ſet forth by the mouth of God, the Lord Chriſt, the true Meſſias: Whom alſo they deſcribed liuely, and with all his holy churche, teaching the faith in Chriſt, & both what good thinges are prepared for the faithfull in Chriſt: And alſo what be the true duties of pietie & godlines. Neither haue they concealed ſuche thinges as were nedefull to be knownen of Antichriſt: Admoniſhing vs moſt dilligently that we ſhould beware of that wolfe, or rather the moſt deper ſongeon of all abominations, and that we ſhould ſtand faſt in the ſincere faith of Chriſt. &c.

I haue taken vpon me, through the help of God and your prayers, to expoſe vnto you the Apocalipſe, which is a doctrine concerning the matters of Chriſtes churche reuealed from heauen of Chriſt in glory, and a ſom of all godly religion, an expoſition and brieſ declaration of the Prophetes, &

The Apo- calipſe.

C

apoc

a prophete of the newe Testament and story of the church
 howbeit, forasmuche as this booke is dispised of many
 good and well learned men, and for that all men for
 most part are fully perswaded that it is an vnprofitable booke
 I will speake here somewhat of the same matter.

This booke
 is full of fi-
 gures.

Math. 24.

Actes, 10.

First many abhorre this booke for this cause only that
 it is full of visions, types and figures, for they suppose by
 this becometh not the Euangelicall and Apostolicall do-
 ctrine of the newe Testament. But by the same meane a good
 part of Daniell should be cast away: Whiche neuertheless
 is commended to vs of Christ hymselfe in Matthewe. This
 greatest matter of all, namely the calling of the Gentiles,
 shewed to S. Peter by a vision, as appereth in the actes.

And the Prophet Joel sayd also, howe the people of the
 newe Testament should see visions. And so doeth the be-
 sed Apostle S. Peter, expounde the same place in the Actes
 of the Apostles, speaking of the people of the newe Testa-
 ment. And our Saviour Christ in the Gospell, propoundeth
 and declared to the people the moste part of the misterious
 parables, and in maner by fayned fables, as they call them.
 And how much thinke you doe these visions, types, and
 figures of S. Iohn, differ from the same? This kind of speeche
 doth not darken matters, but maketh them plaine: And
 helpeth much for the efficacitie and perspicuitie, and for the
 firming of the memory. For by this meane, matters be
 only declared with wordes, and heard with the eares: And
 are set forth also to be sene of the eyes, and after a sort be
 in the memory. Many for this cause attribute much to
 painting: But I suppose that I may much more rightli attribute
 very much to this maner of speaking and teaching, when
 the matter is vttered, not by a coulored, donne, & dead
 painting, but as it were with a speaking & liuely maner set
 to be sene of the eyes. Whiche is therfore propounded, that
 men myght rightli and exactly vnderstand the same. And
 therfore that this whole booke in a maner consisteth of
 and figures: Yet shall we in dede, through the inspiration
 of Gods grace, shew in our exposition, that all that same
 helpeth for the perspicuitie and plainenes, and not for the ob-
 scuring or darkening of most high and godly matters.

The plain-
 nes of the
 scripture.

What shall
 be the expo-
 sition of this
 booke,

bring my exposition out of the very scriptures, by cōferring
topning therunto the rule of faith and charitie. I will searche
out the circumstaunces, the thinges that follow & go before:
I will bring similitudes & dissimilitudes: I will adde also ther
unto the experience of thinges, & the faith of histories. Which
maner of expounding the scriptures all interpretours haue
alwayes graunted to be sound & true. If better thinges shalbe
revealed to others, I will gladly after the precept of the apo-
stle geue place vnto my betters. For I offer these my doings
to be wayed of y^e godly, vpon this conditiō, y^e they shuld trie
al thinges, & that which they shal find to be good, to hold fast.

1 Cor. 14
1 Cell. 5

Secondly they obiect, that aswel new men as olde, of no
final authoritie, haue both doubted of this boke, & of the au-
thour therof, & also haue contemned it, as full of fables, & un-
worthy to be rekened canonical. Let those that so thinke geue
me thesame libertie, I desire them, which they vsurpe to the
selues, and thinke it lawfull. For if the boke of the Apocalipse
should therfore seme worthy to be contemned, for that some
notable men, both old & new, haue doubted of the authoritie
therof: Why may it not recouer his authoritie againe, if I
shew that y^e best doctours of the church both old & new, haue
had a right good opinion of this boke? And here to thintent
I wold dissemble nothing at al, I am not ignorant y^e doctor
Martin Luther, a man right notably learned, in his first edi-
tion of the new Testament in dutch, with a sharp preface set
before, hath sticked this boke as it wer with a dagger. Howe
euer it good & wel learned mē were offended with him for this
his iudgement, which in y^e same found lack both of wit & mo-
destie. The same mā therfor waying al thinges more vpright-
& diligēly, what time he corrected his dutch Bible. &c. My
worthipful maister semeth also not to haue set very much by
his boke, & to haue ascribed it not to Iohn y^e Apostle, but to
Iohn whō they called a diuine. But herein there is no doubt
but y^e he folowed plainly Erasmus of Roterdā, who is his an-
notations vpon the new Testamēt. In al the Greke copies,
saith he, that I haue sene, the title was not of Iohn the apostle,
but of Iohn the diuine. Erasmus addeth that amongest the
Greekes & certen old wryters, men doubted of this authour,
whiche thing he declarerh by the testimonies of Eusebius,

How men
of late dayes
haue doub-
ted of thau-
thoritie of
this boke.

D. Luther

and Hierom, of whose opinion shalbe spoken streightwaie.
 But the exemplar of Spanishe coppie whiche is set forth
 after the faith of the moste auncient and approued Grekes
 exhibiteth to vs suche a title of this booke, Αποκαλυψις τῆς ἀγίας
 ἀποστόλης καὶ εὐαγγελιστῆς Ἰωάννης τῆς θεολογίας: That is the Apoca-
 lipse of the holy Apostle and Euangelist S. Iohn Diuine.
 For the auncient writers say, how S. Iohn the Apostle and
 Euangeliste, for his excellent writing of the sonne of God
 was commonly called, Diuine. Wherof it followeth, that
 this title doeth attribute and not take from S. Iohn the
 booke. Certes Iretas was also, a Greke Nuchour, an
 byshop of Cesaria: Of the auncientes, saierh he, certen haue
 plucked this Apocalipse from the tongue of that welbeloued
 Iohn, ascribing it to another: but it is not so. For that same
 Gregori, which as well as he, is called a Diuine, accom-
 teth this amongst those scriptures, whiche vtterly want
 suspicion of counterfeiting: saying, as the Apocalipse of
 Iohn teacheth me. And the same man a litle after: But that
 this booke was written by the mouth of the holy ghost, S. Ioh-
 sil, Cyril, Papias and Hippolytus, fathers of the church, ac-
 mete men to be credited. Thus saith he. What shal we say
 that Erasmus confesseth, that the consent of the worlde, and
 authoritie of the church to be of suche force with hym, that
 he dare not refuse this booke?

Hippolitus

Decolant-
padius.

Let vs heare now the iudgement of that moste excellen-
 best man D. Ioh. Decolampadius, the moste faithfull
 stout of the church of Sasill, and excellently learned in
 propheticall and in al the Canonically scriptures, concerning
 this booke, which he left vs written in the. xii. Chap. of the
 second booke of his commentaries vpon Daniel: But S. Ioh.
 the Paraphraste or expositour of the Prophetes, saith he,
 how muche he doeth attribute to this our authour) whom
 maruel, why certen with so rash a iudgement doe reiece
 as a dremer, and franticke, and an vnprofitable writer
 the church: Where neuerthelesse he propoundeth and setteth
 forth very many of the most secret and hid things of the old
 testament and of the Prophetes. But those great men do
 say, what a wening they haue of them selues: Whose iud-
 gementes I would verely rather contemne as prophane
 than

than I would cast away such a treasure. I could here bring forth goodly testimonies of other newe wryters, but that I make haste to the iudgementes of the auncient fathers.

The eldest of all after the Apostles, whose wrytynges as yet remaine, Iustine and Ireney, the noble Martirs of Christ, ascribe this booke to Iohn the Apostle. For Eusebius in the. xiii. Chapter, of the fourth booke of the Ecclesiasticall story. Iustine, sayth he, mentioneth of the Apocalypse of Iohn, saying playnly that it is the Apostles. S. Hierom also in the lpe of blessed Iustine wryteth, that Iustine expounded the Apocalypse of S. Iohn, but the same exposition remaineth not so farre forth as I knowe. The same authour wryteth that Ireney set forth the Apocalypse of S. Iohn, with a commentary, whiche also is not to be had. He hym selfe, who is red to haue lyued about the yere of our Lorde, 160. Witnesseeth playnly in the fift booke against the Valentinians, that this reuelation was exhibited to Iohn the Apostle a lytle before his dayes. We alledge certen wordes of his in the. xiii. Chapter of this booke. Tertullian, who lyued about the yere of our Lorde two hundred and. xx. in the fourth booke against Marcion. Albeit sayth he, that Marcion refuseth the Apocalypse of Iohn, yet shall the order of Synthoppes rekened vp to the very begynnyng, affirme S. Iohn to be authour therof. In graue matters, and reasoning against heretickes, he useth gladly the testimonies of this booke.

The same thinges are also recited of the blessed Martyr S. Cyprian, vnder the title of Iohn the Apostle in his Epistles, treatises and Sermons. Eusebius also in the. xiii. Chapter of the fift booke of the Ecclesiasticall historie, sheweth, that Appollonius a moste auncient wryter useth the testimonies of the Apocalypse of S. Iohn: And lykewyse Theophilus Synhop of Antioche. Whiche he affirmeth in the. xliii. Chapter of the fourth booke of the Ecclesiasticall story. Also Origen, a great man in the churche of God in the. xxv. Chapter of the first booke of the same Eusebius. And he wryote, sayeth he, the Apocalypse, whiche rested vpon the Lorde byeste. &c.

The iudgements of the auncient doctours of the church of the Apocalypse. Iustine.

Ireney.

Tertullian.

S. Cyprian.

Appollonius.

Theophylus.

Origen.

I haue hitherto recited the opinions of the most auncient Martyrs and Doctours of the christen church, touching the Apocalypse, I meane Iustine, Ireny, Tertullian, Hippolytus, Theophilus, and Origen: I will shew after byngen yet moore iudgements boeth of the Greeke and Latin wyriters, of mosie authoritie in the church, agreeing with the myndes of them that we haue alledged therto: howbeit I will first touche briedly suche thynges as Dionysius of Alexandria, left wyrtten of the same booke in the fyne and twenty Chapter of the seuenth booke of Eusebius, whome I suppose they haue followed, as many after hym haue spoken against this booke. He sayeth how diuerse that were his predecessours, dyd utterly reprob and reiecte this booke. Neyther hydeth he the cause, why they so dyd, for that the kyngdome of Christe is ascribed therinto be earthly. Wherunto doubtlesse they referred that precious citie, and the reste whiche vnder terrestiall kyndes, figured spirituall thynges. Whiche when we be in the treatynge thereof haue dissolued, declaryng thys booke not to edifie the earthely kyngdome of Christe, but a spirituall and celestiall, no man I trowe, will reiecte a good Godly booke, for bycause certen abusynge the testimonies thereof, geue vnto it a wrong sense.

Dionysius
Alexandria.

Chilistenes,
or Millenar-
ies.

Heretickes haue wasted verie many places of scripture, to the defence of their errour, shoulde therefore the authoritie of the scripture itselfe be brought in doubte? It fauoureth nothing at all the Chilistenes or Millenarism this booke: he geueth them no weapons.

Eusebius saith verie well in the ende of the third booke speakynge of Papias, the first authour of the Millenarism. He thought, saith he, that after the resurrection Christe should reigne here corporally with his a thousand yeres in earth. Whiche I suppose he thought for that he vnderstode not well the Apostles wordes, neither that he considered not well those thynges that were spoken of hym by der figures, for that he was indewed with a small iudgement.

But in the meane tyme Dionysius hym self, I sayeth

date not reſecte this booke. He addeth by and by, that he thinkeſt it not yet to be the booke of Iohn the Apoſtle, but of ſome other, but yet who that ſhould be, he knewe not. He gathereth alſo by certain coniectures, by the phraſe of ſpeech, and handling of the booke, and by the unlikeneſſes of wrytting, that this booke ſhould be an other mans, than his that wrote the Goſpell, and Epiſtle. But ſeing that the argumentes of the ſtory and Epiſtle be ſo diuerſe, that neyther they two be lyke, and the argument of the booke of Revelation moſte diuerſe of all: Why ſhoulde it ſeme maruell, though it agreeth not with them in all thynges?

This can no man denie, but that in conſent of doctrine there is great agrement. The Epiſtle to the Hebrewes ſemed ſo many to fauour in the ſixt and tenth Chap. The Nouations of Catharites. The diuerſitie of ſtyle was noted to diſſer from the reſt of Saint Pauls Epiſtles. But if we ſhould ſo iudge of holy ſcriptures, I knowe not what ſhould be firme and ſure enough. Leauing therfore this diſputation in ſuſpence, I wyl now procede to bring forth the iudgements of other olde wryters concerning this booke.

Eusebius ſurnamed Pamphilus Biſhop of Ceſarea, living in the tyme of great Conſtantine the Emperour, and a moſte diligent reader of olde wryters, whome many ſuppoſe in deminiſhing the authoritie of this booke to fauour them, ſpight eloquently in the eighteth Chapter of the third booke of his ſtory, taunting the Tyranny of Domitian, affirmeth that Iohn exiled in to Pathmos, wrote there his Revelation.

Eusebius.

And where other Hiſtoriographers doe alſo the ſame. He againe in the xxiii. Chapter in the third booke, concerning the Apocalipſe, ſaith he, the opinion of men is diuerſe, ſome approving, and others reproving the ſame. Again whē he ſhould bring forth his opinion touching the Canon of the new Teſtament in the xxv. Chapter. He ioyneth the Apocalipſe with ſix bookes vndoubted: although he diſſembleth not that he wyl ſhew in another place what other men thinke thereof. Whileſt he this performeth, he receiveth many more & better, which iudged the Apocalipſe to be of S. Iohn the Apoſtle, and

and embraced it as a moste Godly booke, than those which denied or repproued the same.

Epipha.

Epiphanius Bishop of Salamine in Cyprus, a Greek Author also doeth manifestly ascribe this booke to S. John the Apostle. Heade, that he hath left wrytten against the

Hierome.

logians in the .xv. heresie. And S. Hierome attributeth very muche to this Epiphanius. And S. Hierome hym self ascribeth this booke to John the Apostle, to Paulinus: The

Philastri.

Apostolpse of S. John, sayth he, hath so many Sacramentes, as it hath wordes. Moreover Philastrius Bishop of

Ambrose.

Episcopia, whome S. Austen sayth he sawe with S. Ambrose at Milan, accompteth them for heretiques, that reiecte the

Iustin.

Apostolpse of John, and saye that it is not of John the

Primas.

apostle, but of Cerinthus an hereticke. Verely S. Ambrose

Bede.

hym self alledgeth in his bookes testimonies of the Apoc-

Andreas & Iretas.

alypse, vnder the name of S. John the Apostle. S. Austen embraced this booke as Apostolicall: and

the same to his church, leauing certen treatises vpon the same. Primasius also Bishop of vrica in Africke, expounded the same as Apostolicall. Of Bede and the residue that sorte, I speake nothing; sence his opinion is knowne to all men. Andreas also Bishop of Cesaria, wrote vpon this booke: As Iretas reporteth in his commentaries, wher

opinion I declared before. We thinke I haue sufficiently confirmed the authoritie of this booke, against them that diminishe the same. But the same seemeth strongest of all, that the thinge it selfe, and the handling therof proueth, that it did procede from the Apostle. Whiche thynge we shall proue in the treatise it selfe. But in case those blessed fathers in their tyme did expound the Apocalypse to theyr churches, why should it not be lawfull for vs also in our time, to expounde it to our men, which are in the ende of the worlde, where nowe all thynges be more fully then they were than accomplished? For these thynges serue moste chiefly for vs and for our tyme, sence that we trauell and be exercised vnder Antichriste.

In wayne therfore many prattell, that this booke is obscure and can not bee vnderstande: And for the same cause to be

**The Apo-
calypse must
be expoun-
ded to the
churches.**

read

read in the Church without any profit or fruite.

For to ſpeake nothing hereof, that nothing is ſet forth in holy ſcripture, whiche hath not an excellent fruite: Rep- ther muſt we by and by diſpayre of the true vnderſtanding, although at the firſt ſight of the holy ſcripture it be obſcure, whiche is opened of God himſelfe, and to be opened, is ob- teyned by prayers, and Godly exerciſes: Certes we are not ignorant that many had rather nothing were ſpoken of Antichriſte, to the intent he myght reygne more care- leſſy, and they them ſelues be leſſe ſubiecte to perilles. But Chriſt commaundeth vs to trouble hym. Let vs therfore go forward in the worke of the Lorde.

And where it offendeth them, that Iohn maketh little mention of Chriſt, where notwithstanding the ma- ner of Apoſtles is, to intimate alwayes Chriſt, and the grace of redemption: We ſuppoſe this ſame booke more thoroughly looked vpon, to proue the contrarie. Whole argument nowe I will recite.

The Prophet Zacharie in the thirde Chapter, obiecteth the whole miſterie of Chriſte to all mens eyes in a moſte euident figure to be ſene. For he ſeeth Ieſus the high prieſt, appareled in vile garmentes, and lyke a coale that is taken out of the fyre, to ſuffer muche contradiction of the Deuill: by and by the ſame to haue put of the vile clothynge, and put on whyte garmentes, to be glorified, and proclaimed kyng and prieſt and Sauour of all.

This figure the Apoſtle and Euangelist S. Iohn ex- poundeth: And firſt in deede the Goſpell beynge ſet forth, he deſcribeth Chriſt in vile apparell, howe muche contradic- tion beynge taken he ſuffered of the wicked, tyll at the length he was nailed to the croſſe. He toucheth there alſo his glory: Whiche notwithstanding, the Apocalypſe therto annexed, he declareth more at large, ſhewing the ſame vnto vs in a whyte garment and in glory, howe verely after this hum- bling being exalting, he obteyned a name aboue all names: And now being in glory, howe he worketh neuertheleſſe in the church, the ſauour of all the faithfull in the church. In his Epiſtle he commendeth this whole miſtery of pietie and

C.v.

beateſty

beateth in to all men.

For the whole booke is diuided into fyre partes.

The diu:
sion & par:
tion of the
Apocalips

1 For first is set the title with the begynnynge and somer the worke, and next a bryefe narration: And all this in the first part of the first chapter.

2 Secondly from the myddes of the first Chapter to the fourth Chapter, is described Christ reigynge in glory, on the ryght hand of the Father, and is declared, howe he is conuersant in the Church by his spirite, and ministry of his worde: What thyng he teacheth from heauen, and what is the sountere doctrine of the church: what is also the repairing of Churches that are fallen, and the preservation of the same.

3 Than from the fourth Chapter to the. xii. Christ still admonisheth his Church diligently by seven Seales, and by seven trumpettes, what thynges shall happen to the Church, all the whiche are moste iustly gouerned of God hym self by the Lambe Christ.

4 Moreover from the. xii. Chapter to the. xv. is more fully described the conflict of the Church with the olde Serpent, and with the olde and newe beast. Where also the Smythe Tyranny both old and newe, and verely Antichrist hym selfe is truly paynted forth in his colours: And withstanding that afterwarde also these thynges are againe more playnly declared.

5 And from the sixteenth Chapter to the two and twentieth Chapter, are recited the paynes and tourmentes of Antichriste, and Antichristians, and the destruction of the same, and the condemnation of all the wicked. Also the Iudgement of Christe is sette forth, and the processe of an external iudgement is figured. There is also rehearsed the triumphe, Joye, and reward of Saintes. Where also byuen it selfe is opened to bee seene of our eyes, that now we maye by saythe looke in to the same. The depthe of Hell is opened, that we maye looke in to it also: And maye take good heade that we bee not thowen thither headlong.

6 Finally in the ende of the. xxii. Chapter, followeth the

conclu

concluſion, and commendation of the woork, with the ſealing vp of the ſame.

And here I will not hyde an other diuiſion of thys woork, not to bee contempned, which I ſee the expoſitors haue followed. For fyrſt they rehearſe the Title and begynnynge. After they annex the whole woork it ſelfe, diuided by ſeuen viſions. And in dede the ſeuenth numbze is moſte frequent, and as it were peculiar to this booke. Finally they adde to the concluſion of the woork in a maner compriſed in the laſt Chapter. And theſe viſions be compaſſed within their limites.

In the thre fyrſt Chapters the firſt viſion is expounded exhibitynge Chriſt vnto vs reigning in glory, governing, ordering, correcting, and preſeruing his church.

The ſecond viſion beginneth in the fourth and, reacheth to the eighth Chapter. That ſetteth forth God him ſelfe and his Chriſte to be looked vpon, whoſe moſte iuſt government of all thynges in the worlde it commendeth, and openeth ſeuen Seales.

The thyrde viſion hath ſeuen Angelles ſoundynge with ſeuen Trumpettes. Whiche treatiſe ſtretcheth to the xii. Chapter.

The fourth Viſion ſheweth the fighte of the woman wyth the Serpent, and ſetteth forth to vs the olde ſeuen headed, and the newe two horned beaſte to be ſeene, the deſcription of Antichriſte, and this in the. xii. xiii. and. xiiii. Chapter.

In the fiſt viſion ſeuen Angels power out ſeuen vials of Gods wrath, vnto the. xvii. chapter.

From thence begynneth the ſixt viſion, and extendeth to the. xxi. Chapter, and diſputeth of the moſte iuſt iudgement of God againſt Babylon, the whore of Babylon, and the Antichriſtians, finally againſt all wycked and impenitent perſones.

The ſeuenth and laſt viſion propoundeth to the eyes of all the ſapthfull, the glory and blyſſe euerlaſtinge of Sainctes. And verely thys diuiſion of the woork hath a great

great grace and affinitie with the rest of the thynges, which in this booke are all in a maner treated by the seuenthy niny. Let the reader followe whiche he wyl.

What pro
fit is in the
Apocalipse

Nowe of these thynges euery man may perceyue the thys booke is altogether Apostolicall, and exceedyng profitable to vs all, especially whome the ende of the worlde hath ouertaken. And this booke shall bee easier for vs, that all thynges nowe are in a maner accomplished.

Daniell was thought to haue tolde of starke dyames when before the Monarchies, he prophecied the Monarchies. But after those thynges were accomplished, whiche he prophecied, he semed vnto many to haue compiled an astro. The selfe same, I am sure, thou wylt iudge also thys same booke of Saint John. A fewe profittes only of many we shall recite.

First we haue in this booke a moste full description of Christ, reigntyng in glory, our kyng I saye, and Synagogue. And howe he gouerneth the Church, and is the Saviour of all faythfull. We haue also a moste gallaunte description of Christes Church, and howe the same maye be builded, repared, and maynteyned. Than haue we a perfect description of Antichrist, of his members, and Synagoge of his counsellers, craftie deuises, kyngdome, crueltie, and destructions of the same: From the whiche it byddeth beware. Moreover we haue an abrydgement of history from Christes tyme, vnto the worldes ende.

Finally an absolute and certayne prophetic of thynges to come, that we neede not to haue the prophesies of Methodius, Cyrill, Merline, Briget, Rolhard & certen triffles.

Furthermoze we haue a great consolation and comfort of the church in aduersitie, whylest boeth we see the Lambe to open the Seales, and that all thynges are done by Gods prouidence, and that there is an ende of euylles. And that the church shall bee euermoze, in dispiter of all the Deuils in hell. Last we haue a moste plentifull and sure doctrine of the Iudge and last iudgement, of paynes and of rewards.

In theſe thinges I ſay, ſhal the treatiſe it ſelfe ſhew plainly,
for our edefying through Jeſus Chriſt our Lord.

OF THE TITLE OF THE whole worke, and expoſition thereof.

The ſecond Sermon.

¶ I ſaid the whole booke was contained in ſixe partes. The mem-
bers of the
firſt part.
Now muſt we loke on the firſt part: Which hath chief-
ly three members: The title, beginning, and brief narra-
tion. For this preſent we will only ſpeake of the Title,
whiche is thus.

The reuelatiō of Jeſu Chriſt, whiche The firſt
Chapter.
God gaue vnto him, for to ſhew vn-
to his ſeruauntes, thinges whiche
muſt ſhortly come to paſſe: And he
ſent and ſhewed by his aungell vnto his ſer-
uaunt John, which bare recorde of the word
of God, and of the testimony of Jeſus Chriſt,
and of all thinges that he ſawe. Happy is he
that readeth, and they that heare the wordes
of the prophecie, & kepe thoſe thinges which
are written therein. For the time is at hand.

This title is plentiful, and uttereth all profitable circum- The title of
the worke.
ſtaunces, that are to be declared in the beginnings of booke.

First is ſet the Title, or inſcription of the whole worke,
that is, the Apocalipſe, or reuelation of Jeſus Chriſt, whiche
verely was opened or reuealed by Chriſt Jeſus him ſelfe.

This title ſtreightway proueth, that this worke is no mans The reuela-
tion of Je-
ſu Chriſt.
invention, but a godly doctrine: As that whiche was opened
by our Lord, kyng, and prieſt Jeſus Chriſt, out of heauen,
from the right hand of the father, executing there the office
of the high Biſhop, & as yet teaching vs profitable thinges.
and albeit it be called alſo the reuelatiō of John, yet is it chal-
lenged to

lenged to hym for none other cause, than for that as scribble
he wrote and set it forth.

From whence
is that reue-
lation?

Againe it is yet more playnly declared, from whence this
Revelation is: Even of God hym selfe. For he saith, which
God, namely the Father, gaue vnto hym, to wrytte, to
Christ. For in the holy and blessed Trinitie, there is a distinc-
tion of persones. And albeit that all thinges of the father, be
the sonnes also: And all thynges of the sonne, the fathers by
herowse: Yet the scripture mentioneth the father to geue vnto
the Sonne, and the Sonne to receiue of the Father.
Whiche thyng all the auncient wryters, haue full Godly
expounded, to be done by the mystery of dispensation. For
the Sonne receiued somewhat of the Father, as man
whiche otherwysse as the very Sonne of God saith, Fa-
ther, glorifie thou me with the glory which I had with thee,
before this worlde was.

John, 17

Moreover the Sonne is the wysdome, word, and mouth
of the Father, by whome God in tymes past and now,
spake and speaketh to the Fathers, Prophets, Apostles,
and to the vniuersall church. The Father by dispensation
gaue to his Sonne this office, that he should be Synod.
For no man hath sene God at any tyme: The only begot-
ten which is in the bosome of the Father, he hath reue-
led vnto vs. Let vs knowe therfore, this same to be a Re-
velation Diuine, which God the Father, lounge man-
kynde, hath reueled by the only Synod Christ vnto his
Church. And so it ioyneth together the Father and the
Sonne, that neuerthelesse the holy distinction of persons
remayneth safe.

To what
use and to
whom it is
reuealed,

Nowe also is added, to what ends God the Father hath
reueled, or geuen the gyft of reuealing, to wrytte, the office
of priesthod, to his Sonne, our Lorde Jesus Christ: to the in-
tent verely that the same being reueled, he myght shewe
it, and as it were set it before the eyes of his seruantes, to
wrytte, his worshippers, and Christians, which are called
the seruantes of God for theyr wyllyng obedience. And as
the seruant of a Lorde is a seruant, and oweth to his Lorde
all that he hath, or is worth: So we owe vnto God our ser-
uice whole, and all ours, or els we be free, and not bounde.

There is alſo declared, vnto whom this reuelation is opened: **John. 8**
To all the ſeruauntes of God. If therfore thou be glad to be
called the ſeruaunt of God, heare this booke, and remember
it: And knowe that this booke is prepared for thee of God.

After he compryſeth in ſewer wordes, what Chriſte reuea- ^{what thin}
led to John, thynges that muſt ſhortly come to paſſe. The ^{ges are re-}
deſtinies therfore of the Churche are recited, what good ^{uealed.}
and euill thynges ſhall happen to the Godly, and lyke-
wyſe what punyſhementes muſt be inflicted to the wicked.

And let no man gather of this worde, muſt, neceſſitie,
as though God wrought not freely: ^{What good} ſo that the wicked ^{and euill}
dyd euill, not through their owne faulte, but by Gods com- ^{thyngs muſt}
pulſion. Good thynges muſt be done, bycauſe God wyl- ^{be done.}
lynghly byndyng hym ſelfe to vs by hys promeſſe, can not
but doe that he doeth and promyſeth: Neuertheleſſe he wor-
keth freely.

Good thynges muſt be done in the Godly, ſo: bycauſe
the nature of grace and faith is ſuche, lyke as the proper-
tie of vngodlines is to rountenne and tranſgreſſe. Wherefore
they muſt alſo be punyſhed. And bycauſe the worlde is
ſuche, as it is, there muſt needes bee heresies and calami-
ties innumerable. And he ſayeth theſe thynges muſt ſhort-
ly be done that are reuealed, ſo: bycauſe certen thynges be-
gan in the very tyme of S. John. And although many
thynges are ſounde to be doone a thouſande yeares after, ^{1 Pet. 3}
yet ſayeth the Apoſtle ſaynt Peter. A thouſande yeares be-
fore the Lorde, be as it were yeſterday. Therfore this re-
uelation apperteyneth to the tymes of the primatiue and
laſt Churche: And declareth what thynges ſo euer ſhall hap-
pen vnto it till the laſt iudgement. Yea and howe it ſhall
reigne ſo: euer.

Moreouer the maner of reuealyng is alſo touched. For ^{The man}
Chriſt reuealed thoſe thynges, ſendyng by hys Aungell, or ^{ner of reuea-}
his Aungell ſent forth, vnto whome he gaue in commaun- ^{ling.}
dement what he ſhould ſaye and doe. Whereupon thys
Aungell is after alſo called Chriſte, bycauſe he repreſented
the perſone of Chriſte. Therfore muſt not the Aungell
in this booke, but Chriſt alſo apes be conſidered, the trewe
Authour of all theſe thynges, And in dede the Diuinitie
of Chriſt

Hebr. 1

The kyn-
des of pro-
phesying.
Act. 16.Gen. 41
Dan. 4.

of Christ is here commended vnto vs, what tyme we heare that Christ is the Lord of aungels. Wherof S. Paul to the Hebrewes hath reasoned more at large. Moses in the. xlii. Numbrs setteth forth chiefly thre maners of prophesying or reuelation. First by vision, of the which sorte many are subscribed to Daniell, one notable to S. Peter in the. x. of the Actes, and likewise to S. Paul. And into this forme I referre also the Apocalipse. Secondly by dreame: of the which sorte were those of Pharao and Nabuchodonozor kynges wherof Ioseph and Daniel were interpreters. The Prophet Joel in the second chapter, mentioneth of visions and dreames. For in the newe Testament also there be verie many holy and propheticall dreames. Last of all Moses receiveth a skilfull exposition, as many were made to Moses to the Apostles. Into whose fellowship the Apocalipse cometh after a sorte also, where visions are openly expounded. Here appereth the unspeakeable goodnes of God, whiche many wayes procureth and worketh our saluation, and pleasauntly prepared offereth it vnto vs to imyte. Unhappy is he, that knoweth not these thinges.

To whom
it was re-
uealed, and
by whom it
was writte

Besides this, much mention is made vnto whome Christ hath opened this diuine and most excellent reuelation, vnto Iohn. He commendeth hym, that is himself (for so was expedient for the confuting of his aduersaries, seing y^e Paul also many tymes maintained his authoritie against the false Apostles) by foure Epithetes. For first he calleth himself the seruant of Christ. This is the eldest and noblest title, whiche the fathers, Prophetes, and Apostles haue used. For they be addicte and consecrate to God. Secondly Iohn testified the worde of God amongst the Apostles, most expressely declaring y^e diuinitie of Christ, especially where he testified & saide. In the beginning was the worde. &c. Moreover he testified the witnes of Iesu Christ: vnder the which name the Lord called himself in the Gospell, and S. Iohn in the. xii. chapt. of his Gospell, comprised the whole Euangelicall doctrine. And was a seing witnesse of all these thinges. For in the first Chapter we haue sene, sayth he, his glory. And in the. xix. Chapter he saue water and bloud gusse out of the Lordes syde. In his Epistle, that we haue sene, sayth he, and haue heard. &c.

Iohn. 1

1 Iohn. 1

Arct.

Metas noteth, that in certen Greke copies is added, that whiche is had also in the Greke copie of Spayne. And what thinges soever he hath heard, and what so ever be, and what so ever must be done after this.

That same John therfore is authour of this boke, whiche as he sawe the Lorde in flesh upon earth, so he sawe the same in spirite revealing these thinges in heauen: and propoundeth to the churche sightes most certen and sure. This John was that beloued disciple of the Lorde, whiche in the last supper, rested upon his breste, vnto whom in his last will he bequeathed his mother on the crosse, one virgin to another. He alone stode by at the aultar of the crosse whē Christ died: witnes of the true death, and of our purification. He liued til the tyme of the Emperour Traiane, which thing Eusebius in his cronicles citereth out of Irenep, in the noting of y peare from the birth of Christ an hondreth and thre. Dorotheus a most aſcient wryter, affirmeth y John liued. vi. score yeares.

The comē
dation of
John.

Last is touched also the profit of this godly worke or reuelation, that hereby the readers and hearers might be prouoked to diligence. Where this boke is called also a prophetic. For this boke by reason of the telling befoze of thinges to come, is the prophetic, of the newe Testament: For to ouer a prophetic, that is an exposition, whiche openeth and and expoundeth the olde Prophetes. And promisetly blessednes to the readers, hearers, and keepers of the thinges that are wrytten in this boke. Blessednes comprehendeth the benefites of the life present, so farre forth as the Lorde permitteth them to the godly: but chiefly of the lyfe to come. If the profit of this boke hath bene also spoken befoze in the first Sermon. And marke, that it is not enough to reade or heare this boke. It must be perfourmed in dede, and kept dilligently.

The comē
dation of this
reuelation

This boke
is a prophetic.

For the Lorde sayd also in the Gospell: Blessed are they that heare the word of God and kepe it. They therfore that shall frame their lyfe after this boke, are happie. For both they flie the seducing of Antichriste, abide in the faith of Christ, & liue for ever more. &c.

And he finisheth the Title with an acclamation, by the whiche he moueth the hearers exceedingly: For the tyme is at hande, as thounge he should saie: Let no man thinke here, that

that straunge thinges, and the which concerne him nothings
are tolde here, which shal come to passe at length after many
worldes, they belong to euery one of vs. For they be many
ten of matters that chiefly concerne vs, and euen of our owne
affaires. So sheweth he that this booke is profitable for
worldes, men, & ages. God the father by his sonne teacheth
profitable thinges, and admonishing tyme enough and
betwixt season, be praysed worlde without end. Amen.

OF THE BEGINNING OF THIS
booke, and the Apostles salutation: wherein are de-
clared the misteries chiefly of Christ, secondly
of our whole faith & redemption.

The third Sermon.



In to the seuen cōgregations
Asia. Grace be with you & peace
from him whiche is, and whiche
was, & whiche is to come, and
the seuen spirites which are
sent before his throne. And fro Jesus Christ
which is a faithful witnes, and first begotten
of the dead: And Lord ouer the kinges of
earth. Vnto hym that loued vs, and washed
vs from sinnes in his owne blood: And made
vs kynges and priestes, vnto God his father
be glory and dominion for euermore. Amen.
Behold he cometh with cloudes: And al eyes
shal see him: And they also which pearced him
& al kinredes of y^e earth shal wayle ouer him.
Euen so. Amē. I am Alpha & Omega, the be-
ginning & the ending, saith y^e Lord almighty
whiche is, & whiche was, & whiche is to come.

The begin-
ning or pre-
face of the
booke.

Another pece of the first part of this booke, containeth
beginning or preface, wherein is the Apostles salutation,
the whiche he describeth first the whole mystery of Christ,

condly of our faith & redemption. For so were the Apostles wont in the beginning of their writings to comprise a brief some of salutation: Which thing in Pauls Epistles is euer where to be sene. By the same description he getteth the beneuolence and attentiuenes of al men.

The Apostles salutation or greting is nothing els, but a blessing. Blessing is an old accustomed order, by the whiche the Patriarkes wishe of God to their children al maner of good thinges, both of body & soul. Which verely in Genesis is described at large. And also the high priest had commaundement geuen to blesse the people: As we reade in y^e first of Nu^m. lxxv. especially he commaundeth to put his name upon the people. Therfore it is a supersticion to say God verely, from whome euer good giste descendeth fro aboue, blesseth, that is geueth good thinges: but ministers or men with the only.

And the Lord in dede in y^e lawe promiset, that he will graunt those thinges to the people, whiche the high priestes shoulde with the them. Therfore nother wordes nor shauen crownes: but y^e truth & power of God geue the gistes. We ought not therfore to doubt, but y^e God wil graunt to vs also thapostolical blessing, y^e being reconciled & accepted of God we might haue peace. And first S. Iho repeteth his name, lest we shuld

any thing doubt of thautour, whō we see Christ to haue used as scribe & interpretour vnto al cōgregatiōs. But he repeteth not himself to be y^e seruant of god, & witnesse or Apostle of Iesu Christ. It sufficed to haue heard y^e at y^e first begining. Therfore he teacheth the modestie & humilitie also, which haue obtained great gistes. Afterward he signifieth, to whō he writteth, & to whō this booke apperteineth, to y^e seven churches of Asia, y^e names wherof he will utter shortly after. And Aretas bishop of Cesaria, by y^e vii. churches, saith he, & by the vii. nūbre, he signified y^e multitude of churches y^e be in al places. So also Primasius bish. of Bitica in Affrick, expōndeth y^e vii. nūber. Therfor this salutatio, this boke, & the whole doctrine of Iesu Christ, writtē by S. Iho, apperteineth to y^e whole vniuer

sal church of Christ throughout al y^e world, & in all times & ages. Wherupō it belōgeth to all vs also as many as be of vs in y^e church of Christ. For albeit the epistles be intituled to y^e Romans & Galath. yet followeth it not therfore, y^e they be not

What is a
Apostles sa
lutation.

John inter
pretour of
Christ to
wardes the
congrega
tions.

To whom
this booke
appertei
neth.

And he wryteth expressely to the churches of Asia, not to the churches of Hierusalem or Jewery: that he might shew them that the Kingdome of Christ, is comen also already to the gentiles. And as God from the beginning chose Israell, in whiche he myght set forth a perfit example of the church, and comynwealth: so fro the beginning of the new Testamēt, he chose the seven churches of Asia, which he might set forth to the whole Christen world. But in case Rome had ben set in the first place amongest the churches, as Ephesus is, good God, how much wold the Romish sort make of it, for the establisshing theire supremacie.

The forme
of the Apo-
stles be-
ing.

And the maner of the Apostles saluting wryteth greatly of peace. Grace is the fauour of the deitie, and the reconcilingment, wherby God the father for Christ his sake is made one with vs, our sinnes pardoned, & we adopted for his children. Therof ariseth the peace and tranquillitie of mynde and the desire of concord with all men.

The holy
ghost is pla-
ced in the
middles.

And here he sheweth abundantly, who geueth the church his blessing, that is to witte, grace, reconcilingment, & peace. God, and God thre in persons, the father, the sonne, and the holy ghost, one God in essence. But here he discerneth the persones very well. From him that is, to witte, the father. And from the seuen spirites he is, from the holy ghost: And from Iesu Christ, this is the diuersitie of persons. And the signification of the unitie is, when after the proprieties of persons are declared, he addeth: I am Alpha & Omega. &c. And that the holy ghost is set here in the middes, it disordereth not the misterie of the Trinitie: but appeareth to be an argument that he is the spirite as well of the father, as of the sonne, and that he proceedeth from both. As it is also proued by the wordes of our lord, the. xiii. xv. and. xvi. of Iohn. Here is also described the whole holysome misterie first of Christ, than of the church like faith, and of our redemption, so that herein you may find the chiefest articles of the Apostles crede, & haue here a most goodly description of Christ our Lord. Hereof al mē shal trow

The father
whiche is
which was
&c.

how truly some men say, that this booke, contrary to the custom of the apostles, maketh litle mentiō of Christ & of faith. The father as fountaine & original, of whom the son is begendred, is first described: for that it is he whiche is, whiche

was, and which is to come. Thoſe wordes toke Iohn out of Moſes in the.iii.and.xxiiii.chap. of Exod. & out of many teſtimonies of Eſay. And he ſaith nothing, but that God the father is an eternall eſſence, which coſiſteth by and of it ſelf, and is and geueth life to all, and in all preſerueth the ſame. And that this eſſence is ſuche, that it hath bene alwayſ with out beginning. For this is it, that he ioyneſh to being, or exiſting, was. He addeth, and he that ſhall come (*ἐρχόμενος*) which ſhalbe, and ſhal remaine euen to the ende, and to everlaſtingnes without end. The Grekes deriue *δενειν* & *αὐτο* *ῥε* *δενειν* of running, for that coming and running, he medleth with all matters: is euery where preſent, bringing help to the godly, or reſtreining and puniſhing the wicked.

And the holy ghoſt where he is but one, for the ſeuenſolde that is all maner of grace and giſtes manifold, is here called, as I may ſay, Septenarie or of the ſeuenth numbze: And from the ſeuen ſpirites ſayth Iohn, that is from that ſpirite, whiche is indewed with the ſeuenſolde grace. Thoſe diuerſe giſtes are after a ſorte declared of Eſay in the.xi. Chapt. and els where in the ſcriptures. He is ſayd to be in the ſight of the throne that is beſore the throne of God, ioynded verely in gouernement with the father and the ſonne. For the throne is many tymes vſurped for the kingdom. The holy ghoſt therefore is of the ſame glory, power, and maieſtie with God.

Now is he comen to Chriſt, whom by his properties he deſcribeth moſte aboundantly. You know, that Jeſus is the proper name of Chriſt: which Matthew expoundeth, a ſauiour, Chriſt is the ſurname of his office and dignitie: as you would ſay, annointed, that is, byſhop and kyng.

Fiſt he calleth Chriſt our Lord, a faithfull wytnes, and that out of the.xlix.and.i.chapter of Eſay. For he was ſent of the father to the world out of heauen, an Apoſtle, whiche ſhould teſtifie the wil of God, what he wold haue done with men: To witte that he would ſaue the worlde by his ſonne, by faith in him, which is obedient to the law of God. For he muſt do the wil of his father. This Chriſt is a faithfull wytnes, that is ſure, conſtaunt and trewe: Of whoſe doctrine no man ought to doubt. No man hath ſeene God at any tyme: The only begotten whiche is in the boſome of the father, he

hath reuealed. This therefore is the byshop and catholick
tour of the church. Who so euer dissent from him, are to
eschewed. Heare him, saith the father.

Christ is 2 He is the first begotten of the dead. For he died for
first fruits sinnes verely: and rose again from the dead, & was made
of the that first begotten of the dead, To be & conquerour of death: in
ryle. whom we see that we shall also rise again, & in what sorte.
whom the first of the Corinth. xv. And like as in the first
pertie he shaddoweth the humanitie of Christe, wherein
taught also his deitie, in that he was the faithfull, true, &
tholique byshop, and is yet at this day: So in the second,
articles of our belefe concerning the death of Christ, and
resurrection are confirmed. To these also may be added
article of the resurrection of the dead.

Christ is 3 Christ is prince ouer the kinges of the earth, a monar
Prince of verely, and Lord of all rulers: Whiche hath taken a name
kynges. haue all names, the Lord of aungels, and of all creatures,
whom al things be subiect. As thapostle expositeth. Col
Philip. 2. And he doeth not abolithe lawes & Magistrate
which wil be king of kinges, and Lord of lordes. For if the
wer no kinges, how shuld Christ be king of kinges? The
sacred Emperours, Constance, Constantine, Theodosius,
Iustinian, knew them selues to be clientes of Christ: The
kingdom was Christes, & they to be subiectes. These Ch
acknowledgeth for his, by whō he gouerneth those he ha
redemed with his blood. They that proudly rule ouer p
ple, boast the selues to be lordes of al things, & acknowle
not Christ to be monarch ouer all, be sharke mad. And here
are comprehended such thinges as we confesse in thartick
of our faith, that Christ ascended into heauen, & sitteth on the
right hand of the father: that is, that he hath receiued high
uer of al things in heauen and earth. Ephe. 1. Act. 2.

Christ lo:
ued vs.

4 Christ hath loued vs with incōparable loue. For he him
self saith: greater loue hath no man, than that a man should
leau his life for his freedes. This loue the Apostle amplefied
in the sife to the Romans. And it was exceeding great loue
moued Christ to come downe from heauen and be incarnate
and to redeme vs by his death. With a free loue he loued
vs, prouoked by no desert of ours. For as this same John

his epistle

his Epistle canonically speaketh the same of the father. In this is chauntie, not y^e we haue loued God, but y^e he hath loued vs, & sent his son a propitiation for our sinnes: So is it to be vnderstand of the sort, y^e he hath & doth bear vs great good will, not moued thereto through our loue, wherewith we haue embraced him. And of y^e free loue to mankinde, he gaue him self vnto death, & washed vs fro^m our sinnes. For straight waies is added, by his blood. Where thre thinges seme of vs to be obserued. First that Christ washeth, purgeth, purifieth v^s; clenseth y^e faithful: & that most fully, not partly. He alluded to the washings of the law, which he expounded also. For Dauid saith: Pourge me with hyssope, & I shalbe made cleane, washe me, & I shalbe whiter than snow. The same phrase of speache repeateth Esay in the first chap. Micheas also sayth: The Lord wil retorne & wil haue mercy on vs, he wil treade vnder fete our iniquities: And thou shalt throw into y^e depth of the Sea al their sinnes. And the Lord saith, I wil cast vpon you cleane waters, and you shall be mundified from al your filthines. The Lord Christ these thinges accomplishing, washeth vs, purgeth and clenseth thoroughly, aswell from the falte as the paines. He clenseth vs from our sinnes, not from one, but from al. The which thing is proued both by former testimonies, & again in the first & second Epistle of S. Iohn. Last, the maner also of purifying is set forth, by blood. For without the shedding of blood no remission was made. Therefore through the mediation of death and bloodshedding there was full remissioⁿ of all sinnes obtained for the faithful. They that bring forth any other maner of forgiveness of sinnes, as iniurious to the death and blood of the sonne of God. And here we may be plainly set forth an article of the Apostolicall crede. I beleue the forgiveness of sinnes.

Christ was
washed.

Miche. 7.

Ezech. 36

Christ was
washed all
sinnes.

He washed: th
by blood.
Hebr. 9

The effect
of Christs
redemptioⁿ
in y^e faithful
full.

In the first place is shewed the effect of our redemption & purifying. For Christ hath brought to passe, y^e as many of vs as beleue in the father by y^e son of God, shuld be kinges & priests to God & to his father. Metas & the copie of compleate reade not kinges but βασιλειαν, that is kyngdome: the which is not red amisse. For we be kyngdō of God, for because God by his spirit, not the flesh nor the worlde, ought to reigne in vs: And when we permitte the government to the spirit, we be y^e

We be kin
ges.

We be
priests.

1 Pet. 2

Ro. 12. 15.

Philp. 4.

Heb. 13

Exod. 19

The glory
and king-
dome is of
God.

Christ will
come to iud-
gement.

Math. 24

Act. 1

1 Cor. 4.

Job. 19

kingdō of God: The which thing S. Paul handleth at large in the first chap. to y^e Romains. Moreover we be made kings that is free, by Christ, that we should not serue the deuill, the flesh, and the world, according to that saying of Zacharie, being deliuered from the handes of our enemies, we might serue him without feare in holines and rightiuousnes before hym al the daies of our life. And Christe hath consecrated priests with his spirite and bloud, that we should offer vnto God spirituall sacrifices, our selues pure, prayers and praises, and almosdedes. For that these be spirituall oblation Peter and Paul do testifie. And these thinges toke S. Iohn out of Exodus: For we of the Gentils that haue beleued haue succeded in the place of the people of Israell reiecting Christ through incredulitie. And these thinges geue a light to that article of the Crede, I beleue y^e holy catholick church the communion of saintes. For we be as many of vs as beleue, y^e fellowship of Gods people, sanctified through Christ to the seruice of God. Of whome be these thinges hitherto.

In the sixt place, in the description of Christ he sheweth the glory and rule is deuē vnto God alone through Christ the church for euermore: We geue glory vnto God, whome we ascribe to his goodnes our saluation, and all goodnes not to our own strength and merites. We geue hym rule when we acknowledge hym to be Lord & head in the church working by hym selfe, not by the saintes in heauen, to whom he hath graunted power: Not by the Pope, whom he hath constituted Vicar in earth. The whole glory & rule is Christ.

Seuenthy in the description followeth the comming of Christ vnto iudgemēt, and the maner of his comming. For as a cloude toke him vp from the eyes of the Apostles, euen so shall he come in cloudes to iudge the quicke and the dead. The scripture witnesssing. And he addeth, that the eyes of men shal se the iudge, euen of those which haue peased hym. Wherof we gather two thinges, first, that the iudgemēt shal be vniuersall. Wherin men arising shal se Christ with thre owne eyes. An other thing, that Christ shal come to iudgement in the same fleshe, in the whiche he was wounded and sticked, hongē vpon the Crosse, was buried and rose againe. This place is taken out of Zacharie, and is cited also in S. Iohn

Yohns Goſpel. And it behoueth that his body be ſhewed to the whole world full of printes and markes, that herof may be iudged the Godly and alſo the vngodly: They that then haue beleued in ſuch a redeemer: Theſe, that then haue reiect- ed and contemned ſuche a one. Of theſe we vnderſtande that is added: And they ſhall waille, ſoꝛ that in dede they haue neglected their own ſaluation: Which the wiſe man diſcour- ſeth at large. Moreouer leſt any map ſhould doubt of thoſe thinges that are ſpoken of the iudgement, and of the lamen- tation of the wretched (as S. Peter ſaid, the contemnners and mockers of the iudgement ſhould be) he addeth a kynde of a confirmation, euen ſo. Amen.

ſacha. 13
John. 19

Cap. 3. 5

Things
ſpoken of
iudgement
are certain
2 Pet. 3

In them alſo is expoſited the article of the crede of Chriſt that ſhall iudge the quicke and the dead. He concludeth this place with theſe wordes: I am Alpha & Omega, that whiche followeth (the beginning and end) is omitted in ſome copies: As though that interpretation of that ſame, I am Alpha and Omega, crept in out of the margent. It is a pꝛouerbe of S. John the Apoſtle, I am Alpha and Omega. Heretickes, as Baſilides and Valentine, were wonderfully delighted in let- ters. But againſt thoſe lettered Heretickes John ſpeaketh plainly by the mouth of Chriſt. I am Alpha and Omega. If any thing ought to be aſcribed to letters, I am al this whole that euerlaſting vertue, eſſence, and eternitie. For the ſenſe is, that God is the beginning and ende, that is, eternall, vn- ſpeakeable, beſt and greateſt. Thoſe thinges are repeated: He is, which was. &c. Which were expoſited befoꝛe: There is ad- ded, almightie. For hereby is declared the vnitie and ma- ieſtie of God, of whom the Trinitie was opened alſo befoꝛe. Hereby alſo the authoritie of this booke is confirmed, the authour wherof is ſhewed to be that God eternal and almightie. To whom be glory.

D.v.

Of the



Of the Narration of this booke, when also is discoursed of the place and tyme, and of the authour of this Reuelation.

The fourth Sermon.

I John your brother and companion in tribulation, and in the kingdome of a patience which is in Iesu Christ, was in the Ile of Pathmos for the word of God, a testimony of Iesu Christe. I was in the spirite on the Sunday, and heard behind me a great voice, as it were of a trompe, saying: I am Alpha and Omega, the first and the last. That thou seekest to write in a booke, and send it to the congregations which are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, & Thyatire, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

Narration The last place of the first sheweth vnto vs a briefe narration wherein the Apostle S. John declareth the tyme and place of this Reuelation, and by whose commaundement he wrote and sent the same to the seuen churches in Asia.

And againe now the third time is the name of John repeated. He saue vndoubtedly, that there would be some which to the ende they might take away the vse and fruite of the booke, would doubt of the authour: Against whom he repeateth and reiterateth his name so oft, leest we should doubt of the great commoditie of so worthy a booke.

S. John
is the brother
of the
faithful.

He addeth to his name certain things, which instruct touching the state of the Apostle, and certain profitable matters. First he calleth him self a brother, namely of those churches, and of all ours: As where I haue admonished that in the seuenth number are comprised all churches of times throughout the whole worlde. We are all, so many

beleue, the children of one heavenly father: And therefore all spiritual brethren in Christ, coinheriters with Christ, & heirs of God. Which thing S. Paul taught after Christ. And seeing our dignitie is so great, let vs ones be ashamed of our misdeedes, least our memoꝝ be put out of this moste noble and celestiaall familie. It is a shame the brother of Christ, of S. Iohn & all the Apostles should degenerate. &c. But why haue not they so instantly urged this brotherhood, as the Monkes haue beaten in their forged fraternities, the Rofaries of the virgin Mary and of Saintes? Because that was free, & cost nothing: But the Monkes selle theirs deere. They be therefore disceauers and seducers.

After he calleth him selfe partaker in affliction, or oppression and persecution, as he that was euen now banished by the Emperour Domitian, and liued in exile. And he ioynerh together and not separateth him selfe in the euill: That is common to all the faithfull brethren. And verely it is one and the same persecution, that vexed the Apostles, and tourmenteth vs at this day. Let vs therefore reioyce, that we haue the Apostles and all the Martyrs of Christ fellowes of our trouble and affliction, that we be broken and bruised with the heauy burthen of euils. Let vs therefore be patient and long suffering. For it is not enough to be afflicted, and vexed with all kinde of euils (for many without any fruite or prayse at all indure moste greuous paines.) But it becometh vs also to be patient in aduersitie. Therefore S. Iohn at this present ioynerh with all, patience. For the Lorde sayd in the Gospell. In your patience shall you possesse your soules.

After he addeth vnto tribulation & patience a kingdom, & that an heavenly not a terrestrial kingdom. And he bringeth in the kingdom for the comfort of the patient people. For also the Apostle S. Paul said, a certain and sure saying. For if we die with Christ, we shall liue also with hym: If we suffer, we shall reygne with hym. &c. Let vs alwayes here with comfort our selues in aduersitie. For we are thruste downe, that we might ones be exalted againe. ii. Corinthyans. iiii. And all these thinges are concluded in Christ Iesus, by whom we be both the children & brethren of God, and suffer many thinges patiently, and are made partakers of his kingdom.

For

Rom. 8
Path. 23

The persecution of
John and
of the whole
church.

A kingdom
prepared
for the patient.

For euen for these thinges must we thanke him, and his merites, and not our own deserte.

The state
of humilitie
of the
apostle.

Let vs here note also, what and howe great hath bene the humilitie of the greatest and wortie Apostle of God, who was his state: Not plesant, but harde, yet in the patience of Christ ioyfull. But where be they now, that glory in the name of Apostles: Who in the meane time swelling with pride, are addicte to filthie pleasures? Whiche I warne, that we flee from them, as from Apostataes.

The place
wherin the
revelation
was shew-
ed.

And now he sheweth the place, where this diuine reuelation was made him, where also he was commaunded of God to wryte the same. The place was the Ile of Patmos. The same is accompted amonges the Ilondes called Sporades of Plinie in the fourth booke and. xii. cha. It lay ouer against Asia, and the cite of Ephesus, and was in the sight boorth Europe and Affricke, so that it semed to be as it were a middle seate, or holp chaire, out of the which Christ preached to John from heauen to the whole worlde. And in dede the seruantes of God are wonderfull, and his goodnes is vnspokeable, which reuealeth so great misteries, as it were in the Romish prysen or Sabilonickall captiuitie, to his faithfull.

John pers-
cuted for
the
Gospel.

Neither hideth he the cause of his comming into the same Island, I was there, saith he, for the worde of God, and the testimony of Iesu Christ. The word of God is the very self of God, called of John by a singular proprietie of speech the worde or sermon of God, as appeareth the first of John, and the testimony of Iesu Christ is the Gospel it self, which Iesus testified, and the whiche his disciples haue testified of Iesu. Therfore for the confession and preaching of Iesu Christ, and of his holosome Gospel (for so he expounded also how he is made partaker of thaffliction) John was apprehended in Asia, & by soldioures led to Rome, & he might plead his cause before the emperor Domitian, who of his cruel nature condemed the innocēt. And he was put into a calde of hote boiling oyl. Out of y^e whiche when he escaped without harme, he was caried into Patmos. He answered no other matter before the emperor, than Paul did. 27. yeres past, before Nero. This was done in y^e. xlii. or. xv. yere of Domitian. And the. xliii. yere after y^e destructiō of the cite Hierusalem.

and after the birth of our Lorde. Irol. Domitian who would ſeme and be called a God, being ſlaine of his own men, after many murders & cruel actes, died himſelf a ſhameful death, the. xv. yeare of his reigne. The authours hereof are, Suetonius in y^e life of Domitian, Tertullian in the heretic. preſcript. Eusebius in his chronicles, and in the third booke of the eccleſiaſtical hiſtoꝝ, in the. xvii. and. xviii. chapter. And hereto is added the common conſent of all writers.

Moreouer he noteth the tyme alſo, in the whiche theſe miſteries began to be reuealed to him, *ἐν τῇ κυριακῇ ἡμέρᾳ*, in that ſolemne day of the Lord, namely the ſonday. For ſo haue the auncient fathers called one of the ſabbother, that is to ſay the firſt day in the weeke, wherein Chriſt roſe again from the dead. Math. xxviii. and Mark. xvi. And this day haue y^e churches choſen to them ſelues in ſtead of the Sabbath day, as holy in the remembraunce of the Lordes reſurrectiō, wherein they might keepe their ſacred and ſolemne aſſemblies. For that this day was ſolemnized and coſecrated for aſſemblies in the congregation of Corinthe, appereth manifeſtly in the xvi. Chapter of the firſt Epiſtle to the Corinthians, where the Apoſtle commaundeth to lay a part their collections in one of the ſabbother: The ſame day alſo the faithfull did celebrate their ſeruiſe with S. Paul, in the. xx. of y^e Actes. Where Sozomenus reporteth in the. viii. chapt. of the firſt booke of the ſtoꝝ tripertite, that great Conſtantine made certeſen holy daies, and euen the Lordes daie for one, whiche is called of the heathen the ſonday, it is to be vnderſtande that he renewed rather the cuſtome of the Apoſtles & catholique church, than to haue newly inſtituted the ſame. And ſeely of their own accoꝝd haue the churches receiued that day: for we read not that it was any where commaunded. And the congregations ſawe how it was altogether neceſſary that there ſhould be a certen tyme, in the whiche the ſainctes ſhould mete and come together. They choſe therfore the day of the reſurrection, neither did they maliciously contende among theſelues for theſe thinges, as y^e hiſtoꝝies teſtifie was done in y^e church afterward. And at this day verely, y^e ſuperſtitious holy days being abrogated, it is better to obſerue certain and moderat daies, and to keepe peace and quietnes in the church.

The time
of the reue-
lation, and
of the ſon-
day.

But

The Son-
day ought
to be kept.

But whete this Apostle knewe, that the faithfull on the son-
day serued God in all assemblies, where he could not be
sent in body, in spirit and contemplation he was with them.
And as he was thus in the spirite and contemplation of mi-
ters diuine, and in holy prayers, he heard a voice, wherof
will speake hereafter. But here we are presently taught
what is the religion of the sonday, and how it is mete to
serue it. Finally worldly men are reprov'd, whiche pollute
broke it with prophane workes and affaires. Dauid whi-
time he suffered persecution of Saul, lamenteth chiefly, that
he might not come to the Lordes tabernacle. Our men
compte it great felicitie, neuer to enter into the fellowship
Saintes. And to abuse the sonday, in gaminge, drinking
dauncing, and worldly businesse.

By whose
comman-
dement he
wrote and
sent the A-
pocalipse.

These thinges on this wyse declared, he cometh at length
to the reuelation: setting forth before the expresse comman-
dement of God, wherby he was commaunded both to write
the thinges reuealed, & also to send the to the seuen church
of Asia. To the maner and maiestie of the reuelation that
chiefly apperteineth, that he heard a voice, and that notable
as the sound of a trumpet. For so we reade it was done
the law geuing at the mount Sinai. Now is declared whi-
wyce it was, and who was the authour of the reuelation.
Verely the eternall God, which calleth hym selfe Alpha
& Omega, that is the beginning and the ende: & as it is
in Esay, first and last. Wherof els where.

Now followeth the commaundement whiche hath
partes. For first the Lord commaunderth S. Iohn to write
And to write suche thinges as he sawe, that is to witte,
Apocalipse. And that he should write nother in the sand
nor on the walle, but in a booke: Verely for the edifying
profit of the church present, and of all posteritie. After
also commaunded to sende those writings to seuen con-
gations, and verely to all the churches of the whole world
all times & ages. Therfore al these thinges belong to
of congregations, and that of al that be, haue bene of

Chantori-
tic of the
Scripture

Hereof we learne, how great is the authoritie of the scrip-
tures. It was not written nor copiled in booke, but by
commaundment. There be notable testimonies of the

of Apoc

of Moſes, in the. xxxiii. of Exod. and. xxi. of Deuter. And to ſay nothing of the reſidue of the Prophecie, is not Ieremy commaunded to wryte his Sermons againe, whiche kynge Ioaſhim had cut in pieces and burnt: Doubtes S. Peter beareth manifeſt witnes, that the Prophecie receiued the miſeries of God to none other ende, than that ſhould reueale them to vs: Which in dede might onely be done by the ſcriptures. Now is Iohn moſte apertly commaunded to wryte. What wyl we ſay, that he is alſo commaunded to ſende his wrytinges to the congregations: Whereof againe we gather that God willet right well to the congregations, and euen to euery one of vs. Let vs beware and take hede, that we put not from vs unworthelp ſo great benefices of God, to whiche prayſe and glory.

The ſcriptures are ours.

THE BEGINNING OF THE

worke is made, & a moſte goodly

deſcription to vs exhibited of Chriſte

kyng and biſhop in glory, & neuer

theles woorkyng in the

Churche.

The fifth Sermon.



And I tourned me, that I myght ſee the voice that ſpake with me. And when I was tourned, I ſawe ſeuene golden candellſtickes: And in the middes of the ſeuene candellſtickes, one like vnto ſonne of man clothed with a linnen garmēt downe to the grounde, and gyde about the pappes with a golden girdell. His head and his eares were whyte, as whyte wolle and knowe: And his eyes were as a flame of fyre, and his feete like vnto braſſe, as though they were in a fournace: and his voice as ſound of many waters. And he had in his ryght hand ſeuene Starres, and out of his mouth

went

went out a sharpe two edged sworde, and his
face shone even as the Sunne in his strength

Suche thinges as haue bene treated of hitherto in the
booke be in stead of the prologue or p[re]face, as they terme
it. Now at last shall the matter it selfe be propounded to vs. And
therefore followeth the second part of this booke, which con-
taineth to the fourth chapter. In the which is Christ descende
unto vs with his catholike church. For first in dede is set
fo[re] vs the moste sacred Image of Christ our Lord, teaching
what a one he is on the right hande of his father in glo-
ry, & how he sitting on the right hand of his father, worketh
uerthelesse in his church continually, neuer absent, present
alwayes. Of what sorte moreover the church is here
earth, is figured in those seuen congregations. Here there
are shewed the excellent gistes of churches, and agayne
shamefull errors: how the Lord Christ confirmeth such
are sliding and ready to fall, establissheth those that stand,
forteth the weake harted, restreyneth the folyshe hardy, &
preserueth thinges that are corrupt: Finally how faithful
flours of the church must worke and trauell, with the pe-
ple committed to their credit. For here is exceedingly
taught, what is the repairing and preservation of church.
Where also a briefe somme of the whole ecclesiastical and
some doctrine brought in to an abridgement, shalbe set
vs. For here is repeted from heauen of Christ in glory,
doctrine of true religion, which he had set forth more
risfully, when he was yet here in earth; And here most
applieth it to churches, after consideration of the same.

And in most goodly order the wordes are knit together
(as likewise the whole booke is written with playne wordes
and hanging right well together, they are disceaued & thinke
it to be lose besomes or broomes vnbounde) John heard
voice behind him crying: Whereupon he turned backe
that he might see the voice speaking, that is to wit, hym
spake. For Metas also admonissheth, that there is a trop
the wordes. For no man seeth, but heareth the voice.
turning him to see, he sawe a figure of Christ our sauiour.
Therefore when the Lord speaketh, let vs tourne also
all

all our harte, that we may lykewiſe deſerue to ſe the miſte-
ries of the kingdom of God, for he gladly reuealeth him ſelf
to ſuche as tourne, and deſire heauenly thinges: And from
thoſe that neglecte the miſteries of the kingdom of God, al
thinges of ſaluation are hidde.

Let vs tur
ne to ſtoꝝ
ſpeaking.

Further more S. Iohn exhibiteth to vs the Image of
Chriſt, our catholike kyng and high biſhop ſitting in gloꝝ:
in the whiche deſcription are comprized the chiefest matters
of Chriſt. For ſuche a taſte of Chriſt is here geuen vs, as in
this world may be of our weakie fleſh perceiued. But we ſhal
ſe hym at the length in the world to come ſuch as he is, in the
fulnes of his maieſtie, wherein ſhalbe ioye & life euerlaſting:
But this in this corrupt world, is yet graunted to no man.

Image
of Chriſt
is ſet befoꝝ
vs.

So much therfore is permitted vnto vs that liue yet in thys
worlde to be ſene, as is profitable, and as our infirmitie may
perceiue. But this ſame is not litle or nothing: but great and
large and moſte full of ſpirituall pleaſure, I meane if we be-
holde theſe miſteries of God with a faithfull eye, and mynde
deſpyꝝous of Godly matters. And doubtes they be thyngeſ
certayn and true, that here are reuealed vnto vs. For they
be reuealed by the very ſonne of God. Let vs not wylly than
to ſe more, or deſpyꝝe greater thinges than theſe are: But take
pleaſure in thoſe which Chriſt hath graunted vs. And let vs
knowe for certentie, that a wonderful benefite of God is ge-
uen vs in this viſion. For who would not couet to ſe Chriſt
in gloꝝ ſitting on the ryght hand of the father? Who deſpyꝝ-
eth not to knowe what our Sauour doth in heauen? And
howe being in heauē, is neuertheles preſent with his church
in earth? But this ſacred and holy Image inſtructeth in all
theſe poyntes all the faithfull of Chriſte moſte fully. Howe
beit this Image of Chriſt is not to be ſet forth with colours,
ſynce that colours can not atteine to the maieſtie therof: but
with the eccleſiaſticall doctrine, whiche hath the promeſſe of
the ſpīte of Chriſte: And is therfore more euident, and only
writte for the true expreſſing therof. Let vs alſo prync the ſame
Image, not vpon any dead table with colours that wyl pe-
ryſhe and fade, but in our hartes thꝛough the liuely ſpīte of
God, whiche may alſo kepe it in our myndes, neuer to be
wippt out. And ſuch thinges as are ſpoken in the ſeconde and

1 Iohn. 2

third chap. Of this booke, are deriued of this description Christ, that the maiestie of the thing might inuite vs to singular diligence. The matter is very playne.

An aungell
representeth
Christ.

First we are taught who it is, whose Image is to vs exhibited: Not the sonne of man him selfe in his own substaunce, but lyke the sonne of man. The sonne of man after the phis of the Gospell, is called Christ hym selfe very God and here he shewed not hym selfe to be sene of Iohn in his own substaunce, but in the fourme of an Aungell, that representeth Christ: Whiche thyng is oftener then once founde in the booke. We shal therfore referre all these thinges vnto Christ not to the Aungell, whiche is the minister of Christ in this mystery. And we shal see Christ in his owne substaunce what tyme our base body shal sitte from hence, and be reysed from the dead shal be glorified. In the meane tyme the soull from the death of the body tyll it ryse agayne, shal clearly haue the fruition of the sight of Christ: Wherein I sayd before shal be the chief ioye and felicitie. We shal now therfore see Christ as it were in a glasse, and so much as shal suffice vs. The lord open to vs the eyes of our mynde.

Where
Christ is a
hiding.

mat. 18. 20

He telleth moreover, where he sawe Christ, in the middes of seuen candellstickes. By and by we shal perceiue that the candellstickes must be vnderstande the churches. Christ is than in the middes of the churche. He sitteth verely on the ryght hand of the father, and after the proprietie of his humane body, he is but in one place, and in no mo. As S. Augustin declareth aboundantly in the. iiii. Epistle to Donatus. Yet so; as muche as he is also very God, he is Iherusalem in the myddes of the churche, as he promised in the Gospell. Whersoeuer two or thres be gathered in my name, there am I in the myddes of them. And agayne: behold I am with you vnto the worldes ende. Therfore by his power Christ remaineth and worketh in the churche present, and not absent. (Leaue therfore to inquire, what Christ doth on the ryght hand of his father, whether he sitte continually.) And he is verely in the myddes of the churches, fixed in one place, but shewing hym selfe indifferently to all egall and helpfull. For he neyther accepteth persones, nor slepeth.

He is not paynted, he is not Idole, nothing regarding mat-
ters of the church: But is chiefly and only attentue to the
saluation of the same. Suche a one he promysed him selfe to
be in the. 14. 15. and. 16. of Iohn. And seying Christ is in the
middles of the church, what Vicar moreouer shall he haue?
Shall he haue that ennemy whiche is directly against hym?
For a Vicar is in steade of one absent: But Christ is in the
middell of the church, present, not absent.

Christ hath
no vicar.
1 Tessa. 2.

In the text followyng Christ is described moste plentiful-
ly, many thynges are ascribed vnto him: And is declared in
what sort Christ is in the mids of the church. And first in dede
is shewed, what garment he hath on: To wit both priestly &
pryncely. By the which thing is figured, what maner of one
Christ is in heauen & in earth: To wit bishop and king, inter-
cessour, mediatour, a sacrifice, a moste perfitt sanctification &
iustification, a redemer and deliuerer of the faithfull to his fa-
ther, euermore working the saluation of his faithfull. As S.
Paul teacheth, Roma. 8. Hebr. 7. Poderes is found amōgst
the apparell of Aaron, and it is a priestly garment. Wherof
S. Hierome writeth to Fabiola, of the priestly garmēt. The
second vesture of linnen is a coate downe to the soles, of dou-
ble launde: Which Iosephus calleth *Bisina*. And it is called
in Hebrew *ketheneth*, in Greke, *χιτων*. This cleauerth iust to
the body, and is so narrowe and strapte sleued, that there is
no wyrcle at al in the garment, and came downe to the leg-
ges. This was verely whyte and cleane. For the Lorde
Christ is an vndefiled Priest. Hebr. 7. Neyther weareth
he agayne a foule vesture, as he did. Zachar. 3. Nor a pur-
ple, as in the. 19. of Iohn. But a bright one, as he that hath
obteyned a name aboue all names. But his gyrdell or
belte is woene of Souldiours and triumphaunt persones:
And it signifieth in Christ the dignitie roiall. For Christ is
king, delpuerer and redemer of the faithfull. His victory is
ours. He hath ouercome Sathan, helle, synne and death.
But the belte or girdle of Christe is not set in the wonted
place, to wyte, about the loynes. For as Xretas hath also ad-
monished, ther ar no cōcupiscences to be refrained in Christ.
Therefore is he not gyrded after the maner of spynners,

Poderes.

Girdel or a
belte.

E. ii.

but

but about the pappes or brestes: to thintent we should vnderstande by the girding, that he is kyng of kynges, vnder of all affections: Moste rightuous and holy in iudgement and gouernement: But yet in the meane tyme furnished in the defence of his church, as we haue red it wrytten in the psalme. The Lord hath put on strength & girded hymself. Christ might seme to haue girded him selfe not after the manner that priestes or kynges vse, for that he hath obteyned more excellent priesthod and kyngdome, induring for euer. To accomplishe these thinges it behoued hym to vse a temple, and palace not transitory, but heauen it selfe. Heb. xii. and. ix. Yet in the meane tyme the effect pearseth in to the church it selfe, that so he may be present in the church also.

The head
heares of
Christ.

But the head of Christ appeareth hoare, and his head whyte, lyke moste pure wolfe, and whyttest snow. Such a head is ascribed also to the father of our Lord Iesu Christ in the seuenth Chap. of Daniel. For they be of the same essence. And hereby is signified wysdome and age, and also the eternitie and deitie of Christ. And by reason that Christ is God therfore is he head of the church, ministring to the body with spirite, wysdome, and all giftes celestiall. Ephes. v. Caud. Pope of Rome, that moste wicked man of synne doeth. What an head is he than? without lyfe, without brynne, moste folyshe. As he is described in the. xi. of Zacha. And is a shame, that we will not se these thinges, beinge blynde euer. Christ is euermolde, omnipotent, and that knoweth all thing: And he may be the health and head of the body. In the beginning, saith he, was the word, and the word was with God. &c. Christ himselfe: before Abraham was, saith he. I am. Therfore the heretickes lye, denyng Christ to be God, of the same substance with the father. He is the image and dome of God, all thinges are subiect to hym. Ephe. the first. And he himselfe fulfilleth all thinge, after the same sort be present with his church.

The eyes
of Christ.

Now are his eyes also not darkened nor blynde, but are and bryght. For Christ knoweth all thynge. Christes eyes watchful, nothynge is hyde from him, he seeth all thinges that are done, both good and euill. And he seeth to the intent he may iudge and require. He is light in darknes, and the light of the

of Christ is to goodmen to full in perils. Finally the iudgements of Christ are righteous. The Prophet Dauid: The eyes of the Lord, sayth he, upon the iust, and his eares are to their prayer. Agayne: The face of the Lord is on them that do euill. And like as the head is not plucked from the body, so Christ can not be absent from his church. And seying that his eyes are quick sighted, and that the Lord forseeth al our thinges, and hath the charge ouer vs, how is he absent from his church? What nedeth there any vicar?

And the fete of the Lord are of copper, or lyke vnto brasse Brasse fete and frankensence burning in a forname. For Chalcolibaum, is a worde compounded of brasse and frankensence. This noteth Erasmus, and that Swidas sheweth also the same, that there is a kynde of Copper more precious than gold: which he sayth is made of Salt peter and of a stone. Plin. in the xxxiii. and. ii. Chapter. calleth it a kynde of brasse, whiche is digged out of the vaines of the earth, in tymes paste had in price. It should seme to me to be the same, whiche in the first and tenth of Ezechiel is called *Hasmal*, a present remedy against popsons. For if wyne intoricated be put into a cuppe therof, it wil hisse. And so is the death and popson detected. The moste cleane brasen and firy fete, do signifie the conuersation, and the wayes of the Lord blameles, his iudgements right & iust: And that he so walketh in the church, and gouerneth al thinges, that in y meane season al uncleans be detected and consumed, but he him selfe remaineth always moste holy and pure. For fire pourgeth. God is a consuming fire.

But the voyce of Christ, is as it were the noyse of many waters, not so muche for that all nations and people do com-
mend and prayse him: But for as muche as the Gospel and worde of God, came into the whole worlde. Whiche voyce also moste mightie kinges could lesse asswage and appease, than they could do the gushing of waters, or to stoppe the woundes in sackes. Therefore by the power of preaching the Lord is always present in his church. The voice of Christ. Rom. 10

The hand is an instrument of all instrumentes, especially the righthande. In this Christ holdeth seuen starres, to wit seuen prelates or pastours of churches in Asia: And euen all the byshops throughout the whole world Christ by his po-
The right hand.

A two edged
swoorde
out of
Christ his
mouth.

wer geueth to vs as Pastours, and instructeth, comforteth
confirmeth & defendeth them, to the end they should praise
his worde. Wherby he may ioyne hym selfe to the church
Christ worketh by them in the church and preserueth the

The same is more lyuely expressed in the wordes that
lowe. For a sharpe two edged swoorde cometh out of
Lordes mouth. This sworde, is the worde of God, as
ryght well declared in the first to the Ephes. and fourth to
Hebrewes. And this word or swoorde hangeth not upon
walle nor sticketh fast in the sheathe, nor hangeth by the
but cometh out of the mouth. He sayth not, it came forth
it shall come forth. But it cometh forth, as the thyng that
in continuall operation, or perpetuall preaching throughe
the worlde. And it is two edged, sharpe and pearcing, as
in the heart of the Godly unto saluation, as in the heart
the wycked to payne and condemnation. And yet at
day cometh out that swoorde of the mouth of Christ by
mouthes of Ministers. The worde of Christ is in dede
temned of the world, and is called of many a fable: But
a swoorde, and that a swoorde out of Christes mouth. All
unfaithfull do finde and shall fynde this, howe soeuer
resiste. With this swoorde Christ killeth the wicked. And
effect of this swoorde is greater than was the swoorde of
ander, Pompey, Julius Cesar, or Marius, Attill, or
merlane. Neyther maketh it any skille, though the world
now acknowledge it not. It shall doe in tyme to come
their greatest euill. Doubtles with this spirite of his
the Lorde continueth alwayes to comfort and gouerne
church, so that he is neuer absent from the same.

Finally the countenance of Christ shineth as the
doeth in his greatest strength about none, when it is
bryght, clere, and plesant, by the countenance we know
men chiefly. Therefore by the countenance we know Christ.
The countenance of Christ is light. Christ therefore is light.
And that verely a diuine and eternall light, lyghtning
that they may also be made the children of light: and the
faces of saintes may shine in that day, as bryght as the sunne
and as the face of Christ shone. Math. 13. and. 17. And thus
he doeth thus communicate this lyght vnto vs. (John

and. 1. Iohn. 1.) how is it to be thought that Christ should be absent from his church: Thou seest how he is present.

And so hath our Lord Christ exhibited hym selfe to vs to be sene vnto saluation, and hath opened hym selfe wholly vnto vs, as he is, what he doeth for vs, and howe he is in his church. In these thinges are all the misteries of the Gospell comprehended. For what can you say of Christ, that you haue not herein comprysed. Let vs therfore remembre them, and wyte them in our myndes, that we may embrace Christ kyng and bishop, and that we neuer let hym departe out of our armes. To hym be glory.

Now John was affected towardes the vision to hym exhibited, the comfort of John, and the exposition of the vision, applied vnto consolation.

The sixth Sermon.

And when I saue hym I fel at his fete euen as dead: And he layd his right hand vpon me, saying vnto me: Feare not, I am the first and the laste, and am alpye, and was dead. And beholde I am alpye for euer more, and haue the keyes of hel, and of death, write therfore the thinges whiche thou haste sene, and the thinges whiche are, and the thinges whiche shalbe fulfilled hereafter: And the mystery of the seven Starres which thou sawest in my right hand, and the seven golden candelstickes. The seven Starres are the messengers of the seven congregations: And the seven candelstickes whiche thou sawest, are the seven congregations.

It followeth how blessed S. Iohn was moued with the celestiall and wonderfull vision: And how he receiued consolation, more ouer the exposition of the vision applied to his comfort, with a commaundement to indite all these things diligently.

**Iohn sa-
leth downe
& leeth like
one were
dead.**

**The weak-
kenes of
mans vn-
derstanding**

2 Cor. 12

**Infirmities
is comfort-
ed of the
Lord.**

Fear not.

What tyme he had fully sene this diuine and heavenly sight of Christ our Lord, sitting on the right hand of God in glory, his strength failing him, he falleth down on the earth and liying at the fete of the Lord, is lyke a dead body. We rade that the same chaunced to Daniel in the .v. Chap. And other men of God also haue bene feared with the visions of Angels. The women also in the new Testament tremble at the sepulchre, seing Angels. Peter was amased at the greatnes of the miracle. Luke. v. And falling at the knees of the Lord, crieth out, go from me, Lord, for I am a synful man. For Godly visions beuoye our infirmitie: Neyther be we apte or sufficiently purged, to behold those supercelestiall thinges with eyes and myndes sicke and not yet well purged. Therefore must the elect be glorified in an other lyfe, that they may be made partakers of the glory celestiall. In the meane season here al godly are humbled and abased by holy visions and reuelations. For they auance not them selves proudly through the glory of reuelation: But perceiving their naturall corruption, they craue pardon, and the augmentation of the supercelestiall grace and light. For vntil we be illumined with the spirite of God, we shal lye like dead folke how so euer we receiue with our corporall senses the vision celestiall.

But they that humble them selves before the Lord, shal receiue a moste present consolation at the Lordes hande. Wherfore there came to S. Iohn immediatly both in worde and deed a full consolation. For the Angel representing the person of Christ, layeth his right hand vpon Iohn: The whiche is token of amitie, protection, and of present helpe. For in expressing this manner of speaking in dutche, we say therefore layng on the hand is signified, that Christ is good to Iohn ready to helpe him. Which incontinently he maketh plain by the addition of wordes, sayng, feare not. Whiche sayng is common euery where in the story of the Gospel: And the

ſoꝛe is moſt goſpel like, that is to ſaue moſt lucky. Foꝛ God commaundeth the humbled to be of good hope, and to liue aſſured vnder the protectiõ of the higheſt. Which verely we vnderſtand to be ſpoken not to Iohn alone but to al vs alſo, that we in like maner, albeit that we ſele þ̄ infirmitie of our fleſhe, ſhould yet hope well of the goodnes & mercy of God. Here ſolloweth þ̄ cauſe moze fully declared, why Iohn ſhould not be affrayed. Foꝛ the viſion ſherwed was not rehibited foꝛ the terrour of him: but that Iohn might perceiue how great and mightie he is which is prepared foꝛ the deſence of him & al the faithfull. As though he ſhoulde ſaue. Where thou ſeeſt how great he is, which hath taken vpo him to defende thee, who finally protecteth and gouerneth the whole Church, there is no cauſe why thou ſhouldeſt be affraide. But rather execute boldly, that he cõmaundeth thee. Wꝛyte that he cõmaundeth to be wꝛitten. Be not affrayed of men, feare God rather. Foꝛ if good mē be ſo ſoꝛe afrayde at the ſight of him, where ſhal the enemies and contemners of God appere?

Therefore conſequentially he expoſiſedeth the viſion, teaching who he is, which was ſene like to the ſonne of man walking emonges the golden Candelſtickes. And he applieth this expoſitiõ vnto comfoꝛte: that both Iohn & euery faithfull maye perceiue, how mightie Chriſt is, & what the faithfull haue by him obtained. Foꝛ the Aungell tempereth his ſpeech ſo, that we maie ſeme to heare al thinges ſpoke to vs not by þ̄ mouth of the Aungell, but of Chriſt himſelfe. And this expoſition hath his partes. Foꝛ firſt he declareth (as I ſaid euen nowe) whoſe Image it was that was ſherwed. Then is annexed a cõmaundement to wꝛite this boke. After that is opened the miſterie of the ſtarres. Finally þ̄ ſecretnes of the candelſtickes is reuealed: And al theſe thinges right plainly and byleſly.

Fiꝛſt thou haſt ſene, ſaith the Lord, a viſion, wherat thou waſte amafed: but feare thou not. Foꝛ thou haſt not ſene any euill oꝛ fearful ſpirite, boding any miſfortune: but my ſhape, which am thy redemer and Lorde. I am fiꝛſt and laſte. And this maner of ſpeakynge (as I warned a little befoꝛe) he toke out of the Prophecies of Eſaye, as it is to be ſene in the .xli. .xliii. .xlv. and .xlvi. chapters. And he ſignifieth him ſelfe to be coꝛquall, and of the ſame ſubſtaunce with the father in all

I diſcuſſe.

Chriſt is repreſented by the ſame viſion, what he is, and how great he is.

¶ v.

things,

Christ is
egall with
the father.

things, very God, eternall, and incōprehensible. For loke what thinges the father attributeth to him self, the same also doth the sonne vsurpe. But there is no order or time certain to be vnderstāde in first and last, but plainly euertlastingnes. Therfore Christ here signifieth, that he is very God, egall and of the same essence with the father from all eternitie. As the same is also muche confirmed in Iohn 1. 5. 10. 14. and 17. chapter. This fighteth against the heretickes, which at that time also, as at this daye the Seruetanes, denie the eternall deitie of Christ the Lorde. And thus, when the trewe God is of vs acknoweledged and beleued, he maye be for our Saluation. If Christe be not very God, he is not our saluation. For I am God, sayeth the veritie: And besides me there is no God, no Saluation.

Secondly he sayeth, I am liuing, and was dead: whereby he signifieth that he toke the true humane nature. The which the many also at the same time denied: In like case as there be some at this daye, whiche do playnely derogate from the humanitie of Christe. Agaynste all suche maner of heresie the Lorde him selfe confesseth that he was dead. Whereby it is now manifest, that he is very mā, as he is also very God, of the same effēce with his father in deitie, as he is also of the same substaunce with vs in humanitie, like vnto vs in all thinges, sinne excepted. For he toke not the nature of Angelles, but the seede of Abraham. And it behoued in dede that the sonne of man shuld be incarnate, that bothe he might die & shedde blood. For the Testament in the dead is finally ratified neither is there any remission made without bloodshedding. The Lord therefore dieth, and sheddeth blood, to the intent he might geue full remissio of sinnes, and confirme the new Testament. Yet euen he that was thought to be dead, now liueth, and is that same liuing, who hauing vāquished death the iii. daye rose againe from the dead, and repared life for beleuers, and inspireth into them his owne very life.

Heb. 9.

Christ that
was dead
liueth.

And therefore addeth immediatly: beholde I am liuing world without ende. For nowe Christ dieth no more, death shal not rule ouer him. But rather he is the life of al his faithfull, who in rising againe, brought agayne life: and that life euertlastinge, induringe I sape worlde without ende. As he

him ſelfe declareth more at large. Iohn. 5. 6. 10. chapter. And
chapoſile to the Rom. 4. 1. Corinth. 15. and 2. Timoth. 1.

Moreouer where many were wote to doubt of this liſe
gotten and repared by Chriſte, the Lorde him ſelfe confir-
meth, that he ſaied, by an othe, and ſayeth. Amen. As though
he ſhould ſaye, this is altogether trewe and vndoubted that
I ſaye.

Finally he addeth, and I haue the keyes of Hell and of
death. By the whiche woordes againe he comforteth excea-
dingly, and expreſſeth his power: and declareth howe great
he is, and what we haue of him. Here muſt we ſpeake by the
waie of the keye. The ordinarie gloſe ſaith very wel: he that
hath the keyes of any houſe, ſayeth he, letteth in whome he
wil, and keepeth backe whom he will from entering in. Ther-
fore Chriſt poſſeſſeth the keyes of death & hel, for that whom
he will, he deliuereth from perpetual cōdemnation of death:
And whom he will, he ſuffereth to remaine iuſtly in the ſame
daunger of damnation. And verely Eſaye in the 22. ſpeaking
of Eliachim, whome he ſayeth ſhoulde be made Iudge in the
courte of Ezechias: I wil laye ſayeth he the keye of the houſe
of Dauid vpon his ſhoulder: whiche ſhal open, and no manne
ſhall ſhutte: ſhall ſhutte, and no man ſhal open. Therefore are
the keyes put in the Scripture for the charge and gouerne-
ment of the houſe. Eliachim ſhall gouerne all thinge in the
Courte of Ezechias vprightly. What ſoeuer he ſhall deter-
mine, no manne ſhal inſtringe, that whiche he ſhall abrogate,
no manne ſhall reſtoze. Chriſte therefore, a figure of whome
Eliachim repzeſented, ſhal him ſelfe haue alſo the chiefe go-
uernement in the houſe or kingdome of God: ſo that whom
he will, he may quicken, and plucke backe from hel and from
damnation: And againe whom he liſte to condemne, he may
diſtroie by his iuſte iudgement. For he hath moſt ful power
ouer death and hell. For bothe two hath he ouercomen and
made weake. And theſe thinges comforte the faithfull moſte
ſtrongely, and receyue them in all Godly duties. And that
ſame is chiefly to be obſerued, that he ſayeth not, he had the
keyes, or ſhall haue, but I haue, ſayeth he, I haue I ſaye.
He gaue not his power to the Biſhoppe of Rome, but hath
it him ſelfe, and will keepe it ſtill for euer. And he gaue

Chriſt hath
the keyes
of hell and
of death.

The keyes

Dr. 13.
1. Cor. 15.

not

The keyes
of heauen
geue to the
Apostles.

The keyes
of S^t bishop
of Rome.

Apoc. 13.

Daniel. 7.

John is co
maunded
to write.

not to the Apostles full power of life & death, of saluation and damnation, and so unarmed him selfe: but he gaue the keyes of opening and shutting heauen, as it were to his Ministers & seruitors, by the preaching of the Gospell: by the which he promised life to all that beleued, Christ him selfe should geue that life for the truth of the promise: To whom so euer they should threaten damnation, Christ him selfe should condemne for the truth of his woorde. We see therfore that the Lord keepeth still & exerciseth the power, and his ministers the ministerie (by preaching, not by absolute power.) Therfore the Pope is Antichrist, which vsurpeth and taketh vpon him this full power and authoritie in heauen and in Earth, and in the middes of the earth also, or beyonde all the earth, & those vnsfortunate Ilandes. I meane purgatory. By which craftie deuise he hath subtilly emptied the purses, & coffers, garners and wine cellers, of foolish people that swaue from the articles of their beleife, to wit I beleue the forgiveness of sinnes, the resurrection of the fleshe, & life euerlasting. The beast dare vsurpe the two hornes of the Lambe, namely the authoritie of King & Bishop, & therfore to hange two keyes vnder his triple Crowne: that euen by these Armes all the world maye perceyue, that this is very he, whiche, hauing subdued three kinges or hornes, is croped vp, & chalengeth to him selfe all power in heauen & in earth, signified by the two keyes. And surely the blindness of our time is wonderful and to be lamented, that hauing eyes it seeth yet nothing. Let such as be wise, remeber, that Christe hath yet the keyes of death and hell, his ministers the denouncing of life and death. And now when he had declared these greate and most wholesome matters, and had comforted the minde of John, he addeth the commaundement: write the vision exhibited, finally write those thinges also whiche muste be done shortly after this. He placeth in the middes, and those that be: the true, whiche are in dede, and trewe, and be not false. And those thinges are to get authoritie to this booke, finally to the whole scripture, whiche is revealed with like truth of the selfe same Author. And as John is commaunded to write without feare, so are we commaunded to preache & publish the same boldly though the world be neuer so madde therat.

He addeth moreover, the exposition that remaineth, and saveth: The misterie of the seven starres, &c. The reason seemeth almost unperſit. Therfore muſte we underſtande this is the misterie or ſacrament of the seven Starres and Can-
delſtickes: that it maye be as it were a propoſition, and that the exposition ſhoulde ſollow immediatly: the seven ſtarres, are seven Meſſengers, &c. And by Sacrament underſtande a ſecret misterie, and the very exposition of the misterie. As yf you woulde ſay: here is to be noted the goodnes of Al-
mightie God, whiche declareth to vs him ſelfe the hardeſt places of the Scripture. Where be they therfore that accuſe the Scripture of obſcurenes, and contendeth that it can not be underſtode: let vs here marke alſo the comon maner of ſpea-
king of the whole ſcripture: seven ſtarres, be seven Meſſen- gers: The seven lightes, are seven Churches. For ſignes re-
ceive the names of the thinges, although they be, & remaine in theyr owne ſubſtaunce, and bee not chaunged into an- other. This the very contentiouſe perſons do graunte alſo, whiche in the woordes of the ſupper, this is my body, will acknowledge no figurative ſpeache at all.

Sacrament

The ſcrip-
ture ex-
pounded.

The
phraſe of
ſcripture.

Starres be called Mungelles. Mungelles be Gods Meſ- ſengers, paſtours of churches, ſo called in the ii. & iii. chapter of Malachie. For God ſendeth preachers as Ambaſſadors to the people, and willet them to be hearde in like caſe as himſelfe. Luke. x. John. xiii. Let no man therfore tary till the Lord him ſelfe come downe from heaven againe, and preach unto vs. Euen now he preacheth to vs by his Meſſengers, whiche preacheth his, that is to ſave the worde of Chriſt, yf you contemne them, you contemne Chriſt. Preachers be called ſtarres, by reaſon of theyr bright and heauctly doc-
trine, and for their purenes of life. Beware therfore you preachers, that you be not wandering Planettes, leſt ye have no light at all, neyther in doctrine, nor conuerſation of life. For than ye ſhall be likened to ſtarres that fall downe out of heaven, as ſhall happen here after in this booke to the falſe teachers.

2. Peter. 2
Jude. 1.

But thoſe ſtarres are not in the head, or in the ſete, or on the backe or ſides: but in the right hande of Chriſt. Whiche ſing hath in dede a great conſolation for the Paſtours be-
ing in

The ſtar-
res be in
the right
hande
of Chriſt.

in the right hande of God, in Gods protection, neither shal any man take them out of his hande. God him selfe also uereth pastours, and furnissheth them with necessarie good of the Church. Therfore is the whole gouernement and goyde by his. Wherefore the Apostle sayeth also: he that watereth and planteth is nothing, but God that geueth increase.

Candel-
sticks.

Nowe as concernyng the Candelsticks, there was verely in the Tabernacle of Moses with seuen sockettes, set in seuen Candelles. In Salomons temple were ten candelsticks. The one represented a figure of Christ: And the uen therupon, and the ten, betokened the vniuersallitie of Churches, whiche are lighted all of the ony lighte Christ and haue of this one, what light so euer they haue. And the candelsticks are of Golde. The mystery whereof Aretas poundeth: They are all golde, sayeth he, for the puritie and preciousnes of faith liuyng hidde in them. And in dede the candelsticks of them selues geue no light, but be receptacles of light. So of vs ariseth no light, but darkenes. But in that light euerlasting, set a light in the candelstick, the light shinerh: if Christe illumine the Church with faith and pietie, than faith sheweth forth her selfe in open confession and the purenes of life in conuersation. And this the Lord requirith of his church in the v. chapter of Matthe. So let your light shine &c. And the apostle in the ii. to the Philipp. In the middes of a frowarde and crooked natio shine like light in the worlde.

And hitherto we haue handled the consolation of Christ and the exposition of that great and celestiaall vision, where we haue learned the misteries of the faith of Christ and of his Church: to the ende we should knowe that Christ is the Lord reigning in his Church, and applyng al thinges to the saluation of his saythfull. That he sendeth Preachers, teacheth by them, and kepeth and defendeth them. To him be
Glorie &c.

Of the Epiſtles revealed out of the throne of God from Chriſt by an Angel, and receiued and ſent of Iohn. Where alſo a parte of the Epiſtle to the Ephesians is expounded.

The ſeuenth Sermon.



Unto the Meſſenger of the congregation of Ephesus write: Theſe things ſaith he that holdeth the ſeuen Starres in his righthand, and walketh in the middes of the ſeuen golden Candelſtickes. I knowe thy workes, and thy labour and thy patience, and how thou canneſt not forbear them which are euil: And examineſt them which ſaie thei are Apoſtles, and are not: And haſte founde them liars: & haſt ſuffered, and haſt patience: and for my names ſake haſte laboured, and haſte not fainted. Neuertheleſſe I haue ſome what againſt thee, becauſe thou haſte leſte thy firſt loue.

Cap: 2

Your charitie hath ſene a certen Image of the lord Chriſt, Chriſt is ſitting on the right hande of the father in glorie: yet ſo, that no wiſe he eſther forſaketh or neglecteth his Church. Now followeth it more fully and plainly howe our Sau- our Chriſt in Heauen executeth the office of the highe Biſ- hop, and teacheth the whole church by his miniſters, rebu- leth, comforteth, and reſtoreth it in her dutie: Finally tour- neth alwayes awaie thinges hurtfull, and auanceth it to greater thinges. For here follow ſeuen Epiſtles, to the ſeuen Congregations: that is to witte, vnto all the churches in the whole worlde. For this moſte ample and hoſome doctrine maye not be reſtreyned to a ſerue, ſins Chriſt is Biſhoppe vniuerſall.

Chriſt is
prelate of
the Church

ſeuen E-
piſtles.

Chariti-
tie of theſe
epiſtles.

But great is the auerſitie of theſe epiſtles. For they are revealed

reuealed from the throne of God, by the sonne of God speaking by an Angell, whiche prescribeth what is to be written in those Epistles: S. Iohn receiuerth and writeth the same, through Christ his commaundement, and sendeth them to the seuen congregations: And verely they aperceyue lesse vnto vs, than if now the bearer entring into the church should deliuer these letters vnto vs.

The epistles be vniuersall. Moreover in these seuen Churches is figured vnto the nature, maners, vices, medicines, rebukes, prayes of Churches in all times, and what soeuer is wonte to chaunge aboute them. Then by examples of moste excellent men mixed, of hypocriticall also and wicked. And these our letters dothe euidently instructe, reprove, rebuke, and blame, praye, correct, moue, exhort, comforte, the same he threatneth, and promisetht them also ioyfull thinges, &c. This is no light comon example, but of the sonne of God, the high and most blessed Bishop: teaching vs, howe we should deale with our congregations after the capacitie & disposition of euery one.

And not without cause he chouseth vnto him seuen of the most noble cities of Asia. Certaine it is, that Asia was first inhabited, and from thence they were dispersed into thether partes of the worlde. Certaine it is also, that the Deuill set vp his Throne in Asia, and there reigned in men through Idolatrie, murther, ambition, auarice, vncleannes, and filthie pleasures. For the prouerbe is knowen, the laughter Iouia. It is knownen what the apostle wrote to the Ephesiā in the iiii. and v. chapter. Therefore wold our Saviour Christ our Lord throwe that Throne of the deuill, and set vp that his Throne of rightuousnesse and holines. Therefore goeth he first, and chiefly to them of Asia, that by their example the whole worlde might be corrected and amended.

Ephesus. And amonges other cities of Asia and Iouia, Ephesus was most famous, called in the olde time the lighte of Asia. And amonges the xii. cities of Iouia accompted the pryncipall. Neither was there any other richer or more beautifull Church sene any where in Asia, than the temple of Diana of Ephesus. It stode in the middes of the citie, a great wonder of the Greke magnificence, as writeth Plinie. This temple is sayed to haue ben two hundred and twentie peres in measure.

The temple of Diana.

King of al Asia: And set in a fenny ground, that it should fele
of no earth quakes nor opening of the earthe. The length of
it was. ccccxxv. foote, the breadth. cccc. It had pillers an hū-
dred and twentie and seven, dedicated of so many kinges. Sche
be reſte oute of the epitome of the ſamouſe D. Ioachim Va-
ſſian. The apoſtle S. Paul firſte illumined this citie with the
beame of the Goſpel. Whoſe epiſtle to the ſame citie remain-
eth, and a plentifull ſtoꝝ in the actes of the Apoſtles. After
Saul was executed, Iohn went to Ephesus, and from thẽce Actes. 19.
preached to al Asia: from thẽce alſo was he brought to Rome
to the emperour Domitian: To Ephesus he returned after
his exile: and there at length as the ecclesiasticall ſtoꝝies do
teſtifie, he ſlept in the Lord.

And beſoze every epiſtle, muche moze to that of the Ephe-
ſians, is ſet a commaundement, write. This commaundement
grewth authoritie to the writinge, ſo that we maye not aſe,
whether this writinge, ought to be credited: and whie it ſhuld
be beleued: For here is the expꝛeſſe commaundement of God,
and the diuine authoritie, whereof curiouſely to inquire is
thought not without cauſe vnlawfull. Moſes wrote by the
commaundement of God. And by the ſame commaundement
of God wrote alſo the prophetes and Apoſtles. Whic chan-
ce not they? writings beleued to be Authentickall? Certes
Iohn ſaped truely and wittely: he that knoweth God, hea-
reth vs: he that is not of God, heareth vs not. 1. Iohn. 5. Cu-
riouſe queſtiōs ceaſe, where the minde of the godly, or of any
poore ſhepe knoweth the voice of his Lorde and Sheperde.

And let no man thinke, that this epiſtle being written to
one Rungel, that is to a Biſhop or paſtour, apperteineth no-
thing to the Church. For to the ende of the epiſtle is added
an acclamation. He that hath an eare let him heare what the
ſpꝛite ſapeth to the congregations. Therefore the paſtour is
named, but ſhepe are not excluded. All degrees & ſtates in
the church know, what is ſayd vnto them. Ignorance ſaith:
That which is writtẽ to ſ Romanes, cōcerneth me nothing.
Yet neuertheles it is intituled to the Rungel, to the intẽt they
paſtours may be admoniſhed, what the ſtate of ſ Church is.

The argu-
ment of the
epiſtle to ſ
Ephes.

The argu-
ment of the
epiſtle to ſ
Ephes.

gouernement of the ſame. Some thinge therein he prayeth
and ſomewhat he blameth: In the meane time he exhorted
to repentaunce, threathening greuouſe thinges, and promiſing
moſt iopefull. And alſo he applieth this epiſtle to al churches
and cōmunicateth it to all cōgregations in the whole world.
But the epiſtle is exhortatiue, for it inſtructeth the church
exhorteth and directeth.

And firſt in dede he ſheweth, who he is, from whome the
epiſtle procedeth, that he may geue authoritie therunto: and
maye declare alſo that he is the head of his church, the
ſhop, Duke and gouernour. That part is take of the image
ſet forth in the firſte chapter. And followeth the prophetic
maner of ſpeaking: This ſayeth he whiche holdeth the ſeu
Starres in his righthāde. For the Prophetes ſape likewiſe.
Thus ſayeth the lord God of Iſraell, thus ſayeth the lord
of hoſtes. Thus ſayeth the Lord, whiche brought thee out
of Egypte, &c. And two eſpeciall thinges he repeteth of the ſe
mer deſcription, wherby he wil be knowne and do vs to
derſtande, howe he beynge Lord and Biſhop ruleth and
heth in his church. Firſt he affirmeth that he holdeth in
hand the ſeu ſtarres. The hande is a token of working,
protection, or deliuerance. The ſtarres we haue hearde of
the miniſters, & the miniſterie of the woorde, or the church.
Therefore Chriſt holdeth the miniſterie in the church, and
miniſters worketh the ſaluation of the ſaithfull. After he
firmeth that he walketh, not ſleeping, or doing nothing,
the middes of ſeu ſeuen golden candelſtickes. In the middes
ſaped, to the ende we ſhould vnderſtand, that he geueth
ſelfe indifferently to al men, and ruleth ouer al with like
and gouernement. Fulwel wrote herof D. Fraunces lambert.
What, ſaith he is to walke or to be in the middes of con
gations, but to aſſiſte them, kepe, inſtructe, helpe them,
by al meanes to watche ouer them. For the whiche cauſe
ſaith alſo in the laſt of S. Matth. Beholde I am with you
waies vnto the worldes ende. Hereof you haue a moſte
figure in the lawe: wherin amonges other thinges which
appertained to the miniſterie of the highe prieſte, he had
charge of oyle and of ſeu ſeuen candelſ for thoſe muſt be pou
and ſnaſte, and poure in oyle, when it wanted. So Chriſt

Seuen
ſtarres in
the righte
hande of
Chriſt.

To walke
amonges
Candel-
ſtickes.

the highe and true Biſhop hath the charge of the ſeven candles, that is to ſaie, of al congregations: and is careful that they wante not that oyle, whiche is mentioned in the 44. *Psalm*. He watcheth, that they wante not the fire and light of the veritie. Finally he ſnaſteth and pourgeth by ſaith, what thinge ſo euer hath nede to be purged in them. Thus ſarre he. Whiche thinges when they heare, whiche make the Biſhop of ſome head of the church, It is maruell if by and by they vnderſtande not theyr folly and madnes. Here the lord addeth alſo, that he knoweth the workes to witte all bothe good and euill, aſwell of the Biſhop as of his Church. For the Lord knoweth al thinges, and is head Biſhop of the Catholike or vniuerſall Church whiche alſo remembreth the thoughtes of al men in the world at one inſtante: who ſeeth what is donne, and what is not donne, and what thinges are needefull, nothing escapeth him. And ſuche in dede ought he to be, that is head vniuerſall of his Church. And this ſentence is repeated, I knowe thy workes, in the beginninge of euery epiſtle. And verely it is full of comforte, when we heare that Chriſt knoweth all our doyngeſ. For we beleue alſo that he hath a faithfull care of all our matters.

Now this great Biſhop commendeth ſome thinges in this congregation of Ephesus. For good workes in dede are allowed of Chriſt, and he praiſeth the ſame, to the ende he might geue a ſpurre vnto ſuche as runne in his waye. For firſt he alloweth the labour and patience bothe of the Biſhop and Church. Labour comprizeth thought and care in the waie of God, mortifying of y^e fleſh, ſtudy of good workes, but chiefly the croſſe & perſecution, whiche the ſtory teſtifieth to haue ben extreme and cruell in the time of *Domitian*. And excepte the perſecuted haue patience, they can not indure the labour. Holy patience keepeth vs in worke and holy labour.

But leſſe that patience ſhuld be ſtretched to thoſe thinges wherein to be impatient is accounted prayſe worthy, he addeth the ſeconde pointe that he praiſeth in them, that thou canſt not beare euill men. And by theſe euill he meaneth not weaklings, or ſuch as erre without malicioſnes: But y^e prophet *Dauid* ſaith alſo, *Psalm*. 119. I haue hated y^e wicked, thy law haue I loued. What we ſhuld do with the weakie in the

Labour & patience.

Not to beare euill.

ſaith, or with them that erre of ignorance, rather than of obſtinate ſtubbernes, the Apoſtle hath taughte vs in the 14. of the Romanes. The example of our Sauour. hath taughte alſo, bringing againe that ſtrayed Shepe vpon his ſhoulder into the ſhepeſolde. Therefore the lord ſpeaketh here of the obſtinate, of the diſceauers which delight to erre the ſcholar and to drawe others with them into errours, no Chriſtiane patience biddeth to beare with ſuche men.

And in the wordes followyng he declareth of what ſort thoſe euill men were. And thou haſte examined them whether ſaye they be Apoſtles, and be not, and haſte ſounde them. Of falſe Apoſtles in the time of S. Iohn. To he ſpeaketh of the falſe apoſtles, of whom in ſ. Iohn 1. time there was exceeding great plentie. For they were Iſtareans mixing the lawe with grace, and attributing Iuſtification to the lawe and to our owne righteouſnes. When the holy and great counſell at Ieruſalem condemned, ſpeaketh in the 10. chapter of the actes of the Apoſtles. Such a falſe Apoſtle was *Hebion*. *Eusebius* mentioneth in the 1. booke of the Eccleſiaſticall ſtory the 20. chapter. Here was added *Cerintus* that hereticke not Apoſtle. There were more alſo, whereof ſome denied the humanity of Chriſt, ſome his deity. Againſt whome wrote Iohn in his Gofpell and in his Epiſtle: And *Ireny* in the firſte booke againſt hereticks. Theſe the Lord denieth to be Apoſtles, or Apoſtles call: which the Apoſtles haue alſo denied *Actes. 15.* And ſo wiſe the Apoſtle S. Iohn in his epiſtle canonicall: who is a liar, ſayeth he, but he that denieth Ieſus to be Chriſt.

Troublyng
of Churches.

But if ſuche trouble were in Churches whileſt the Apoſtles were yet liuyng, if there were than ſo many diſſentions what maruell is it, though in the dregges of the world, witte in this our laſte time, there be not a ſerue ſound where be they now that waſte diſſentions and trouble the defence of the true errour? The Gofpellers themſelues ſaye they are at diſſention. God is God of concord, he than ſhoulde I beleue that God is amonge thoſe that are ſent? So might the Sophiſters alſo haue reaſoned in the Apoſtles time.

And here haue we a perfitte waye, in what ſorte the churches ſhoulde worke, whileſt troubleſome perſons like

Apoſtles

Apofles attempte to diuide the Church a ſonder. For ſuch
 ringeleaders muſte be tried and examined: And tried muſte
 they be after the chriſten beleſe, and doctrine of the Apofles,
 and inquiſicion muſte be made, whether they be Apofles
 and true men, or ſaſe Apofles and liars. When we ſhall
 haue founde them to be ſaſe Apofles and liars, and that
 they go ſorewarde obſtinately in theyr wickednes, they be
 not to be ſuffered: as in dede the Ephesians did not vouchē
 ſafe to beare with ſuche trompers. And we muſte know that
 the Paſtors ought one waye, and the Chriſten Magiſtrate
 another waye, and the people the thirde waye not to abide
 open heretikes. For the Paſtour not only beareth not with
 them, in diſſembling and takinge hede to him ſelfe of thoſe
 woules, but aſſapleth them with holeſome doctrine, and re-
 pulſeth them from the ſhepfoldes of Chriſte: But the Ma-
 giſtrate, bicauſe he is a chriſten Magiſtrate, and by his duty
 alſo, not only as a priuate perſon but alſo as a Magiſtrate,
 ought to ſerue Chriſte, he ought alſo with the ſwoorde of
 Juſtice to driue awaye popſon from the church, and to pu-
 niſhe manifeſte blaſphemies. And the people are commaun-
 ded, neyther to heare them, nor receiue them, nor to haue
 any thinge to do with heretikes, and ſo not to abide them.
 They maye therfore be aſhamed of their naughtineſſe, and
 of the pretence of their peruerſe patience, which thinke it no ſhame
 to mainteyne heretikes, and to flatter the manifeſte ene-
 mies of Chriſte and the Church. *Psalm. 15.* He is praiſed,
 whiche maketh not muche of the wicked: that is to witte,
 in whoſe ſighte the wicked manne is vile. Therefore is he
 rightly blamed, who ſo euer flattereth the vngodly. And
 the hatred in dede is rather agaynſte wickednes, than a-
 gainſte the perſon of the wicked, whiche of it ſelfe is com-
 manded to be loued. The Deuil at this daie repleth vp the
 heresies of Hebion, Cerinthus, and of others in Terneto a
 patriarde, and in the Anabaptiſtes, Libertines, and other
 conſtlers, ſo that the thinge it ſelfe, and the daunger ther-
 of commaundeth vs to watche, and to driue awaye the moſte
 well woules from the holy Church of Chriſte, whiche ne-
 ceſſeſſe do ſet forth nothinge moze than patience and cha-
 ritye, ſo: this intente verely that they might be ſpared, and

Howe we
 ſhould deale
 with heres-
 ticks.

The ha-
 tred that ſh
 godly bear
 to the wic-
 ked.

might unpunished teache what they list against Christ, and worke against his church, yea teare it in pieces with the wicked tethe.

Patience &
constaunce
in battell.

But when these euill men are not suffered, but impugned whiche seduce and are seduced, a greate conflict ariseth wherof againe are labours, thoughtes, carefulnes, watchinges, iniuries to be suffered for the name of Christ, and defence of the veritie. For unlessse we be here diligent and patient, the disceauers ouer come. But herin did the church of the Ephesians behaue them notably wel, in so muche that the Lorde nowe commendeth exceedingly the magnanimitie, patience and constancie of the pastour and of his church. For neyther ought these thinges to be expounded, that should refferre them vnto that patience, wherby euill men are suffered, and permitted to procede in theyr malice and disceiptfulnesse. For so should this place strue agaynst the thinges whiche went a little before. Whiche thinge the common interpretour minded as it semeth to haue eschewed. For thus he readeth, and thou haste patience, and hast suffered, where it is in the Greke, and hast suffered and hast patience. He altered the order, and would not set, haste suffered before: but haste patience: lest any manne should vnderstande that they had suffered the false Apostles. But set before patience and put after sufferance: That we might vnderstande that they suffered not euill meene, but euill wrought by euill men. So they with patience traualled for Christes name, to witte, to be mainteyned against naughty heresies. And he addeth, thou hast not fainted, beyng wearied and broken with labours. For we are taught to ouercome through patient constancie, whiche is rightly called in the accomplishment of euery good worke.

All and euery of these thinges we muste applie vnto and vnderstande with what thinges we maye nowe also this daye please Christ our redemer, King and Bishoppe. Truly we walke in the same steppes, wherein we see the congregation of the Ephesians to haue walked.

It followeth what thing he blamed in the same church that they haue lefte theyr firste loue. What time they first receyued the Gospell by S. Paul, and after by Iohn,

other godly menne, there was sene a great feruentnes in the wordes and dedes of the faithfull: whiche thinge maye be gathered bothe by the actes of the Apostles, and also by the epistle of S. Paul to the Ephesians. Thei loued God and their neighbours with a moste feruent zeale. They burned in refoyming of maners. But in processe of time this heate was well couled, and they wared colder in trewe godlines. This greate mischiesc he rebuketh in them, and as followeth desireth to haue it redressed. And here let vs note howe not only reuolting Idolatrie, and other great crimes are imputed to the church, but also if we slacke any thinge in holpe zeale: so that herof we may learne, how holp and blameles we ought to be before God. Doubteles we can not here excuse our selues before the diuine maiestie, whiche were xxx. yerres paste more serueter in this cōgregatiō, than we be at this daye. &c. Our lord God lighten our mindes, that we may please him. To whome be glory.

The seconde parte of the Epistle to the Ephesians where is spoken of Penauce and of the Nicolaites.

The Eight Sermon.

Remembre therefore from whence thou arte fallen, and repent, and do the firste workes. Or els I will come vnto thee shortly, and will remoue thy Candelsticke out of his place, except thou repēt. But this thou hast, because thou hatest the dedes of the Nicolaitanes, which dedes I hate also. Let him that hath eares, heare what the spirite sayeth to the congregations. To him that ouercometh wil I geue to eate of the tree of life, which is in the middes of the Paradise of God.

F. iiii.

The

The ende
of þ lordes
rebukes.

The accusations of our Saviour Christ, which he useth gainste his seruantes that be sinnes, tende not to this end doubtles, that men ouerwhelmed with reproches might be ashamed, dispaire, & perishe: but rather that thei shuld amende be restored & liue. Therefore the Lorde Iesus to his blamyng by and by annexeth an exhortation to repentaunce, that thei may be saued: And also describeth the trespas & lawfull penaunce.

For we hearde what thing he rebuked in the congregacion of the Ephesians: let vs heare now what the lord requireth of the same, and how he seeketh to haue the errour reformed verely by repentaunce, to the whiche he exhorteth. For we haue sayed that the Lord striketh and healeth: chiefly in this case. Whiche doctrine surely is proper and perpetuall to the church of Christ.

The exhortation
to repentaunce.

He mentioneth chiefly of thre things in this matter, in his counsel or exhortation to amendement. Firste he selleth or exhorteth to remembre, ποθεν ἐκπέπτωκας from whiche they are fallen: that is to saie, with how great loue they haue burned hitherto, and now howe coude they be wared: how fortunate and blessed a state they haue stande hitherto, and now in howe vnsfortunate and shamefull they lie.

The know-
ledge of
sinne.

For the acknoweledging of the trespas is the beginning of repentaunce, if beyng illumined by faith we consider what benefites we haue losse, and in what miserie we now are in. He that weneth he hath losse nothinge, will neuer be moued to make any searche or inquisition, he that thinketh him selfe to haue fallen from no felicitie, he will thinke of nothing how he maye be restored. Therefore in amendement of lyfe it behoueth that acknoweledgyng and confession of sinnes go before, by the whiche we maye lament before God our powertie and miserie. And in dede they fall not from felicitie, whiche were neuer in any felicitie. Therefore saie we, that holy menne maye fall, and also be restored by repentaunce. Than after the acknoweledgyng of our miserie followeth repentaunce: that is the compynge agaynste our minde, that we goe not forth on alwayes like mad menne and fooles, walkinge in the waye of vanitie and vnrighuousnesse. For repentaunce is a retourning a conuersion and chaunge, wherby we are couered awaye from

Sainctes
fall.

Repentaunce

euill, and are conuerted to good, in retourning to our witte, and working rightuousnes.

For last of all followeth that, whiche expoundeth this repentance. Do the fourmer workes: To witte be hore again in loue, worke the workes of faith, which are fructes worthy of repentance. Beholde there nedeth no new lawes, or long disputations concerning amendement. Briefly, do the fourmer workes, not of the flesh, but those whiche thou beganst when thou first receiuedst the Gospel, and wast bozne again in Christ. Finally this is the true reformation, to do the fourmer workes of God. Not the latter, whiche the error of the worlde hath deuised. This is verely, and shalbe the true repentance, to witte, the acknowledging of the sinne, the conuersion vnto God and to good, and a turning away from the Deuill and from euill, and working of the first good, or Godly rightuousnes of the faith in Christ. There be many sondry disputations of repentance and partes of the same, of the contrition of the harte, confession of the mouth, & satisfaction of y^e worke: But lyke as there is none briefer thā this of Iesus Christ, so verely is ther none better or more certain.

Crete satisfaction.

To these his exhortations and Godly counselles he addeth threatenings most greuous, if haply perill might pearse, that your could not styre or moue. And he speaketh but fewe wordes in dede. But he vnderstandeth a great euill that can not be spoken nor declared. Except thou repent, I will remoue thy candelstick out of his place. The candelstick, as the Lord hym selfe hath expounded it, is the churche. Which standeth in her place, whylest she leaneeth to Christ: and is of Christe preserved, so long as the preaching of the veritie is in y^e same maintained, and is in dede the churche of Christ: She is remoued out of her place, when she is without the preaching of the truth, and now leaneeth no more vpon Christ, nether is of hym defended, but is forsaken, and is no longer in dede the churche of Christ. This is done of Christ himselfe, by his iudgement, what tyme our vnthankfulnes, and lyfe that can not repent, driueth God to depart from vs, to relinquish vs to our error & darkenes, & leaue vs to disceauable men. This sense Hecetas acknowledgeth, who: to remoue the church, saith he, is, when it is left bare and destitute of Gods

He threat- neth.

grace: by reaso of the which nakednes, it mouereth in double full perplexitie and in stormes that are cast to her by wicked men. And verely we se how at this day the church of the Ephesians is remoued out of her place, and no longer intoucheth the holosome doctrine of Christ nor that it standeth vpon the holosome rocke Iesus Christ: But is oppressed with the pestiferous doctrine or rather madnes of Mahomet, and lieth sorrowe vnder the fete of the Turkes. We see at this day in Germany (more is the pittie) many candelslickes remoued out of their place, not without the great triumphe of Satan and losse of soules. Moreover that same is also to be obserued in this threatening, that without terrour he sayth, I will come to thee shortly. For it is a Phrase of speache. For we say also, I will come to thee by and by: That is, I will come to reuenge and punish, and that peradventure soner than thou lokest for. Moste certainly, when so euer I chaunce come, I will take punishment of thee. Let no man therefore thinke to escape unpunished in a life that can not repent.

The Lord
cometh to
vs shortly.

Repentaunce
is chonly a
true amen-
dement.

Again where the Lord repeteth, except thou repent, he plainly testifieth, that the bosome of Gods mercy & clemency, is ready open, if we do penance, how soeuer we haue offended him before, in the meane time we leaue here openly & most certainly that we can by no counsellor or consultations, by no armies nor policies prouaile one whit on our perils, vntill we repēt. Therefore vnles we wil haue our churches to be subuerted, & geuen ouer to be seduced & destroyed of the deuill his seducers, let vs repēt in time, & receiue again the first love.

Thou hast
hated the
dedes of the
Nicolait.

Again he commendeth the singuler vertu in this congregation especially for that they haue hated the doings of the Nicolaitans, which God him selfe also hateth. Let vs here marke euery word. He saith not thou didst lie, or eschewe and continue, but thou hast hated. The force of hatred is great, mouing to persecute, that thou hatest.

God hateth
the dedes
of the Ni-
colaitans.

Moreover he saith not, thou hast hated the Nicolaitans but the workes of the Nicolaitans. For we ought to hate the person of no man for it self, but the vice in the man: so if we see that must needs be a great euil, which God him selfe condemne that he hateth. Where all congregations shal vnderstand, &

sought alſo to hate by al meanes the heresie & abominatiō of the Nicolaitans. Albeit y^e at this day y^e name be extinguiſhed yet the heresie & abomination of the Nicolaitans remaineth.

This Nicolas was of Antioche, one of the ſeuē deacons, of whom mention is made in the 6. chap. of the *Actes*. He is ſaid to haue reuolted from the puritie of faith, as Judas did; And where he was before a Gentile (ſo: it is ſaid howe he was a Proſelyte) he returned in certain thinges to gentilitie as a dog to his vomite. The Nicolaitas he alſo Gnoſtici, and conſortes of Carpocrates, filthie & moſt wicked people. Clemēs excuſeth this Nicolas ſomewhat in *Eusebius* in the 3. booke, 29 chap. of the Eccleſiaſtical hiſtory. But that excuſe ſemeth not ſufficient oꝝ iuſt, ſince all the auncientes with one mouth accuſe the ſame, and namelie the verie iudgemēt of God in this preſent and in the *Epistles* following. Irenęus condemneth him of this ſame place, in the firſt booke againſt the Valentinians chap. 27. &c. Tertulian in the end of *heret. preſcrip.* toucheth here wittely the factes of the Nicolaitans, and deſcribeth the ſame. Neuertheles he expoundeth them not, but paſſeth them ouer. And I know not how wittely Epiphanius hath uttered and declared in order the wicked and abhominable actes, neither to be thought noꝝ told, and moſt beaſtly filthines, ſuch as hath not bene heard of the heresie. 25. 26. 27. & 31. &c. Philaſtrius alſo and S. Auſten haue touched the Nicolaitans, either of them in their register of heresies. Shamefaſtines wil not ſuffer me to recite. It is enough, if we know that ſame which in the epiſtle to Pergamum the Lorde him ſelfe hath expounded, calling the doctrine of Nicolaitans, the doctrine of Balaā the ſoutheſaier. But who knoweth not, what counſel he gaue to Balaac king of Moab & of Madian, and how he proſtituted faire wenches to the yong men of Iſrael, by whoſe acquaintance inticed, they both defiled the ſelues with fornicatiō, & did eat alſo of meates offered vp to Idols, being made partakers of Baalpeor. Let him y^e wil reade *Joſephus* in the .iiii. booke of *Antiquities*. cap. 6. And doubtles the ſacrifices of the Nicolaitans ſeme to differ nothing from the ſeruites of *Pyſapus*, oꝝ *Berecinthia*, oꝝ the mother of *Goddes*, and the nightly ſeruire of *Bacchus*. Irenęus ſignifieth wittely y^e the Carpocratites, who are called alſo Gnoſtici, did

not alſo

not abhorre images, but painted and fashioned to the semblance of the Images of Iesus and Paule; with the Images of certain Philosophers: And that the Image of Iesu, as they say, was made expressly of Pilate, who commaunded the face of Iesus to be painted liuely, &c. But howsoever that was, it is certain, that the actes of the Nicolaitans were euill reports of for their fornications and adulteries: And that the Nicolaitans abstained not from images, nor from meates offered to idoles. Against the which error S. Paul wrote also many things.

1 Cor. 8. 9.

10.

Fornication

Whereof let vs learne to abhorre and flie fornication, neuer to thinke of restoring the Stewes or other places of whoredom. Flie for shame. Let vs learne hereby to keepe our virginities, syngle lyfe, and lawfull mariages, flie those doctrynes of the Nicolaitans, Let vs learne hereby, to keepe well our selves from Idols, idolatry, and from all straunge kyndes of whippings. All those God hateth.

He that hath eares to heare let him heare.

And with an acclamation he pearseth the eares of all mouing al to attentiuenes and holy obedience. And applyeth also this doctrine to all tymes and to all congregations of the world. He vsed his wonted speache, repeated so ofte in the Gospell: He that hath eares to heare, let him heare. For it is in our strength to heare and obey God. For God prepareth our eares, and with his grace frameth and draweth our hartes. And let them to whom the grace of God is granted, beware least through their negligence, vanitie, and lightnes they lose it not. Let them shewe such diligence, as God in his worde requirerh and prescriberh. They that do haue eares to heare. He sayth therfore, take ye heed to what God now speaketh, and whose hartes now he stirreth and moueth, that you lose not this grace through your negligence be diligent, attentife, and circumspect, styring vp in yourselves the gift of God.

The Spirit speaketh these things.

Now also he prouoketh to diligence by authoritie diuine. The spirit of God speaketh and reuealeth these things, the spirit of men or of error, for God speaketh by his rite, whiche is red to be the spirit both of the father and of sonne. Moreover he applyeth all and euery thing to all congregations, where he sayth, what the spirit saith to the congregations.

gregations, not to the congregation. It is now than manifest, and out of all controuersie, that those seuen churches do represent a figure of al churches throughout þe whole world, and that all they be instructed in those seuen.

These things appertain to all churches.

Furthermore least any thyng shoulde wante to the iuste exhortation vnto repentaunce, to faith and dilligence, last he annexeth a moste ample promyse, and vseth an allegoricall speache, that it might haue the more grace with it. To them that ouercome he promyseth to geue the fruite of the tree of lyfe, planted in the paradise of God. And alludeth to the. 2. Chap. of Genesis.

A most ample promise

And he translateth the sense from earthly thynges to celestiall. The paradise of God (by the which some vnderstande the church) is that eurlasting blesse and felicitie, wherof the Lorde spake to the thief, saying: This day shalt thou be with me in paradise. Herein is the tree of lyfe Christ, communicating to vs his eternal life: Whiche we inuoy and haue the fruition of, whilest being conueied into heauen by hym and with hym we liue. Finally this is that Ambrosia or Godly drinke, which þe heauenly father geueth vs to drinke. But this great and wonderfull good chauncereth not to euery one, but only to him that ouercometh. For Adam had not ouercome, but vanquished had died. If we therefore shall ouercome the flesh, the Deull and the world, and that through Christ, we shall liue also in the world to come with Christ.

Paradise.

The complutention booke hath, whiche is in the middes of the Paradise of my God. And Hieronimus expoundeth it, and sayth: Let no man herewith be offended. Al humble thynges agree to the dispensation of the incarnation, whiche was made for our cause, since that he him self in the Gospel saith: I ascende vnto my father, and your father, to my God, and to your God. &c.

Of my God.

And thus farre hethereto concerning the Epistle of Iesus Christ by Iohn to the Ephesians, and what profit our churches also, and euery of vs may receiue therof. The Lorde lyghten the eyes of our mynde.

The

The second Epistle of Iesu Christ by Iohn
to them of Smyrna is expounded. And is an exhortation
to patience, and consolation in afflictions.

The. ix. Sermon.



And vnto the Aungel of the congrega-
tion of Smyrna wyte. The
thinges sayth he that is first and
the last, whiche was dead and
aliue. I know thy workes, and tribu-
lations and pouertie, but thou arte rich.
And I know the blasphemie of them which
call them selues Jewes, and are not: but are
the congregation of Sathan. Feare none of
those things which thou shalt suffer. Behold
the Deuil shall cast some of you into prison
to tempte you, and you shall haue tribulation
ten daies. Be faithfull vnto the death, and
I will geue thee a crowne of lyfe. Let him that
hath eares, heare, what the spirite saith to
the congregations, he that overcometh shall
not be hurt of the second death.

The argu-
ment of the
seconde E-
pistle.

Iesus Christ from the right hand of the father, throughe
the ministerie of an aungell by the Aposle and Euangelist
S. Iohn, exhorteth the congregations of Smyrna, that
afflicted with all kinde of euils for the worde of God, vnto
perseuerance, and comforteth the same sighing nowe vnder
the crosse, promising great thinges to them that overcome.
Verely ther can not of this maner and in this matter any
other briefer exhortation and consolation be found. For in
this wyse it is couched of the eternal wisdom of the father,
vnto all times, and to all that mourne vnder the crosse
right well agree. For like as Christ at the right hand of
the father is the catholique or vniuersal Bishop: so verely
this doctrine generall, which he him selfe also applyeth to all

A generall
comfort &
exhortatio
to patience

gregations in the ende of this Epistle, and in others. And so he declareth that he loueth his church, and is present in the same by his power and ayde.

And verely it is to be maruelled, that nothing is blamed in this church, since that some faulte is founde in maner with all others. Therfore was the church of Smyrna right excellent, howbeit not without any spirite. For the Lorde of his goodnes doth not impute vnto vs smal faultes (of the which the Prophet speaketh, who shall say, my heart is cleane: And from my hidde sinnes cleanse me) so that there be a seruent desire of zeale of Godlines in vs, & that we be voyde of great enormities.

First is shewed, vnto whom this heauenly letter is sent, The p[ar]t of the Pastour of the church of Smyrna, and to the whole is written to the flocke. For the captayne is sayd to haue soughten of Red, or to the shep to haue taken peace, when the whole armie together with peheard & him hath done this. And the stozies beare witnes that Pollicarpe, to the flock was that same messenger or pastour of the church of Smyrna, ordeined of the Apostles the schues, namely of S. Pollicarpe, John, Bp[ish]op there, and that he liued in the misterie of this congregation. lxxvi. yeares. For so many he accompteth hym selfe before the Lieftenaunt Herode, what tyme he was brought to execution. For in the fourth persecution of the church, Nurelius Antoninus, and Nurelius Commodus, being Emperoures, he was taken and brought to the gouernour: And at length for the open and sincere confessinge of Christ he was burnt. He had this very muche in his mouth: That nothing ought to be receiued for true, unlesse it were knowne to be set forth by the Apostles. Ireneus affirmeth that when he was a childe he sawe this olde father a man of great yeares and reuerence, in the third booke and third chapt. against heresies, where he telleth many thinges of him belies. As also doth Eusebius in the. iiii. booke of the eccle. history the. xiiii. and. xv. chapters. And S. Hierom in the regisier of the famous wryters of the Church. Eusebius in his Chronicle, noteth that he suffered Martyrdom in the yeare of our Lorde a. C. lxx. Whereby it appeareth that he was made Bp[ish]op of Smyrna in the yeare of our Lorde. lxxiiii. there about. For we sayd euen now, that he had bene in that

that ministerie. In xvi. yeares. And therfore had he bene
shop of Smyrna many yeares before the setting forth of the
Apocalipse whiche was written in the. xcvi. yeare, would
God all Pastours would set before their eyes this good po-
licarpus to be followed, of whome there remapneth a no-
ble Epistle to the Philippians.

The author
of the epi-
stle.

After againe is the authour of the Epistle declared, who
is set forth with two titles, taken out of the fourmer vision
of John and descriptio of Christ. Thus saith the first and
last. &c. Wherby is signified the eternall diuinitie of Christ
which wanteth beginning and ending. And of him selfe in-
uerlasting. There is added, that he was dead, & liueth againe
that is to witte, hath risen from the dead. And this begi-
ning accordeth right well to the matter. For they perceiue
that whosoever are afflicted for Christ & his Gospell of ma-
nighie kings and princes, haue a Lord and patrone ma-
nighie and more faithfull, whiche in no wyse can be oue-
comen. Who can also in death kepe his, lyke as he reysed
Christ from the dead, to the intent we myght haue an op-
testimonie, that we shal liue with Christ, euen in death it is

Christ kno-
weth the
woykes of
his.

And now cometh he to the matter it selfe, and the wo-
thing he repeteth in al Epistles, he sayth here also: I know
thy woyses, to witte both good and euill. Thinke not that
neither know nor care for thy matters. Thou art verely
ten out in my handes, I know, see and care for thee and
thyne. And these thinges both prouoke vs maruelously
vertue, when we knowe that we haue God a looker on,
hath a care of vs: And also comforte vs greatly, which
stande, how he that loueth vs, and in no matter neglecteth
hath vs alwayes as it were before his eyes.

Anditions

And here particularly he declareth what he knewe:
first in dede the afflictions, which verely they suffered in
present persecution of the Emperour Domitian. And
tion is as it were a generall woide, to the foure kindes
wpyng. For he rehearseth, touching their substaunce the
ling of their goodes, and their pouertie: In their name
estimation, coumelies, reproches, or blasphemies: In
imprisonment, and bondes, prea and death also. For
these afflictions Godly men are exercised, for the truch

of the wicked. And in these may be cōpysed al other kindes of tribulation. The whiche the Epistle of Iesus Christ reciteth in a Godly order. There is nothinge therfore of these matters whiche the Lord Christ knoweth not.

Pouertie hath the first place. Neither ought we to take it here spiritually for the modestie and humblenes of mynde: tie of the. although it be certaine, that the churche of Smyrna wanted faithfull, not the same vertue: But there was pouertie and lacke of all things by reason of the spoiling of their goodes. For in time of persecution, by vertue of kings proclamatiōs, the goodes of the faithfull professors of Christ are cōfiscated to the kings use, or permitted to soldours, nobles, or promoters to take at their pleasure: The faithfull thrust out of their houses, are either driuen into exile, or go a begging: would God we wanted examples therof at this day. Let vs herof learne to beare & suffer patiently the like chaunces also, being perswaded that God knoweth our necessitie. And because it is an hard thing for an honest man to hunger and want with his familie, for a comfort and consolation he addeth, but thou art riche.

This to the world semeth a paradoxe, or incredible. What spirital riches. will they say, is he ryche that hath nothynge, and is brought to the state of beggars? There be doubtles goodes and riches of the mynde muche better than corporall substance. For this may be had, without the true felicitie, of ryche men of this worlde, that liue a moste miserable lyfe. Agayne you shall see a poore man, concerning worldly goodes, but furnished with the rychesse of the mynde, for this cause only to be happy and moste blessed. He couereth nothynge, he is content with his vocation: Neither would he chaunge his state with moste welchie and ryche kynges. Contrariwise you shall see ryche men but of an euill conscience, and therfore thoughtfull and burthened with cares, and neuer mery. You shall see poore men, but with mery hartes to leade a ioyfull lyfe. Why than shoulde it seme maruell, yf he that is spoiled of his worldly goodes for Christe, and enriched with the riches of the minde, is glad and reioyseth in God, and taketh a good parte al chaunces, and for the same cause is iudged to be verely ryche? Doubtles the wyse men of this worlde knowe also, that the onlpy wyse man is trewly ryche. Which is gallauntly

gallantly discoursed of Cicero. Metas sayth, in spiritual matters hauing a treasure hidde in the fildes of thy hart, which is Christ, by reason of whō thou art ryche also: Since thou hast him thy protectour, who also when he was ryche for vs became poore. &c.

Blasphemye
againe
the faithfull

In the second place is recited blasphemie, by the which we vnderstande all maner of raplynges and sclaunderes, whiche by the name and estimation of the faithfull is hurte. Of the whiche sorte are these: They be heretikes and Schismatikes, so many as be fauourers of this religion: They be wicked people, dispisers of God and his saintes, the enemies of Gods seruice, and therfore the plagues of the common weale, which if they be suffered, the common weale must needs be destroyed. And these thinges in dede many times were done men more greuously, than the losse of their goodes. For men will not set more by a good name, than by great riches. Therfore the Lorde in Gospell of S. Math. the. 10. Chap. With many wordes healeth this disease: And exhorted them that for the auoyding of that infamie, they should committe nothing vnworthie the name of christians.

What their
persecu-
ters be.

In the meane tyme he declareth also, what moued the thours of this mischief, whome he blameth also exceeding to thintent that y godly shuld vnderstand, how greatly the enemies of all Godlines are of God misliked: And they might also care the lesse for the hatred and persecutiō. To saye in dede, that they be Jewes, where they be nothing. Thus also S. Paul handled the Jewes in the. ii. to the romans. The Jewes are called confessours, honouers, and faithful seruants of God. But these blasphemie Gods name, they impugne the true faith, and oppresse them that prayse and worshyppe God. Therfore be they not Jewes. More than: The Synagoge, congregation or assemblee of S. Thus the very sonne of God plucketh of the visceres these varlettes, to the comforte of all those that suffer persecution, of them that set forth them selues with stoure titles, the ende it shuld neuer greue them, that they are condemned of suche harlottes, the children of the Deuill. Christ addeth to them the true title, and calleth them not the holy, and catholike Church of God, but the conspur-

and schole of Sathan, as in whome, not the spirite of God, but of Sathan, inspirerth lyes, iuggelinges, disceiptes, blasphemies, synes and deathes. Therfore let it not greue thee at this dape, in case it be thy fortune to be condemned for the Gospell, of those that call them selues moste holy, moste shining, moste reuerent, and most irreprehensible Prelates and Patrones of the olde churche, religion, and catholique faith, whiche haue on their syde, counsellors, fathers, so many successions of Bishoppes, the prescript of so long tyme, and consent of so many Realmes. They be nothyng lesse than that they desyre to be called: But rather the champions of Antichriste, and the professed ennemies, and treaders vnder feete of all christen pietie. For whome is prepared euerlasting destruction.

After this he putteth an exhortation and a consolation. Feare not, moste euident, before the whiche setting also the sonne, he sayth, feare nothyng of all that thou shalt suffer. The sonne of God hym self feared the crosse and death, and it is a naturall thyng to feare euilles, and death. Therfore we are not commaunded, that we shoulde non be men, and that lyke stoiches we shoulde saye howe the same thynges greue vs not, whiche neuerthelesse tourment vs exceddingly: but the faithfull are encouraged, that they should stande strong in the sayth, nether that they should doe any thyng vnwoorthy the same for feare of punishment. We be therfore commaunded boldly and cherefully to contemne or suppress feare, and to craue strength by the spirite of God, and to exercise it in temptations.

There followe reasons, whereby he may obtaine that he be perswaded, may confirme, comforte and exhorde them with patience and constancie. He prophetieth therfore to the Godly, what thing they shall suffer: And toucheth also the third kynde of affliction, imprisonment and bondes, vnder whiche we vnderstande all punishmentes whereby our bodies are tourmented. But to be warned before of the euill, is great benefite. We are more easely overcome of vnproviden perilles. And therfore the Lorde in the Gospell after S. Math. the .x. Chapt. and after Iohn in the xv. and .xvi. Chapters telleth his disciples of many euilles that should come vnto them,

them, and addeth thereto: These thinges haue I spoken to you, that when the tyme shall come, ye myght remembre them, that I haue tolde you before. So now also faithfull warneth the faithfull in this Epistle.

The deuill
afflicted &
faithfull.

And he toucheth the authour of these euilles, saying: The Deuill wyl cast some of you into prison. Therfore we perceiue that those euilles arise of the commō enemy of mankynde, and of the saluation of the faithfull: Wherof we may coniecture, that he goeth about to intercept our saluation, and that we ought therfore to stande more earnestly agayn hym. The souldiours when they heare that their olde enemy is at hande, ware not sluggishe, but cherefull. But the Deuill inspireth euill men, corrupteth Princes and Magistrates, whiche attempte persecution agaynst the church. So we reade that Sathan afflicted Iob, that is to haue prouoked the Chaldeis and Sabeis to kill his seruautes and carry away his cattell. Here therfore they may see, with what courage they are incouraged, whiche at this dawe persecute the church of Christ, for the profession of the veritie. The Holy Spirit haue that whiche may comfort them: For they heare that the same filthie beast is set agaynst them, whiche so oft was vanquished of Christ the Prince of the faithfull, and of the faithfull through Christes ayde, may without any difficulty be overcome. And verely the Lorde permitteth to the Deuill and deuyls themen power ouer his seruautes. If thou wouldest well why, heare: That you may be tempted. God permitte not his to Sathan, that they should perishe, but that they should be tempted and tried. Therfore to a good ende are deliuered to the fyre, that we might be purged from our thynes, that the vertu of our faith mought shine, and we might be glorified, and we made the purer. Who therfore wyl hereafter be impatient, when we heare that we for great good are put to euill? We reade in the .iii. of Wisdom: As golde is tried in the fyre, so are the faithfull proued. The parable hath S. Peter expounded at large in the .iii. Chapter of the first Epistle. Where he that wyl may haue it more boundauntly.

Thende of
afflictions.

The tyme
of afflictions
of the
faithfull.

Moreover the tyme also of tribulation is assigned that for ten dayes. The tenth nombze signifieth a multitude

For Jacob sayeth to his father in Lawe: Ten tymes haste thou chaunged my wages. *Genesis. xxxi. and Numeri. xiiii.* He sayth he was tempted ten tymes, that is often, and many tymes. *Iob* also affirmeth hym selfe in the. *xxix. chapter.* To haue bene iniuriéd ten tymes. The Lorde therfore sayth at this present. You shalbe diuersly and muche molested with euilles. Notwithstanding forasmuche as he putteth not monethes, yeares, nor ages, but dayes, he prophesieth that the euilles shall not be continuall, but that there shall alwayes be spaces be twirte to breathe in, verely for the shortnes of persecution, firste *Esay the. 26. Chapter.* Secondly *S. Peter in the first. Petri. 1.* Do comforte the faithfull. It is the parte of the faithfull not to prescribe God: But whether we be put to payne a long tyme or shorthe, to take it patiétly. Let vs thinke rather, that in the long continuance of euilles, there is some ende also for sene of the Lorde: And that in the same tyme of breathing, we muste repaire the supples, and retourne vnto battell.

Lasse, are the Godly encouraged by a moste ample and large promyse, in the whiche is also included the fourth and of lyfe. moste greuouse kind of affliction, also the bitter death it selfe, through fyre, halter, sword, water. &c. But in case thou be not affraide of death, but vanquishing it also, shall offer vp thy selfe vnto God, than wil I geue thee, saith the Lorde, a crowne of life. Hereunto is annexed the state of the Epistle, and some of all. Therfore be thou faithfull, cherefull, constant, euen to the very death, For the Lorde saith also in the Gospel: Who so perseuereth to the end, he shalbe saued. And we reade that the Apostel hath sayd, if we die with Christ, we shal liue with hym. And truely the crowne of lyfe is none other thyng, than eternall lyfe, and that euerlasting, celestially and unspeakable ioye. And the Lorde alluded to conflict, after the whiche luckely finished, the victours are crowned. Blessed is the man, sayth the Apostile *S. James*, that suffereth temptation: because that when he shall be tried, he shall receyue a crowne of lyfe, whiche the Lorde hath promysed to those of whome he is loued. Lyke thynges hath the Apostile *S. Paul* wrytten also in the first to the *Corinthians the. ix.* and in the seconde to *Timothee the. iii. Chapter.* Therfore let it be

harde hereafter for no man to lose this temporal life. When as the same being lost for Christ, we shall receiue eternal life and otherwys we will we nill we must die. Let vs therefore be content rather to die blessedly, than to lyue miserably, so that we see we may so please God.

All these
things ap-
pertain to
all churches

Finally lyke as in the ende of the first Epistle, he communicated and applied the same wholy to all tymes and churches, least any should suppose that these things concerned him nothing: So in the end of this Epistle also, he both proueth the spirite to be authour of all these things, and exhorteth all men to heare and obey dilligently, and affirmeth that to be wyrtten vnto all congregations in the world for edifying. Moreover the promise of lyfe he communicareth to all saying: he that ouercometh shall not be hurte of the second death. This is spoken to all men & women, if thou ouercome. Therefore must we ouercome the world, the Deuil, the flesh and all temptation. And we must ouercome by him, which saith, by his spirite, dwelling in vs: And that we should walke that way, wherein he hath commaunded vs to walke. If thou ouercome, thou shalt not be hurt in the second death. The first of Aquine saith. That the first death is of sinne, the first of paine. We vnderstand plainly by the first death the naturall separation of the soule from the body, whiche also cometh to vs for sinne, as appeareth in the .iii. of Genesis. The same is comen to good and euyl. For we be all earth, and to earth we shall retourne. And by and by followeth the second death and the second lyfe: They that beleue in Christ ouercome, fele nothing of the second death, but lyue, as Iorde hym selfe assureth vs in the .iii. and .v. Chapter of Ioh. He shall not come into iudgement, but hath passed from death to lyfe. But the wicked or unbeleuers are comeyed straight wayes from the corporall death to death euerlasting: for they fele that their soules can die, & is cease to be, or that their bodies shall not agayne: But that being depriued of that celestiall and diuine life of Christ, they fele euerlasting torment, whiche state verely is ryghtly called death. These things are vnkownen to worldly men, which know no other life but death but this temporal: But Gods veritie teacheth vs, that there is both an other life and death after this, to witte the celestiall

The first &
second death

celestiall, and death infernall, or full of perpetuall sorowes. That same doubtles is full of consolation, that we heare how the faithfull after the debt of this tempo:all lyfe payed once, they shall no more fele any tourmentes. What than doe the Monkes and fecres prate of purgatory:ables. &c. Let vs prayse our sauour Christe, whiche hath deliuered vs from death, and geuen vs the hope of lyfe euerlasting, to whome be glory, prayse. &c.

The first part of the third Epistle of the constancie and confession of Christ in the tyme of persecutio.

The. x. Sermon.

And to the messenger of the Congregation in Pergamos wyte: This sayth he whiche hath the sharpe sworde with two edges. I knowe thy workes and where thou dwellest, euen where Sathans seate is, and thou kepest my name, and hast not denied my faith: And that in the daies, in the which Antipas was my faithfull witnes, whiche was slayne among you where Sathan dwelleth.

The third Epistle amongst those seuen celestiall proceeding from the right hand of God, is wyrtten to the Pastour and congregation of Pergamos: Wherof the argument is thus. First he commendeth the constancie of these faithfull in cruel persecutions: By and by he rebuketh those which cleaue to the secrete of the Nicolaitans: After he exhorteth them to repentance. And this doctrine he applyeth afterwarde to all congregations throughout the worlde. Last he promyseth mooste ample rewardes to the faithfull. Wherof we vnderstande that the congregation of Pergamos, is set forth as a type or a glasse to all churches, howe it behoueth them to walke before the Lorde: Firste so ofte as persecution

The argument of this Epistle.

the church of Pergamos a type

shall arise: Secondly, when heresies breake out. For by the example therof he teacheth all to suffer aduersitie patiently, and openly to professe the true faith: And also by the scripture to reprove heresies, & in flying from them to dispise the same.

Things
common to
all these se-
uē epistles

Of the au-
thoritie of
holy Scrip-
ture.

God know-
eth all thin-
gs.

Howbeit all the Epistles in maner haue certen thinges in common: And that especially thre. For it expessed plainly, to whome the Epistle is sent, as in this present, to the messenger of the congregatiō of Pergamos, to witte vnto the first of those whosoever he was, (perauenture Antipas) and to the whole congregation, as is sayd before. It is shewed moreover, who he is that speaketh here, or who is the author of this Epistle: Euen the Lord him selfe. Which getteth authority to the writing. For it is not thus to be thought that the worde of God is not as it is spoken, because it is written of man, indited of man, or written with inke, either in paper or parchemyn. For these make no more that the word of God should not be the worde of God, than that water should not be water, if it runne out of a conduite of wood, lead, brasse, or stone. For water euermore remayneth water. The diuerse of the Conduite pypes maketh it not that it should be water, as his substaunce is in dede. So sayth S. Paul, that he verely is bounden, but the worde of God is not bounden. A man may be stoned, hanged or burnt, being a preacher of Gods worde: The worde of God that was put in the mouth of the Preacher is not burnt. The Lord putteth it in the mouth of an other, that the veritie should not be extinguished, but continually might sounde in the churche. Finally without cause, in the beginning of euery Epistle, Christ doth intimate, that he knoweth all thinges of the churche. Yet before that this is as it were the foundation of the feare of God, and of his true seruice. For imagin a man that is perswaded with him selfe, that God neither seeth what men do, nor knoweth what they thinke in their hartes. Shal not that man, thinke you, fall into all vngodlines? He will crye, let us do what we list, synce God knoweth not what we doe. He will gaine who will not cast of the hope of rewarde, and thinke of good workes, after he be once perswaded that God knoweth not our workes. But if he knewe them not, howe should he iudge the worlde?

Neuertheleſſe in euery epiſtle be certen eſpecial and peculiar things. Of the which ſorte in the epiſtle of Pergamos is, that out of the firſt viſion and deſcription of Chriſt, in the beginning of the epiſtle he taketh to him the ſwearde, and that ſharpe and two edged, whiche we heard to come out of the mouth of Chriſt. By this is ſignified the iudiciall power full of equitie and iuſtice, and alſo the deliuerance of the good, and puniſhement of the euill, for the ſworde is geuen to the magiſtrate, as an authoritie to puniſhe the euill, and defende the good. Chriſt him ſelf defendeth his, and his aduerſaries he heweth in pieces. The ſworde is the very worde of God moſt ſharpe, two edged and pearſing the very hartes, for it animateth the godly, and diſcourageth the wicked. Chriſte therfore gouerneth his Church, as a Iudge and defendour moſt rightfull and iuſte, whiche hath his ſworde not in his handes, but in his mouth, and with his ſpirite and worde comforteth and preſerueth the faithfull: but feareth and woundeth the unbeleuers. Full rightly therfore is this beginning applied to the cauſe that followeth touching the croſſe of the faithfull: And expulſing and ſlipping the Nicolaitans. For it is Chriſte, by the vertue of whoſe worde theſe things are luckely brought to paſſe.

Out of Chriſt his mouth a two edged ſworde.

Moreouer the particular workes of this congregation followe. He prayſeth in this Church the ſingular conſtancie in faith, and profeſſion of the ſame, in moſte dangerous perilles, temptations and perſecutions. And it ſemeth to be a playne rehearſall and narration, that the Lord knoweth what they ſuffer, and howe greuouſly they be afflicted: but prayſe is mixed with al. And this commendation belongeth to an exhortation, that the thing they did they ſhould perſeuer to do.

In this church are ſome things commended, and ſome diſpraiſed.

He ſayeth howe he is not ignoraunt, where the church of Pergamos dwelleth: euen there verely where Sathan hath fixed his ſeate or throne. That is to ſaye I knowe in what caſe thou arte, in what dangers, and with whom thou arte matched. He ſayeth not, I know that thou fitteſt in the ſeate of Sathan: but, I know that thou dwelleſt there, where Sathan hath his ſeate. Chriſte therfore is not ignoraunt of the labours, ſorowes and temptations of the faithfull. And the knoweledge of Chriſte hath a certen peculiar thinge. For is,

the church dwelleth where Sathan hath ſeate

G.v.

Chriſt

Christ so knoweth the matters of the faithful that he is both touched with the same, and hath also a consideration or respect of his seruantes. And we see howe Christ also placeth his throne there, where the Deuill hath his seate iust by. At the length he thrusteth him out of his seate.

pergamos
the seate
of Sathā. And for two causes Pergamos semeth to be called & seate, throne, and kingdome of the deuill. For first as Aretas hath admonished, in superstition and worshippinge of Idolles it excelled all Asia, whiche neuerthelesse was moste corrupte. Pergamos was the most auncient and famous citie of Asia or of Asia and Phrygia, renomed by kinge Attalus & Eumenus. For the same was the Princelyke palace of kinge Attalus, whiche came into the handes of the Romans by the legacie of kings, who were most addicte to idolatrie. Strabo speaketh muche herof in the 13. booke. Moreover this place was also, as Plinie semeth to signifie in the 5. booke, the 30. Chapt. moste noble and frequented, by reason the listenant or gouernour there inhabited, who at the commaundement of the emperour. Domitian, persecuted the trewe faith of Christ, imprisonng, scourging and afflicting al that professed Christ. By good reason therfore is Pergamos called the seate or Throne of the Deuill. For he is a liar, and the father of lying, and a murtherer from the begynnynge: whiche the Lorde also testifieth in the 8. of Iohn. For bycause therfore at Pergamos reigned heathennes, lyinge, Idolatrie, superstition, the oppression and murther of good men, it is rightly called the seate or throne of the deuill. This appereth to be a scandalder not to be dissembled, or suffered. For Rome semed to her selfe established for euer, and the whiche the Goddes fauoured, who had sent them victorie ouer moste greate nations, and geuen the Empire of the whole worlde: In the whiche citie iustice and religion mighte seme to be obserued. And therfore that this seate of iustice and religion shoulde be called the seate of Sathan, mighte be thought bothe blasphemie, and treason. But this doeth the onlpe begotten sonne of God from the right hande of his father pronouce against Rome, agaynst Pergamos, and agaynst all the confortes of Rome. Who shall accuse him of temeritie, of rashnes, or of bitter speakynge? light persons are doubtlesse angry, and ve-

by ſtroppettes will be offended, in caſe they be called by their owne names, and be called as they are in dede. For ſuche is the glory of vertue, that all men coueth the ſame euen the open enemies of vertue, ſo that no man will ſeeme to be void of vertue: and ſuch is the corruption and darkenes of mans minde, that he would be that he is not, and wold not be that he is. Therof cometh at this impatience in the whole world: when a mattocke is called a mattocke, and a figge a figge as the pꝛouerbe is. Is an harlot therfore no harlot, becauſe ſhe will not be called an harlot: yea verely ſhe an harlot, and a ſhameful harlot, and though ſhe denye neuer ſo ofte that ſhe is a whore, yet is ſhe an whore neuertheleſſe, and remayneth a whore. So the ſeate of Throne of Sathan is at this daye Rome it ſelfe, whiche will ſeeme to be the ſeate of Chriſte and the ſeate Apoſtolicall. For the worke and inſtruction of the deuill therein aboundeth. Finally al Cities, Townes, & places, wherin veritie, godlines, religion and vertue are exiled, wherin the preaching of Gods trueth, and correctiō of moſt corrupte maners haue no place, wherein filthines and uncleanes, bawdy ſonges and not ſpirituall Pſalmes, wherin craſte and diſceipre, ſurſetting, murder, aduoutrie, oppreſſiō of good people and of godly religiō triumpheth, be the ſeates of Sathan, how ſo euer they be called the moſte chriſten and catholicke cities, and worſhippers of the righte and chriſten ſaith. This thing Ieſus Chriſt the very ſonne of God ſaith, crieth, affirmeth, repeteth, and euen with a maiestie pronounceth. For by and by after the murder of Antipas, he addeth: where ſathan dwelleth. And theſe thinges are doubtles true, whiche Chriſt ſayeth and pronounceth in the Church: and moſt falſe be the thinges whiche this moſt ſinful world here alledgeth againſt the wordes of Chriſt.

Where is
the ſeate
of the deuill.

But this ſame the Lord highly comendeth, that in ſo ſlipper & unfortunate a place they haue ſtande uprightly hitherto, and coulde not be ſubdued in the verpe ſeate of Sathan. Here we learne, that it is lawefull, as occaſion ſhall ſerue, to dwell in the middes of a frowarde nation: yet ſo y we be not made conſortable to the in any wiſe either in maners or ſuſperſitiō. And for as much as it is daſigerous to dwell amonge the vngodly, and as it were to touche pitch with our haies:

To dwell
in the middes
of a frowarde
nation.
Ephel. 5.

Thou

Thou shalt nothing offende against the Lord, if thou get thee to a safer place, wherein is lesse daunger and more occasion of al godlines. Bea rather when thou mayest cōueniently passe vnto suche places, thou stickest daungerously vpon the stony rockes, wherupon thou mayest chaunce at the lasie to suffer Shipwreake.

Religion
muste be
holde fast.

And two thinges he alloweth chiefly in this churche, first that they holde the name of Christ. For the Greke woorde *κραταιν* is not to touche lightly, but to holde fast, so that it can not with force be plucked awaye that thou holdest. And so they helde Christe moste depely fixed in their mindes. The name of Christ is the holosome working of our redemption and sanctification, besides the which there is no other name, as S. Peter sayeth, wherby we maye be saued. They cleaued therfore vnto Christ, as we reade of thapostles in y 6. of Iohn. And necessary it is that euery one of vs holde faste the misterie of saluation rooted in our hartes. Secondly, it is not ynough to retaine the misterie of saluation in our harte, vnlesse we professe it also with full and open mouth. Wherupon he addeth streight waies, and haste not denied my saythe. Beholde how he calleth it faith now, which of late he called the name of Christ. And he calleth it properly his sayth, that is, not diuised or inuented by men, but set forth of Christe him selfe by the woorde of his veritie. This trewe, right, and catholicke faith must we confesse and not denye: and professe it expressely aswel in wordes as in workes.

The man-
ners of de-
nyng the
Lorde.

Christ and his Gospel are denied by mo wayes than one. They are denied by silence, when we holde our peace, what time we shoulde speake chiefly for the glory of God. Christ agayne is denied through dissimulatio, as where Peter sayeth, I wote not what thou sayest. For he knewe right well what he mapde sayed: but feare caused him to dissemble. He is denied what time plainely & with expresse woordes Christ and his veritie is denied. He is denied with a figuratiue confession, what tyme in dede we confesse some what, but yet so darkely and so diffusely, that it is vnknownen what it is that thou professest. He is denied, when we sayne in our harte, that we kepe the true doctrine, and denie it in our workes, in bowynge our selues before Idolles, gopnge to prophane churches,

churches, communicating with the ceremonies of Antichrist: kneeling on the ground and worshipping that thing whiche our conscience gaue vs, and the faith set forth by the apostles taught vs to be no God. And verely all this deniaill ariseth of feare, and of our corrupte affections. If there were so assuredly a rewarde propounded of men for the confessing of him, as thou arte soze affraide to be put to paine in case thou do confesse, there wolde seme no difficultie at all to professe Christ sincerely. Where therefore thou deniest or dissemblest, thou doest it for feare. But suche timorouse and fearefull deniers the lord thuteth out of his kingdome. The world therefore beyng dispised, the name of the Lord muste be confessed boldely & without feare, accordyng to the doctrine of Christ *Matth. 10. Mark. 8.*

And this confession of the congregation of Pergamos is amplified and highly comended by reason of the time. For it is a great matter to professe Christ in no quiet but in most troublesome times. But it is manifest that the church of Pergamos confessed Christ in the middes of the persecutioⁿ. *We muste than profite when persecutioⁿ is here.* in the whiche was executed the holy martir of Christe Antipas: Wherof it followeth that the profession was noble. It is commonly said, but these men sawe Antipas slaine, and yet could not be feared from the true faith, and these thinges indeede are set forth in fewe wordes, but in sense most ample to be followed of all churches. Some others reade here in my dayes. But the complutensian copie is better, whiche hath, in the dayes wherunto Antipas, &c. As though he should saye, And thou haste confessed my name in those dayes, wherein Antipas was my faithfull witnes, whiche for the same cause was slaine also.

Antipas is comended, and as it were canonised of the very sonne of God. And he is praysed that he was a witness, that is a martir: And that indeede a faithfull witnes, by resting, teaching, confessing, and keeping his faith to the Lord, euen to the ende. *Actes. 13.* Peraventure he was passour of this Church, or some other man of singular constancie amonges the faithfull. Certes sayth and uot to ment makeith martirs. And because this martir is praysed of Christe, we understand that the agonies and conflicts of martirs should be

We muste
than profite
when
persecutioⁿ
is here.

The praise
of Antipas
is of martirs.

be preached in the church of Christ, and many be excited and exhorted to followe their steppes. Therefore we affirme that the holy martirs of God are honoured, but not to be worshipped or called upon. We condemne al those that speake against holy martirs, and associate them with those that flatter them. But touching the worshippinge of Saintes I haue spoken els where more at large, we learne hereof also, that they die not for ever, that die in this worlde for the name of Christ: neither that the martirs be polluted with worldly reproche, considering how they be commended by the mouth of God. To christ therefore king of martirs be honour, praise and glozy worlde without ende. Amen.

The latter parte of the third Epistle is expounded, wherein is spoken of the Nicolaitans, whiche are damned. And exhortation is made to repentaunce.

The. xi. Sermon.

Rome. 24.



But I haue a fewe thinges against thee: that thou hast the there, that mainteine the doctrine of Balaa which taught in Balache, to put occasion of sinne before the children of Israel, that they should eate of meate dedicate vnto Idolles, & committe fornicatio. Euen so haue thou them that mainteine the doctrine of the Nicolaitans, whiche thing I hate. But be conuerted, or els I wil come to thee shortly, & will fight against them with the sword of my mouth. Let him that hathe eares, heare what the spirite sayeth to congregations. To him that ouercometh wil I geue to eate Manna that is hidde, & geue him a white stone, & in the stone a new name writen, which no man knoweth sauing he that receiueth it.

In

In the first parte of this epistle the Lorde commendeth many things in the church of Pergamos, in the seconde parte he will reprehende a fewe. And he saith a fewe things, not that the errour, of the Nicolaitans is a light offence, but that the sinne is in others rather, than in the true Church it self: so witte in them, whiche notwithstandinge that they were not of the bodie of the church in dede, yet did they ioyne with the church outwardly, and would be taken for members of the same. After he speaketh modestly, least by exasperatinge ouer muche the sinne and errour in the faithfull, he shoulde trouble theyr mindes and discourage them utterly. There is a measure in al thinges, as the common sayinge is. And if in a Church so commendable, there is founde of Christ that is thought woorthie reprehension, what shall we saye of those that be lesse commendable: yea whie shoulde we not see in all churches alwaies some thing to be founde, that maye be blamed: not so muche for that the Sainctes are alwaies troubled with the infirmities of the flesh, as that euer more hypocrites and corrupte persons ioyne them selues to the church of God: suche as were here the Nicolaitans, and as Judas the chiefe and traitour was in the nombre of Apostles. In Christ the church is without any spotte or wrinkle as the Lorde saith in the 13. of Iohn. And in the countre to come shal mosse fully be made perfect: whiche S. Austen also affirmeth.

The lorde reprehendeth a few things in the church of pergamos, howe?

the church hath alwaies that may be reprehended,

And the Lorde Iesus reprehendeth in the church of Pergamos, not that they mainteyne the Nicolaitan or Galatimitical doctrine, but that they haue suche as maintayne that doctrine. They offended therefore, for that they did not hate so muche the Nicolaitans as the Ephesians did: of whome we hearde in the first epistle, that they coulde not abide the wicked. Wherefore lesse the sorowes of the leuen shoulde crepe further through out of the whole lump of dowe, the olde leuen muste be purged. It muste be tried, whether you favour or cleave to heresies: And furthermore the Lorde requirereth that we shoulde not murmur them, but that we shoulde persecute them with an holy hatred. Whereof is spoken in the first epistle.

They offendeth that haue them which mainteyne wicked doctrine.

Whereof he describeth the heresie of the Nicolaitans to the

What is the
error of the
Nicolaites.

the intent we maye see, wherfore he blameth it, wherfore he
condemneth it, & wherfore it ought to be hated. And he descri-
beth it truely by the example of the Scripture, that chaste
eares & chamefastenes mighte not be hurte & offended. I
tolde you before how they were moste filthy thinges; which
the auncient wryters reporte of the Nicolaitans. But all
things are most aptely and chastely declared of Christ. They
are taken out of the 22. 23. 24. 25. chapter of the fourth booke
of Moses called *Numeri*. He calleth the Nicolaitan doctrine,
the doctrine of Balaam, and that by a similitude. In Balaam
the southsayer these wicked actes are manifeste: wherof it
maye easely appere, of what sorte his doctrine was. First he
toke the rewarde & price of iniquitie as s. Peter termeth it:
And woulde curse them whome God hath blessed, doyng
cleane contrary to his owne minde. Secondly he geueth the
king moste pestilent counsell: whiche the Scripture therfore
calleth a sleaunders offence. For he taught the king a waie
& meane, wherby he mighte intise the people of God into
certaine destruction, into the moste vncleane feeding of meates
offered to Idolles, and into moste filthy whozedome. All this
than shall be compted the doctrine of Balaam, whiche in hope
of filthy lucre beyng vttered agaynst Gods worde and his
owne consciēce, teacheth Idolatrie, vncleane eating, and for-
nication: & reproveth not, but counselleth rather, when he
knoweth the thing to be filthy. Euen so did the Nicolaitans,
in speaking euill of the trueth and of christen puresnes, gaue
naughtie counsell to many, that they should be partakers of
meates offered vp to Idolles, and couple with harlots, as in
the first epistle I declared more at large.

How here-
as muste
be confuted.

Here we perceiue by the example of our Saviour Christ,
howe heresies should be confuted, not with braving nor
rapping wordes, but rather by the places and examples of
holpe Scripture: like as here at this present moste fittely is
condemned the heresie of the Nicolaitans. And beyng ones
of the Lorde condemned, it abideth condemned for euer: nei-
ther nede we any newe counselles, wherwith to condemne
impuritie. Againe in case all the counselles in the worlde de-
cree the contrary, yet remayneth this trewe and sure, which
the Lord Christ here pronounceth: accursed be he that deter-
minech

mineth) otherwiſe.

And here it ſemeth good now to conſider, whether the
 Galaamiticall and Nicolaitane doctrine in the church be
 cleane extinguiſhed. The name verely of Galaam and Ni-
 colaitans we abhorre all, but the thinge it ſelfe aſwell in the
 ſtates of menne ſpiritual as temporal, is moſt openly ſoſide.
 For there be men in highe authoritie, in ſondrie kindes of
 learnynge right excellent, moſte expert in the lawes both of
 God and men, who neuertheleſſe blinded with the rewarde
 of iniquitie, curſe bothe the perſones and thinges, whiche
 they knowe that God bleſſed. Of theſe S. Peter alſo made
 mention in the 2. Chapt. of the 2. Epiſtle. Theſame doe ſug-
 geſte euill counſelles to Kynges and Princes, tending to
 the diſtruction bothe of the preachynge of the Goſpell and
 ſafegarde of the Church. The ſame beyng geuen to Idolat-
 rie, and drowned in fleſhely pleaſures, eate of the ſacrifices
 of the dead, and euen fede of Idoll offeringes, and in forni-
 cations runne at riot. Conſider I praye you what be the
 moſte parte of popiſhe prieſtes, whereof they liue and be fed,
 what opinion they haue of holy matrimony, and how much
 they abhorre aduoutrie and whoredome. They dare be bold
 to cōdemne matrimony, and to iudge whoredome better: ſo
 that they maie in ioye the ſacrifices of the dead, and many
 waies take theyr pleaſure. If any for auoyding of whore-
 dome be ioynd in lawfull matrimony, he is though unwor-
 thy to ſacrifice or to come at the aultar: but whore mongers
 are admitted thicke and thre ſolde. And all they for the moſt
 parte are the moſt beaſtly bondſlaues of the bealy, of whom
 you maie beleue that the holy Apoſtle of Chriſt ſ. Paul hath
 ſpoke: whoſe God is the bealy, & glory in reproche of them,
 that ſeke earthly thinges. And who will not acknoweledge
 theſe. And affirme them to be very Nicolaitas, mainteyning
 the doctrine of Galaā the inchaunter: amongs the tēporaltie
 you ſhal find men of al ſortes which ſet more by the doctrine
 of Galaā, & wantonnes of zambze, than they do by modeſtie,
 grauitie & chriſten ſinceritie. They loue the libertie and wan-
 tonnes of the fleſh. They wil not haue youth & free people to
 be reſtreined by vertuouſe lawes. They wil euen at this day
 banquet & maſke with the maidens of Madian, & follow their

Of the Ni-
 colaitas of
 our time.

Rume. 25.

V. 1.

ſleſhly

fleshly lust. For they mainteine sursetting, drunkenes, & whoredome. And these be also verie Nicolaitans. And haue nother fewe nor abiectes to sauour theyr secte. And wante not their worldly reasons bothe many & great to mainteine the same.

God ha-
reth all vn-
cleanes.

But let vs heare what Christ him self, sitting on the right hande of his father, iudgeth of the. Those or that same which these men thinke, teache and doe I hate, saith the Lord. What thinge can be spoken moze greuouly, than that God hateth the doctrine of the Nicolaitans? For the whole scripture of bothe Testamentes condemneth this Nicolaitisme.

He exhort-
eth to a
mediciner.

After this description & reprehension of the Nicolaitas, he proceedeth like as in the fourmer epistles to exhorthe them to amendement, or repentaunce. For where he saith, repent, he vnderstandeth or comprehendeth all penance, or repentaunce. That we sayed to be a conuersion vnto God, whereby we amende euil thinges for good, relinquishing that is euill, & in stead thereof placing that is good: & that of faith in the sincere loue & feare of God. Thou shalt amende therefore in case thou doest abstaine fro meates offered vp to Idoles & from fornication, & receiuest the true religiō of Christ instituted, & doest possesse thy body in honour, not in the lust of concupiscence: as S. Paul saith 1. Thessalon. 4. The church of Pergamos repented, in case they dissembled not nor winked at y^e filthines of the Nicolaitas, but stoutely with stode the same. The Nicolaitas repented, if laipng their filthines aside, they receiued againe the puretie of faith & life. And to al & singular is saied, repent.

Threat-
nings a-
gainst the
impenitent.

The Lord driueth them now also to repentaunce with greuouse threatnings: except thou amende saith he, I wil come to thee shortly of the whiche manner of speakinge, hath ben treated before. He addeth, and I will fight with the with the sword of my mouth. With whom: with the impenitent, and especially with the Nicolaitans. He threatened not utter destruction or desolatiō to the church, wherof there was great hope y^e they should pouрге the olde leuen: but he threateneth the people impenitent. And like as a iudge, or magistrate or soldiour useth the sword, so doeth Christ his worde. And the worde in dede woundeth or slepeth no man but in y^e meane time it sheweth Gods worde so doeth the executiō of Gods power in fewe. Therefore Christ, euen as he sheweth with his word, he sheweth y^e he wil indoe idolaters, be- gods, hogs,

hogs, & whozemongers, & not only iudge, but punish the: And as he threatheth, he doeth. Thus fighteth he wth the sword of Christ figh his mouth. We haue an example in the Israelites, of whom ^{teeth with} were destroyed, for that they had followed the doctrine of his sword. ^{his sword.} Halaan. 25000. men. After were destroyed also the Moabites and Madianites, neither were the corrupte women spared. Whiche Moses in the 31. of *Numeri* discourseth at length. We see also at this day the sword of God to go through out the world, and to ouerthrow now these, now them, for none other causes, than for the which the Lord slewe and destroyed Halaam with his adherentes. Therefore let vs feare the lord, and walke in his comaundements. For he will strike a farre of more greuously with his sword, when he shal pronouce in iudgement, go ye cursed into fire euerlasting. *cc. Math. 25.* And he sapeeth not expressely, I wil cutte you with the sword of my mouth. For we are many times and ofte scurred and sue with the word of God, to our great profit and discipline, & for our amendement. At this present he sapeeth he wil fight: beholde he will fight, namely agaynst his enemies. Therefore he threatheneth destruction. And we doubt nothing but that the impenitents of those & of al times shall be destroyed. For (as I saied euen nowe) at this daye we want not examples.

Agayne lest that notable & holosome doctrine should seme ^{This do-} to apperteyne to a fewe men of Pergamos, and not to all in ^{ctrine is} the whole worlde, he applieth this profitable doctrine to all ^{comon or} churches. Of the whiche application we haue spoken ones ^{generall.} or twice in the former epistles.

Finally after his maner to content we should al be more strongly moued to repentance: & obedience, he propouideth a promesse most ample: and y^e to them that strive & ouercome the flesh, the world & the deuik: not to fluggardes, nor to such as lie in the mire of mischiese. We are encouraged therefore with y^e promise, whiche is of three sortes. First he promiseti to them that fight manfully & ouercome, and do their duety, Manna, & that secret or hidde. That externall Manna to all ^{Manna} men knowen, is not the trewe Manna. For the vnthankful ^{hidde.} Israelites do lothe it, as a meat most light, & had rather haue the flesh pottis of Egiphte full of meate, onions, leekes and garliche, that they mought eate thei^r fill. They see not the Manna celestial figured by this outwarde Manna, geuyng

al sweetnes and spirituall pleasure: The faithfull see, that this hidde Manna is Christ, as he him selfe expoundeth it in the 6. of *Iohn*. Christ therfore geueth him selfe to them that ouercome, geueth him to them in meate, which filleth in dede. He that shal ones with true faith haue tasted Christ, wil withstande to haue none other meate geuen him. For in Christ he hath al thinges, in Christ he is complete, & with all good thinges fully satisfised. & that our subtil disputers vnderstoode these thinges, they would reason nothing at all of the merites & intercession of Sainctes & suche other thinges, wherof whilst they reason after theyr woorted maner, they declare themselves not to haue tasted as yet howe good and swete is the Lord.

**A white
stone.**

After he promisseth to geue vnto y victours a white stone, to witte absolution & remission of al sinnes, & that ful vndoubtedly. For Christ doeth verely absolue vs from our sinnes & from the paines dewe for the same, and from cōdemnation. And he alluded to the custome of the aūcient men in iudgements, in the whiche they condemned with blacke stones, & quitte menne with white. For these verses of *Onide* are well knownen in the 15. booke of *Metamorphos*. The maner was in old time lōg agoe to cast with blacke, & quitte with a white stone, and here we geue warning, that the remissio of sinnes is not graunted to men liuing for theyr worke or merite: but that faith is the victorie, that ouercometh the worlde. The which *S. Iohn* him selfe testifieth: And y faith in dede fighteth stoutely in our hartes, but in y meane time it acknowledgeth in all thinges the grace of God, neither maketh it voide y merite of christ. For as it is not slouthful, so is it againe fearful.

**A newe
name.**

Taste of all he promisseth, that he will write in the stone a newe name, & that such as no mā knoweth, sauing he that inscribeth the same. Christ wil not geue vs onely remissio of our sinnes, but y gloze morouer & cōmunion of his heauely ioye unspeakable. Of this newe name bothe *Esaye* & other Propheets haue made mētion. Cōquerours had famousse names. If we ouercome we intoye y gloze celestial. That is so vnmesurable that it may onely be perceiued by feling, not by speaking. For what so euer thou shalt say be it neuer so great, famous, or excellent, that is greater that shall be geuen to the ouercōmers. For the Apostle *S. Paul* citeth out of *Esaye*:
That

That whiche the eye hath not sene, nor the eare hearde, God hath prepared for those that loue him. And in this present worlde also is geuen vs a quiet cōscience and ioye unspeakeable: whiche they in deede fele, that do in ioye the same. They y haue not tasted therof, can neuer beleue that it is so much, as it is in dede. Wherupon S. Paull sayed, and the peace of God whiche passeth all vnderstanding, &c. suche mindes so affected our Sauour Christ graunte vs. Amen.

The Epistle of Thyatirena is expounded, wherein are sondry vertues commended, and the vice of Iesabell reprehended.

The. xii. Sermon.



And vnto the Messenger of the cōgregatiō of Chiatura write. This sayeth the sonne of God, whiche hath his eyes like vnto a flāme of fire, and his fete are like brasse: I knowe thy workes & thy loue, seruice & faith, and thy patiēce, and thy dedes which are mo at the last, then at the first. Notwithstanding I haue a fewe things against thee, that thou sufferest that woman Iesabell, whiche called her self a prophetisse, to teache & disceauē my seruants, to make them cōmit fornication, and to eate meates offered vp vnto Idoles.

The fourth epistle written to the Thyatirenians, is more plentifulfull then the residue, and with manifolde fruites replenished. For it cōmendeth and praiseth in that churche excellent vertues, and singular giftes not a fewe. Streight wayes he reproveth in them, that they suffer ouer gettyng the Jezabelisme, whiche he describeth what, and howe filthie it is. He threateneth them sore, vnlasse with perfitt repentaunce, they amende theyr synnes and wickednes. Further more he warneth, that they loke for no newe reuelations: but that they

perseuer & abide in those which they had learned hitherto, & in the which they now are. Whither also with most large promises he allureth them, & finally communicateth & commendeth this doctrine to al churches. And there is a wonderful likeness and correspondaunce in al epistles: As the same may be sene also in al the booke of the prophetes, in the story of the euangelistes, & in Pauls epistles. Wherof it maye easely be gathered, that the doctrine of the veritie is most absolute perfect and plaine, and agreeable to it selfe in al thinges. In so muche that if al the writings of all other Apostles and Prophetes did remaine, we should haue had no more in those many and most plētuous booke, then we now haue in the holy Bible. God provided wel for vs and for our infirmitie by this brieft waye. There be seuen Epistles set in the 2. Chapter: but it is maruell to see howe like they be all, teachinge in a maner all one thinge.

The scripture is in al thinges like & agreeable to it selfe.

The vse of this epistle This fourth is chiefly profitable for those congregations whiche are sounde in the purenes of doctrine, and are pure moreouer in holines of life, but doe not with a seruent zeale enough persecute open heresies. There be other fructes and comodities, whiche we shall speake of in order. But like as in al other epistles that goo before, first is set forth, to whom the epistle is sent, and from whom it cometh: So also in this epistle Thyatirene both the superscription as they terme it, & the subscriptiō is expressely set. It is sent to the messenger of the church of Thyatira, & so to the whole church, as I haue tolde you before oftentimes. And Thyatira is a noble and famous citie of Lydia, in Asia, on the riuer of Hermus: where we reade y^e the woman was borne, that solde purple, whiche was conuerted to Christ by s. Paull in the 16. of the Actes, it was a populouse citie, & much frequēted, so that it is no maruell though mē diuersly geuz, vncleane, curiouse, & heretikes did associate & iopne them selues to the church of God. The Geographers wryte many thinges of y^e famous citie of Asia.

The superscriptiō of this epistle

Thyatira.

Chantours of y^e epistle And the author of the epistle is the Lord Christ him self, the high king & Bishop, which useth thapostle his pen, or blessed s. Iohn for his Scribe or Secretarie, by whome he will haue those things published through out the whole world. And he getteth the epistle authoritie, whilest repeting certen mēbers of

of the former image & descriptiō, he sheweth him self in such sorte to be sene of the church, to be viewed in faith, that they help & matter wōderfully. He seeth here heresies & the secrets of hartes, and treadeth vnder his moste pure and cleane fete, what so euer auanceth it selfe against Gods glory & veritie.

He calleth him selfe therfore the sonne of God, whome before we hearde to be the sonne of man. He is therfore and remaineth both, euen in glory, aswel the sonne of God as mā. In the diuine nature of the same substance with the father, in the humane nature communicating with vs in al things, except sinne, the other nature is not swallowed vp in glory but two distinct & seuerall natures without any permissiō, abide in one persone vndiuided: which in dede he one Christ, very God & very mā, to be worshipped world without end. Herof we haue testimonies in the 1. of Luke, in the 1. of Iohn, & the 1. chapt. to the Romanes. And whiche of the heretickes or persecutours wil make warre with the liuing sonne of God?

Christe the
sonne of
God and
man.

After he attributeth to him selfe eyes, casting out fire and flamme. For nothing escapeth the knowledge & iudgement of Christe our Iudge, he beholdeth the raynes and hartes. Moreover he lighteth some, and some he comitteth to euermolting fire, therein to burne for euer. Nowe then if anye doe imagine with them selues, that they can hyde heresies and malice in theyr hartes, they are disceiued. For in the eyes of Christ, the darkenes it selfe is light also. The same Torde also hath fete moste purged and cleane, he treadeth downe all vngodlines: And where so euer he walketh with his shining feete of brasse, he consumeth immediatly all heresies and corrupte life. Therfore this prelate moste pure, and moste fitte and apte to pouerge, finally best furnished to boulte out the secrettes of hartes, sheweth to the cōgregations these things that followe: he him selfe walketh and is conuersant in the middes of the church, bothe Kinge and Priest.

His eyes
flamme of
fire.

And like as he hath in all epistles testified, that he knewe the workes of the same church, euen so he repeteth here also, to the intent we shoulde neuer admitte wicked securitie, as though the almightie and alwitting God knewe not vs and al ours, of the which matter I haue spoken sufficiētly before.

Nowe doeth he set forth gallantly euery worke of this con-

gregation,

gregation,

Charitie. i.

gregation, and comendeth five most notable giftes or bright test vertues. Firſt Charitie, whiche compriseth the loue of God and our neighbour: wherby is broughte to passe, that we preferre nothing in the world before God, neither hurt our neighbour, but rather heape vpon him all duties & benefites. This we owe to God and all our brethren in the congregation. Of Charitie is spokē els where most abundantly, as in the gospel and epistle of S. Iohn. Secondly he praiseth Diaconian, that is, the Ministerie. The whiche maye be expounded two wayes. For either he vnderstandeth, as Aretas supposeth, ministeries towardes the poore and neddy, that is to wit duties and paynes taken about the poore, by lēding, relieuing, succouringe, speaking saythfully in theyr cause, in geuing them meate, drinke, clothing, and visiting them. For so this worde Diaconia is used in the 2. epistle to the Corinth. 12. Or els he meaueth the ministerie of the worde, by the whiche in teachyng, exhortyng, comfortyng and rebukinge, we auance very muche gods glory, and the helth of soules. The Thypatirenians were doubleles diligeēt in either of both. And accuse vs greuously, whiche addicte to our owne affaires, do neglect our poore brethren: who finally make the ministerie of Gods worde odious, by our raylinge and sclaundering, especially with them that be ignorant as yet, and haue hearde nothyng of gods worde.

Ministerie:
sic. 2.

Faith. 3.

He comendeth also faith in the Thypatirians. Thomas of Aquine in his comentary vpon this booke admonissheth that faith cometh not of Charitie, because it is soōde set here in first place: but that Charitie & good workes spring of faith. And y^e Iohn hath recited charitie before faith, for that faith hath her estimation of Charitie & workes. Howbeit howe so euer it is faith semeth here not so much to be takē for trust in God, as for fidelitie & trueth & promisse kepte. For faithfulness beautifieth all other giftes. Admitte that thou haste men seruantes & maide seruantes that are lucky enough in doing of thei things, but imagine that the selfe same be in y^e meane time vntrustie, slipper and disceiptefull: what shall auayle I praye thee, y^e they be furnished with sondry giftes? Imagine againe that a preacher or Senatour be not so furnished with wisdom & experience of matters, but yet to be neuertheles faithfull,

faithfull, and with all his harte to doe all thinges vp: rightlꝝ,
and to fauoureꝝ iuſt cauſe: ſhall not fidelitie here ſupplie his
want? Great therfore is faith, that is, fidelitie, and veritie:
That not with out cauſe the Apoſtle required this of the mi-
niſters in the. 14. chap. of the firſt Epiſtle to the Corinthians,
ſaying: That ſame is chieflꝝ required of Stewards, that a
man be found truſty. This faith is alſo required of vs at this
daie, this faith, good brethꝝ is rare: And therfore haue euils
ouerflowed euery where. Let vs hartely praye to the Lorde,
that he wyl graunte vs the ſame, and that we maye expulſe
out of our breſtes vnfaithfulnes, and diſciplinfulnes.

Hereunto is added patience, whiche is prayſed alſo in the **Patience,**
fourmer churches. Which is a neceſſary vertue. For impati- 4.
entnes cauſeth vs to murmur and grudge againſt God, that
we ſtande not ſtrong in the confeſſion of faith, whileſt we re-
fuſe to ſuffre patiently ſuche thinges as the enemies of faith
threaten to put vs to. But why defileſt thou thy ſelfe with
theſe? Why runneſt thou into the warres of a forein prince?
Why doeſt thou practiſe vſurie and bandrie? For becauſe
thou lackeſt patience in thy pouertie, which thou wilt releue
with wicked dopnges.

To be ſhort, ꝑ Lorde now reciteth al maner of good workes: To abound
Wherin he chieflꝝ commendeth, that many tymes they ex- in good
celled them ſelues, in doing more and greater thinges. And workes. 5.
this is a worthy prayſe. For the huſbandman, that is to ſaye,
the heauēly father poureth and cutteth the vines, that they
may byꝝng more plentiful fruite. It becometh not the God-
ly to ſtande ſtill at a ſtay, and not to procede in Godlines.
And moſte ſhame of all it is, to be euer the longer the worſe.
As the finger, the longer the leſſe: Whiche is objected to chil-
dren in ſcholes that learne nothing. Let vs be aſhamed of our
ſloughfulnes. &c. Let vs I ſay way theſe thinges dilligently
in our myndes: and thinke oft, that God alloweth them, re-
quireth them, and that they be the true ſcales of the faithfull
walking in the veritie, and of ſuche as boaſte of faith only a
vaine name without the thing. If thou fele thy ſelfe not to be
utterly voyde of theſe giſtes, prayſe God: and knowe that
none of all theſe thinges is of thy ſelfe, but of grace: And pray
for the increaſe of theſe giſtes. If thou be deſtitute of theſe ver-

tues, mourne and lament before the Lorde, humbly are byp-
forgeuenes, and require the aboundaunce of Gods giftes.

What things
are repre-
hended in
the same
churche.
In the second place he reproveth some things in the same
congregation, namely that they permitted Jezabel to teache
cc. That same he calleth small, not that the doctrine of Jezza-
bel of it selfe is litle, but forasmuch as though it be founde in
others, rather then in the churche, yet did the church suffer it
more gently, that is to say, did not persecute it with greater
seueritie. But of this phrase of speache I haue spoken also be-
fore. We allowe not the shamefull actes of Jezabel nor consent

Permissio
and consent
not to the same: But when we might let the by more seuerer
punishment, we permit the to abound & increase. Albeit there-
fore there be many goodly giftes in vs: Yet hath the Lorde
same against vs, that we suffer vngodlines to reigne.

But in case the Lord blameth that same permission, howe
much more blame worthy suppose we the wickednes it selfe
to be, I meane, the Jezabelisme: Whiche how vile and filthy
it is, I will briefly declare.

Cataphry-
gians or
Montanist.
In like case as before by the example of Balaam alledged
out of the scripture, he confuted the Nicolaitas, euen so at this
present he bringeth forth the example of Jezabel, therewith to
confute the Cataphrygians, or Montanistes. Heretofore under-
standeth the whole place of the Nicolaitas, which I dare not
agre to by reason of the whole composition of the epistle. I graunt
that the Montanistes were partakers in filchines with the Ni-
colaitans. But Jezabel hath a peculiar thing by her selfe.

The story
of Jezabel.
Jezabel, as the sacred history testifieth in the.iii.and.iiii.
booke of Kings, the.xvi.and.xvii.Chap. cc. Was the daugh-
ter of Iethabahal king of Sidon, whiche married to Achab,
brought in the worshipping of Baal into the kingdom of Is-
rael, building a goodly temple in Samaria, & founding a great
college of Baal his priestes. For Helias is red to haue slaine
of Baalites. 450. euen of the kings chaplains, & as it were
Canons or prebendaries, and. 400. ministers or countie cha-
plains that serueth in hilles, woodes, & groues. Thesame wo-
man therfore founded this religion & seeketh to gouerne the
prophesying at her pleasure. For pouerewing fore after He-
lias, she slewe very many of the Prophetes: Verely for that
they would not teache after the womans appetite. Moreover
through

through Baal his religion was augmented whoredome & all uncleanes. King Iehu obiecteth to king Ioram her sonne & whoredoms of his mother. So Jezabel also augmented the eating of meates offered vnto idols, & all idolatrie throughout the whole kingdom: Euen than also, what time the lord in a solenne sacrifice by miracle in mount Carmel through the ministry of Ihellas, had declared to & whole Realme that the religion of Baal was mosse vaine & false, & that the religiō of thonly God of Israel was most sincere & true: For Jezabel neuerthelesse persecuted & truth, and established falshod. Yea moreouer she toke vpon her gouernemēt in ciuile matters. For she vsurped the kings seale, & countrefetied letters & sent them in & kinges name to put Naboth to death, a right good and innocent man. Such in dede was filthyp Jezabel.

Women
Prophetesses
that is, her
critikes.

Now after the example of this defiled woman, were womē in the church of Thyatira which chalēged to thē selues a prerogatiue in the religion & teaching in the cōgregatiō, taking vpon thē the spirite of prophecie: wherof they taught in dede but corrupt doctrine seducing thē, whō God by his doctrine had prepared to be his seruauits. But these false prophetisses, corrupted their mindes, & brought forth a new doctrine & prophecie & many thinges not set forth in the scriptures, but fetched out of their own deuclish dreames & discriptfulnes. And amōgs other thinges thei cōmunicated to the Nicolaitans, in whoredō, & participating of meates offred to idols. Wherof hath ben spokē before. And the lord semeth plainly to speake of the Cataphrygiās or Montanistes, whose foundatiō being laid in & time of S. Iohn, after in processe of time, & especially in the mpyre of Antoninus. 17. yeaes after the Apocalipse set forth, brake out more strongly & plentifully. They say howe Montanus had prophetisses Priscilla & Maximilla, whiche had visions, & brought in wōderful reuelatiōs into & church: Of whom Eusebius treateth at large in the fift boke of the eccles. storpy, Chap. 16. And Epiphanius in the. 48. heresie. in Panario. Certes Iohn, or Christ him self by Ihon, going about at the first beginning to pluck vp & distroy the rotes of this heresie, by the example of that wicked woman Jezabel, hath cōdemned that same heresie. The scripture also elswhere prohibiteth a womā to rule, teache or minister in the congregatiō.

Ep and

By and by the Lorde hym selfe wyl confute the new prophesies, when he shall admonithe vs, that he will reueale none other new kinde of doctrine, besides that whiche he hath committed or deliuered to his church. Nowe also fornication, & the eating of meates offered to Idolles, are condemned els where in the scripture moste seuerely, as before is sayd.

But since that those thinges so afflicted and trouble the church of God in the time of the Apostles, it is not hard to gether how vndiscrete they be, whiche at this daie (as I shewed you before) for the hatred of the true religion restored, accuse it of sectes, whiche boyle vp in suche plentie, as though that filchines did proue, that the Gospel y^e we preach were not the Gospel. For the Gospel that was preached of John and the reste of the Apostles, was the moste true and moste pure Gospel, how so euer of the false Gospellers crept vp the Nicolaitans, Cataphrygians, and other sectes innumerable. Where neuerthelesse the Gospel impugneth and condemneth all suche maner of sectes, and mainteineth the Christian veritie and vnitie of the catholique church. Prayse be to the Lorde our God. Amen.

The Lorde threatneth sore the impenitent, as he y^e rendreth to every man after his workes.

The. xij. Sermon.



And I gaue her space to repent of her fornication, and she repented not. Behold I will caste her in to a bed, and them that commit fornication with her, into great aduersitie, except they tourne from their dedes. And I will kill her children with death. And all congregations shall knowe, that I am he whiche searcheth the reins and hartes, and I will geue vnto every one of you according to your workes.

To the ſourmer errors and finnes of Jezabell he addeth an other ſinne nothing light, to witte, the abuſe and even the contempt of God his long ſuffering. God doeth not by and by and out of hande deſtroy ſuch as be in error and finnes alſo moſte greivous. But ſinners are wonce for the moſt part to abuſe that long animittie of God unto the occaſion and preſence of ſinning moze impudently, ſaying: If god did ſo much abhorre theſe offences, he had deſtroyed vs long oꝝ this: But now he noꝝiſheth vs benignly, therfoꝝe doth he not ſo greatly miſlike it. But this is an abuſe of Gods long ſuffering. For the Lorde ſaith at this preſent, I haue geuen Jezabell a tyme to repent her, and to leaue her fornication, and tourne to the Lorde: Whotbeit ſhe hath not conuerted. Which thing the Lorde taketh in moſte euill parte, that his grace ſhoulde be verely diſpiſed and ſet at naught. Wherfoꝝe S. Paul to the Romans. Whether doeſt thou contemne the riches of God his goodnes, long ſuffering and lenitie, knowing not that the goodnes of God prouoketh thee to repentaunce. cc. If than the Lorde hath not ſodenly in our finnes oppreſſed vs, let vs not therof take vnto vs a libertie to ſinne, but let vs rather amende. S. Peter ſaith, the Lorde is patient towards vs, whyleſt he wil deſtroy none, but receiue all to repentaunce. ii. Petri. iii. Certes Jezabet her ſelf, when after the death of her husband Achab, and the mortal ſal of her ſonne Oſoſias ſhe did not amende, noꝝ within the. xii. yeares of her ſonne Joſiam, wherein he is red to haue reigned, did repēt her: Felt the wrath of God ſo muche moze greivouſe, foꝝ that it was long oꝝ it came.

And in the text followyng the Lorde Jeſus in dede threatheneth moſte greivouſly the Jezabelines, that is to witte, the Cataphrygians oꝝ Montaniſtes, vndeſſe they wyl pet repēt in tyme. For he openeth againe the gates of his grace to the penitent, reciting, how he will plage the impenitent. Wherby verely he aſſayeth to dꝛiue them into repentaunce by threatheninges. For in reciting the kyndes oꝝ degrees of puniſhmentes, he ſheroeth alſo diuerſe kyndes of them that be in errors, and declareth to euery one his iudgement, which they may by repentaunce eſchewe. And he is thought to haue reheꝛſed thoſe kyndes foꝝ this coſideration, leaſt any man hap-
pely

Doeth threatheninges.

peyn should thinke him selfe guiltles and free, in case he beneuer so litle partaker with Jezabel.

Jezabel
shal be cast
into a bed.

First the Lord threateneth Jezabel her selfe, that he will cast her into a bed. He speaketh of the first authours of the euill and of the heresie, vpon whom he menaceth to send a sickness. For the bed in many times in the scripture taken for the very diseases wherewith they be vexed that lie in bed. And we Germaines say, that he is taken with a moste greuous and deadly disease. And the Lord plageth the archheretickes with sickness of body & soul. In the meane season also he weakeneth the force of the terror, to thintent it might by litle & litle vanish away.

They that
meddle w
Jezabel
shal be affli
cted.

Secondly he threatneth great affliction to such as haue to do with Jezabel: that is to say, to such as cleaue vnto false doctrine, receiue errours, delight in heresies, and go about to set forth the same. To these, I say, he threateneth most greuous afflictions, to witte of body and soul, of this present and of the life to come. He seemeth to haue said somewhat more, than if he had recited certen kindes of punishment.

The chil-
dren of Je-
zabel shal be
slayne.

Finally he menaceth death to the children borne of this copulation and fornication, to witte whose sonnes, & bastards. And those are chiefly the childre of heretickes, which stire vp a frethe, and restore newly again, heresies already condēned, weakened, and wearing away. These the Lord destroyed with temporal and eternal death. And the ecclesiasticall story doth testifie, that y^e Lord hath in dede punished most greuously not onely the heresie of the Cataphrygiā, but al heresies in general. And certen thinges concerning the Cataphrygiā or Manichees, are touched of *Euseb. lib. 1. of the cl. story, Cap. 16.*

The destru-
tion of Je-
chab and
Jezabel is
at their po-
nitie.

The Lord seemeth here to me to haue alluded to the olde story of Jezabel & Achab for them, as it were cast in a bed, fro day to day, euer since they began to worship Baal, he vexed with sickness, and brought them lowe: And the people that receiued the religion of Baal, be put to much sorrow, euils and afflictions. Finally their children he brought to a shamefull death. Their partakers also were slaine, that would haue had Baal his religion, safe and sounde, and euen to haue bene restored again. For after the death of Achab his father, not many daies after, Scholias the sonne of Achab and Jezabel, byuised

hynished with an unhappie fall and caſt in bed, died. *iii. Reg. Cap. 1.* And Joſam an other ſonne of Achab and Jezabel, ſtricken through with an arrowe of Jehu was ſlaine. Athalia the daughter of Achab and Jezabel, the wiſe of Joſam king of Juda, the ſonne of Joſaphat, being divided with ſword of Joſiadas, fell down beſore the gates of the temple. And Ochoſias king of Juda, the ſonne of Athalia and Joſam, was ſlaine alſo by the power of Jehu. And after were put to death by the ſame Jehu, the *lxx.* ſonnes of Achab: And all *ſ.* priſtes of Baal are ſlaine together in the temple, and beſore the Altar of Baal, and not one of ſo great a nombre eſcaped. Beſore the temple, the idol, and the ſervice of Baal were quite and cleane overthrown. This olde maruelouſe, and wonderfull hiſtoꝝ the Lord calleth to memoꝝ, ſignifying that he ſpueth yet a reuenger, and a puniſher: Who will neither overpaſſe the juſt limite, noꝝ touche the ſame out of time. For he addeth and all congregations ſhal know. *cc.*

Notwithſtanding this thing is notable and moſte worthy to bee remembꝛed, and no leſſe full of comfoꝛte, that in this reherſall of puniſhementes, he putteth in as it were in the middeſſe a mention of repentaunce, as though he ſhould ſay, let no man thinke him ſelfe that he muſt be diſtroyed and perſhe through a certen fatall neceſſitie. For if any wil repent, the gates of the grace of God are ſet open, his ſynnes ſhal be forgiven, and he ſhal be taken in to ſauour, and ſhall be deliuered from all thoſe euilles. And after this ſorte haue taught alſo the Prophetes, *Jeremy* in the *xviii. Chapter*, and *Ezech.* in the *xviii. Chapter*.

Hope is ſet open for the penitent.

But where as the puniſhement is not by and by executed upon the impenitent perſones, you ſhall haue them that will exclaime that God is a ſleepe, that he ſeech or heareth nothing. Therfoꝛe the Lord hym ſelfe aunſwereth them, and ſayth: And all congregations ſhall knowe. *cc.* When I ſhall doubtles at the laſte execute my vengeance in due ſeaſon. For then ſhall all men learne, that I neyther ſleepe, noꝝ neglecte my ſeruauntes at any tyme, or will ſuffer thoſe that deſerue euill of me, and of my Church to eſcape unpunished. Furthermoꝛe Chriſte teſtifieth that he ſearcheth the kidnes and heartes of all men.

The Lord declareth he is reuerent of the church.

And

Christ is
God.

And he meaneth, that he knoweth all thoughtes and deuises of the harte, finally the appetite it selfe and all the desires of man, so that he can iudge truly therof, for nothing be it neuer so secret is hidde from Christ. Therfore is he very God. For it is the propertie of God, & belongeth to him alone to know the hartes of the children of men: As Salomon testifieth in the iii. booke of kinges. Chap. viii. Christ therfore seeth the priue & filthie workes both of the Nicolaitans, and all other beastly men. Whiche S. Paul saith are unworthy, to come to light, or to be expressely declared to men. Ephes. v.

Christ ge-
ueth to eue-
ry man ac-
cording to
his wor-
kes.

Neither doth Christ know only all the thoughtes of men whatsoeuer they be, but geueth moreouer to euery man after his owne workes. And so the Apostle S. Paul teacheth saying: The iust iudgement of God shall be opened, whiche will rewarde euery man according to his dedes, that is to saie: Praise, honor, and immortalitie, to them whiche continue in well doing, and seke eternall life: But vnto them that are rebellious and disobey the truth, and followe iniquitie, shall come indignation, & wrath, tribulation, and anguish. &c. In the. ii. to the Roma. For workes be the touchstones of faith and infidelitie: And workes whether they be good or euill, be iudged of God and the Godly men, according as they procede of faith, or of infidelitie. Therfore what so euer any of vs shall sowe, the same shall he reape also. For God is the moste iust rewarder of good, and reuenger of euill. The same sentence as it is moste true, so is it the foundation of the true and Godly Religion. Glorify be to God.

That the doctrine of pittie is so fully
set forth to the church, that there nedeth no newe
revelations. And of the moste large promesses of
Christ made vnto the church.

The. xiiij. Sermon.



And to you I say, and to others that
be of Chiatira: who so euer haue not
this doctrine, and whiche haue not
knownen the depenes of Sathan, as
they

they ſay, I will put vpon you none other bur then, but that whiche ye haue already: Holde faſt till I come. And whoſoeuer ouercometh and kepeth my workes vnto the ende, to him wil I geue power ouer nations, and he ſhall rule them with a rod of Iron: And as the beſſels of a potter ſhall he breake the to ſeuers. Euen as I receiued of my father, ſo wyl I geue hym the morning ſtarre. Let hym that hath eares, heare what the ſprite ſaieth to the congregations.

The ſpeakerh here now to the Cataphrygians, and alſo to the ſaithfull of the church of Thyatira that beleued rightly in Chriſt, and healeth their diſeaſes. Wherin appeareth the vnſpeakeable mercy of God, whiche ceaſeth not to ſpeake vnto ſuche as are yet intangled with hereſie, and to heale their peſtiferous diſeaſes. And he admoniſheth all men, that thei loke for no new reuelations, but know rather that God hath through Chriſt and his Apoſtles ſet forth a moſte perfect doctrine, wherunto he wyl adde nothing: And therfore that they kepe faſte in memory ſuche thynges as they had learned already, and wherin they were nowe exerciſed. For a new holy the Cataphrygians, called alſo Montaniſtes, bragged of a newe comforter, and a newe reuelation: As though al things had not ben fully ſet forth by the Apoſtles, but that many thynges were leſte as yet to be reuealed of them. As alſo at this day the mayntainers of the Popiſhe church moſt ſtilly do affirme. And lyke as the Cataphrygians couered their trifles vnder the pretence of the holy ghoſt: So do the Papiſtes lykewyſe cloake the vayne conſtitutions of men, and ſet the forth vnder a false colour of the holy ghoſt. As though the Lorde ſpake of their decrees, when he ſayd: I haue yet many thinges to ſay vnto you, which now ye cannot beare. Neuertheleſſe the ſaithful people of Thyatira, which had not the doctrine of Iſezabell, but rather deteſted it, notwithstanding as doubtfull, ſaid, that the Druil was a certen depenes,

I and

and had a thousand craftes, which could also transforme him into an aungel of light: And that they were but simple men, who being ignorant of these his wonderful craftes and subtilties, knew not what they might chiefly follow, whilste the false Prophetes also make their boast of the holy ghost, and shine in miracles, and with great cōstancie auouch their doctrine to be true. Ye shal finde at this day which wil say, I am a plaine simple man, & know not whether part I shuld cleave to, since the doctours of both partes affirme with great cōfiance that they haue the truth on their side, & therfore will some say, thei shal agre better o: euer I wil beleue any of the al. &c.

What this
in þe diuer-
sitie of opi-
nions the
godly shuld
followe.

The Lord therfore answering to both, sheweth what they should do: To you, saith he, I say that follow the doctrine of Jezabel, I say also to the rest of the Thymatiremas, that follow not the Jezabelisme, yet neuerthelesse complaine in such dissensions, and wonderful craftes of the deuill, that they se not what is best: To you all I say, if ye be simple in dede, as you pretende, if ye will with al your harte embrace the truth, giue your schues to þe simplicitie Apostolical, cleauing fast to suche thinges as you haue once learned of the Apostles, neither lo king for nor receiuing any new religions, o: additions, constitutions o: any other thing moreouer, than that you haue learned of the Apostles. For these thinges whiche you haue receiued are sufficient to obtayne saluation.

The Lord
layth none
other bur-
then vpon
the church

And these wordes of the Lord must be waped more diligently, to the ende we may perceiue the great fruite that is in the ε βαλὼ ἐπ' ὑμᾶς ἀλλοθάρος πλυν ὁ ἔχετε: that is I wil lay vpon you nowe other weight o: burthen, besides this that you haue. The Lord affirmeth that he wil adde nothing more to þe doctrine euangelical set forth by þe Apostles, as to that which is most perfit. Certes if the doctrine of Moyses were so perfit, that the Lord him self did prohibite, that no mā shuld adde o: take away any thing frō the same, but onely shuld doe that which was cōmaunded, as we reade in the .4. and .12. Chap. of Deut. Who would doubt that there should wante any thing in the doctrine of Christ the sonne of God? He therfore now affirmeth, that he wil lay nothing vpon them, more then he had laid, and the which they beare at that time.

What bur-
then is,

A burthen in the sermons of the Prophetes is take for doctrine of graue & weightie matters. The Apostles also call the

laye

lathe a pocke & burthen. Where therfore y^e Lord saith y^e he wil not lay vpon the church any other burthen, he saith howe he will not reueale any other doctrine, nor further charge the, wth other rites or ceremonies, than such as he had ordeined & imposed already. And with these wordes of Christ accord those things very wel, which are red in thapostles epistle *Sinodical Act. xv.* For by the comon consent of the congregation, & after the minde of the holy ghost, they say they wil impose nothing moreouer vpon the church, than such things as they had receiued already of S. Paul, & a few things y^e they added for a declaratiō of y^e same. Wherupon S. Paul said to the *Galath.* If an angel from heauen preache vnto you an other Gospel, besides that which is preached, let him be accursed.

What than? *ἡ παρακαταθήκη τοῦ κυρίου* hold fast, namely y^e The doctrine of christ is perpetual.
which you haue receiued, suffering it not to be plucked out of your handes: Hold fast I say, with tough & naple, til I come: y^e is to say vnto y^e last iudgemēt. Therfore he testifieth expressly, that this doctrine shalbe perpetual, & vchangeable, & therfor to be kept most stidly of al mē, & not to be throte fro, though al the world crie out, & perswade the cōtrary. *Metas Math. of Cesaria.* He requirrd of the nothing els, saith he, but that they wold kepe safely the godly pledge of faith vntil his coming. This if we shal do, we may easely eschew the craftes of the deuil, & disceauable cloudes. For whatsoeuer they shal bringe forth, whatsoeuer they shal forge & faine, or die with the counterfeited colour of y^e holi ghost, we shal haue alwayes recours to y^e simple doctrine of Christ set forth by thapostles, wherin alone we shal rest, rectifying althigs y^e shal not accord wth y^e same.

And this holosome doctrine of Christ confoundeth al traditions, & subuerteth al constitutiōs made since the time of the Apostles. The godly may alwayes obiect this sayin of Christ Against the traditions of men.
to y^e traditioners. I wil lay none other burthē vpon you, besides y^e you haue: That same hold fast vntill y^e last iudgement. They shal alledge that same also, that the Apostles deny that they will adde nothing more. *Act. 15.* Christ spake this in the tyme of S. John, in the yere of our Lord. lxxxviii. Therfore what so euer lawes, traditiōs, decrees haue bene made since that time, we know they were not imposed of Christ, which saith so expressly that he wil lay none other burthen on the

faithfull. Where then become the decrees and constitutions of worshipping Images in the churche, for the consecration and celebrating of masses. What shall we say to the decretalles of the Bpshop of Rome? They are all ouerthrowen and stricken downe as it were with a thonderbolte, by this only sentence of Christ. I will impose none other burthen, then that you haue, kepe that untill the iudgement. Beholde, he sayth, vnto the iudgement least any shoulde imagine in the meane season, that another thing had pleased the holy ghost. Let vs therefore perseuer in the same.

Most large
promesses.

Hereunto he annexeth after his wonted maner most ample promises, by through hope of so great rewardes he might pluck them from errours, & ioine them to the true religion. And like as in the fourmer epistles he hath said, he that ouercometh, so here he repeteth the same, admonishing vs not to slepe but to watche, & fight manfully. And he ouercometh that keepeth the workes of Christ vnto the ende. The workes of Christ by a priuie opposition are set against the inuentions & workes of men. The workes of Christ signifie both doctrine and faith, and whatsoeuer good workes inseru vpon the same the seruice of worshipping of God, & the obseruation of Gods word. For in the. 28. chap. of S. Math. The Lorde saith to his disciples, teace you them to kepe those thinges which I haue commaunded you. He speaketh with an emphasic, whiche I haue commaunded you, not such as you shall haue inuented of your own braine. For the Lorde alledgeth out of the Propheet in the. xv. of the same S. Math. sayng: In vaine do they worship me, teaching the doctrines of men. Therefore these workes haue no promise: But the workes of Christ, whiche he him selfe hath ordeined, & the which are done of his spirit, and of true faith, whilest we forsake our errours & cleaue to the truth, they haue a promise moste ample.

The victo-
ry of the
brad Christ
and his me-
rits.

And promisseth two notable thinges. The first: lyke as my father hath promysed me victorie, and perfourmed it, that I ouercome all my enemies, and triumphed ouer them, the same being broke in pieces lyke vessels of clay or earth with out any difficultie, so wyll I geue vnto you also power and victorie against all vngodly. And that same promise at y last shalbe fully accomplished in the last iudgement, in the which
all the

all the enemies of Godlines shall be caste vnder the feete of Christ: As it is declared in the Psalmes, especially in the. ii. and. Cx. Psalme. And in this world also Christ affirmeth that his seruantes shall spiritually rule ouer his enemies: Like as Christ, although he were tormented and died, yet neuer thelesse he overcame his enemies. The holy and ecclesiasticall stories beare witnes of these thinges sufficiently.

The latter: I will geue him the morning starre. And he vnderstode the knowledge of Christ increasing dayly more and more, and so euen Christ himselfe, in lyke case as the day in the rysing of the morning starre wareth brighter and brighter: In the whiche sense the Apostle S. Peter is red to haue vsed this allegory in the. ii. Epistle first Chapter, or at the least he promised a clerenes most bright. For Daniel sayth, howe the faithfull in the resurrection shall shine like the firmament. The whiche thing also the Lord Christ alledgeth the. xiii. of Math. And the Apostle alluding hereunto sayd, that one star was brighter then an other: So lykewyse in the resurrection one shall be made brighter then an other. These promises be most great, neither can I thinke that any greater can be geuen vs. God graunte vs grace, that we may be made partakers of so great thinges.

The morning star.

Finally he applyeth this epistle to al churches and ages of the world. Wherof since we haue spoken oftener than once, there is no cause that by oft repeating I should be tedious to any man. To the Lord be our God be praise and glory.

He blameth certen thinges in the congregation of Sardis: notwithstanding he sheweth streight wayes a remedy, wherby they may be healed, & be safe.

The. xv. Sermon.



AND write to the messenger of the congregatiō of Sardis, this saith he that hath the spirites of God, and the. vii. starres. I knowe thy workes: Thou hast a name that I. iii. thou

Cap. 3.

thou liuest and thou art dead. Be awake, and strength the thinges which remaine, that art redy to die. For I haue not founde thy works perfit befoze God. Remember therfore howe thou hast receiued and heard, and holde fast & repent. If thou shalt not watche, I wil come on thee as a thefe, and thou shalt not knowe what houre I wyll come vpon thee.

Two kin-
des of men
in one
churche.

In one congregation of Sardis were two sortes of people, professing on either side the name of Christ. But some indeede answered but litle to the holy profession, liuing more licenciously, than became them: And the others in holines of lyfe set forth the doctrine of our sauour that they professed. The first sort the Lord Iesus accuseth in this Epistle by S. Iohn: And therewith also a medicine for the disease. And the latter he exhorteth to perseuerance, commending their integritie. Therfore this Epistle is deuided in two partes, verely fit and profitable for our time.

Sardis.

The first part of the Epistle cōteineth those thinges which we haue now recited: Nether doth he procede herein in other order, than we haue sene him to haue proceeded hitherto. For first he sheweth to whom it is dedicated, and sent: Namely to the Pastour of the congregation of Sardis, and therfore also to the whole church. Sardis is said to haue ben the head citie of Lydia or of Maonia, the metropolitane citie of Cressus the most riche king of Lydia, whom Herodotus writeth that king Cyrus ouercame, a towne most famous, and pricked and painted with pride, that it was a wōder: And addicte to voluptuousnes. For Strabo in the. xiii. booke of Geographie testifieth that al the maidens therof were harlots, who mentioneth moze of the same citie. Certes it semeth to haue kept his olde wōnte, euen at suche time also as it had receiued the name of the Lord: And therfore to haue bene moze geuen to fornication, and al maner of filthy lust. The which thing the Lord semeth to haue blamed in them, as S. Paul likewise persecuted the self same vice in the Corinthians. The wōrld can hardly beleue that simple fornication is sinne wherupon in that great counsel of the Apostles, both thei and the elders

Acts. 15.

and

And the whole assemblie with one minde decreed, that the gentiles should abstaine from fornication. The deuill at this day goeth about many times to defile the church again with fornication, to set vp stewes, and that by authoritie and openly whoredom might be practised. For so being cast out, he taketh seuen worse spirites, enterprising to possesse that place again: out of the whiche he was exiled by the preaching of the Gospel. We must therfore resist him, least the Lorde Jesus himself do accuse vs, as he doth here accuse them of Sardis most greuously. Then is the Lorde Jesus declared to be authour of the Epistle, not without praise. For he is said to haue the seuen spirites of God, that is to haue the seuen fourmed spirit, whom he also powreth out vpon the faithfull, or els he is one onely spirit, and not seuen: but seuen, that is to witte, his graces be many and diuerse, as I declared in the first chapter, for the same hath also in his right hand seuen starres, to witte, the whole multitude of all preachers and ministers, helping and instructing the. And this beginning agreeth not amisse with this argument, which he treateth in this Epistle. For of the spirit of Christ is life: Of the want of the spirit, death. Christ preserueth the ministers, how angrie so euer me are in the church, with the for accusing their wickednes. Priuely therfore he warneth them, to craue the spirit, to noythe the lyfe spirituall: And to trust in Christe, which wil defende the ministers, and auance them.

Christ hath
and sedeth
the spirit.

After, the same that he testifieth in all other Epistles, he repeareth here also. I knowe thy workes. Wherof I haue spoken before. The Lorde is ignoraunt of nothyng that is done in the church, whiche is also the searcher of hartes. And especially he blameth this in this Church, that she thought herselfe a lyue, where she was dead. He speaketh not of the corporall, but of the spirituall lyfe and death. For Christe lyueth by his spirit in his saintes, and faithfull, and sheweth lyuely workes by them: Lyke as the Lorde teacheth in the. vi. of Iohn, and in many other places of the Gospel of S. Iohn. The Apostle said also, that he liued not now, but that Christ liued in him: The same Apostle said, y woldo wes liuing in warones, being aloue were dead. They be dead therfore which haue not Christ liuing in the by faith & spirit.

The sick-
nes of this
church.

Galat. 2
1 Tim. 5

Math. 8

Which haue not the vertue of Christ working in the, that is which bringeth not forth liuely workes. For the Lord is red to haue said also in the Gospel: Suffer the dead to bury their dead. The Sardenians therfore had the name of men liuing that is to say, they were called Christians, spirituall, regenerated and holy worshippers of God: but they were dead, to witte, hipocrites, in whome no spirite nor Christen life appeared. The flesh, the world and corruption, as yet liued in the. But such churches displease Christ: There be many suche at this day. But whether doth Christ reiect them? Verely he blameth such, but not to confounde them, (for so the worlde blameth) but that they should repent. For he willet not the death of a sinner, but rather that he should conuert and liue. And therfore consequently he prepareth a medicine for the disease.

A medicine
prepared
for the sick
nes.

And first he prescribeth to the starres or Bishops, what they should do in this case: Then telleth he also the whole congregation their dutie. Wherof we learne howe like diseases of churches are to be holpen. That belongeth to the Pastours that he commaunded them to watche, verely ouer the flock: And to confirme that remained of the flock, not yet in dede lost, but next vnto perdition, vntesse it be holpe in time with sound and holsome doctrine. He alluded doubtles to that cure and charge pastorall, whiche the Lord describeth in the xxxiii. chapt. of Ezechiel. The flock is confirmed by the word of God: by the same it is retyred from death, and preserved in lyfe. &c.

The workes
of that
church not
ful before
God.

Now also he addeth the reason, why he commaundeth to confirme the flocke lest they slide in to death. For I haue not found thy workes full or perfite before God. The Greke copie Complutensian and Aretas haue, my God. By workes he vnderstandeth al things that are done, wordes workes, and the whole conuersation of men. The workes doubles euen of Saintes be euermore vnperfite, if we haue respecte to humane imbecillitie. For alwayes so long as we lyue here, flesh fighteth against the spirite: In so muche that Job sayd, how he feared all his workes, and therfore fled to the clemencie of the iudge: Notwithstanding they be perfite and full in respect of Christ. For he is our fulnes, and in hym we are complete,

plete, Iohn. 1. Ephes. 1. Coloss. the 12. And he maketh vs partakers of his fulnes by saythe. They of Sardis were destitute of trewe sayth, wherfore euery worke of theirs muste nedes be vnperfite before God: whiche alloweth nothinge but that is of the sonne and moste pure. Therfore the Lorde comaundeth to teache faith diligently, and beate it in, that they maye be made perfite in Christe. This is the beste medicine for the deadly disease of Christes churche.

There followeth the dutie of the people, how they may be healed, by the apostolicall repentaunce. Wherof the chiefe pointe is: to remember the lordes wordes, in what we haue hearde and receiued the same. We are not commaunded to diuise newe formes of religion and repentaunce: but we are sent to the olde tradition, not of men, but the which we haue in the Scriptures of Euangelistes and Apostles. These, I saye, we oughte to remembre. For throughe custome of sinning, we forget Gods worde. And truely the beginning of Peters repentaunce was, to haue remembred the wordes of the Lorde. Therfore such as will not be reprovied and instructed by gods worde, shall neuer come to, or attayne the trewe repentaunce. Furthermore it is necessarie, that we kepe and reteyne the wordes of God, that is, the trewe doctrine of Christ, leeste we forget it streight wayes, or that we sette it in vayne contemplation, and not in effectuall worke. The doctrine of Christ must be kept, and perfourmed in worke. For in the laste place it followeth: and repente. Trewe repentaunce consisteth in worke: that in minde & body we should tourne awaie from euil, and tourne vnto God, and do good, beyng soyle for our wicked dedes paste, this is the trewe Apostolicall repentaunce.

Vnto the whiche repentaunce now, after the diuine propheticall & apostolicall maner, he draweth the by threatnings. Whiche are in dede to be referred aswell to y^e ministers, as to the people, in the congregation. Againe the Lorde vseth parabes, whiche we reade that he vsed in S. Matth. 24. Where with the same he exhorteth to watchyng & sobrietie. Whiche place sins it is there expounded at large, I nede not to vse many wordes aboute it here. To the Lorde be prayse and thankes geuyng for euermore.

By threatnings he exhorteth to repentaunce.

The alloweth and commendeth those that
 couer to liue godly in the Church of Sardis, exhorting
 them that they would so holde on and procede.

The. xvi. Sermon.

But thou haste a fewe names in
 Sardis, whiche haue not defiled
 their garmentes: And they shall
 walke with me in white, for they
 are worthie. He that ouercometh
 shall be clothed in white araye, and I will
 not put out his name out of the booke of life:
 And I will confesse his name before my fa-
 ther, and before his Angelles. He that hath
 eares let him heare what the spirite sayeth
 to the congregations.

The argu-
 met of this
 parte.

The seconde parte of this heauenly epistle is contained in
 these pointes, in the whiche is praised and comended the in-
 nocencie, holines and integritie of the faithful in the congre-
 gation of Sardis, in true religion. He exhorteth them by a
 promesse moste large vnto perseuerance. Last he propoun-
 deth agayne vnto them moste ample rewardes: euen to the
 corrupte sorte, in case they amende; and to the faithful, if they
 continewe as they be.

The complutensiā booke hath thus ἀλλὰ ὀλίγα ἔχεις ὀνόματα
 ἐν σάρδισιν: But thou haste a fewe names in Sardis. Whiche
 is as much as if he had saied, they be not al corrupt and dead
 with thee, although in dede those be very fewe. And so Aretas
 readeth it in Greke, and the comon translation in Latin
 other copies haue, whiche Erasmus followeth, thou haste a
 fewe names also at Sardis: that is, euen in Sardis hast thou
 names, but fewe. And he put names for notable men. Which
 manner of speaking is also in our langage. For we saye, there
 is no man of name, for no excellent or noble personage, he
 signifieth therfore, that there be in the same Church noble
 perso-

Names.

perſonages, and that noble in ſoundenes of faith and holp-
nes of life: but very fewe, if they ſhoulde be referred o: com- few good
pared to the numbze of hypocrites o: dead, whiche in dede
are a greate deale more. Nother oughte we here at to mar-
uel. For the Lorde ſayeth alſo in the Goſpell, that many be
called, fewe choſen: And that the greater parte of this world
walketh in that broad and wide waye of perdition, *Matth.*
20. and 7. The whiche alſo *S. Peter* repeted in the 2. chapter
of his latter epiſtle. That they are rather to be hiſſed at, than
conſured, whiche ſeke to defende theyr errour, by a multi-
tude. You ſhall heare very ofte at this daye. You are but a
fewe in numbze, we are innumerable, and therfore our mat-
ter is the better.

But that ſame excellent thinge is chiefly to be obſerved, What is
that although they were but fewe good, yet neuertheles the comended
Lorde comendeth and extollet those fewe, doubtles for the the church
example and imitation of al other churches. The wordes in of Pardis,
dede are ſhorſe, but the praiſe moſte ample and large. That
they had not defiled their garments: whiche is as muche as
if he had ſayed, you haue not polluted your ſoules with
ſtraunge opinions o: ſpottes of heresie. For you haue re-
mayned ſincere in the true faythe: your bodies alſo, and the
whole conuerſation of your life, you haue not defiled with
filthie luſtes, with fleſhely pleaſures and voluptuousnes.
Doubteles this is the greateſt prayſe and moſt certaine ſigne
of perſit godlines: wherewith I would wiſhe that mo of vs
were marked. But the maner of ſpeache here requirerh alſo
an expoſition. The allegorie of garments is often and much
vſed in holy ſcripture. The uſe of apparell inuented of God
him ſelfe, and ſhewed to our forefathers, hath this chiefe pro-
prieſtie, to hide the priuie partes of our body, to beautife and
ſet forth the body, and kepe of heate and colde. And therfore
Chriſt him ſelfe is called the garment of Chriſtians, and in the
goſpel in dede the wedding garment. Whereupon the apoſtle
aduifeth vs to put on the new mā, which is made after God
euen Chriſt him ſelfe. *Roman. 13. Ephes. 4. Coloff. 3.* For Chriſt
couereth not only our priuie partes, but all the filthines alſo
of the ſoule, he adozneth and beautifieth vs, and driueth fro
vs all iniurie, and all euill. And we deſile this garment,
The alle-
gorie of ap-
parell in
ſcripture.
when

To walke
with christ
in white
arape.

Sainctes
be worthy
of glory.

when neither in faith nor in holines of life we do aunswer to our professiō. For Christe is our garment, and Christiamitie, sincere faith, and holines of life are our apparell: And euen faith and our conuersation is our garmente. For asmuche therfore as the Sardensians were of a sincere faith, and incorrupte maners, they are saied to haue kepte their garments cleane and undefiled. The lord also geueth now a reward vnto vertu. And they shal walke with me, sayeth he, in white arape. These excellent things verely doeth he rehearse to re-
teyne the Sardensians in theyr dutie, to nourrishe them to greater things and to moue other also to sinceritie and integritie. Sainctes walke with Christ in white arape, that is to saye, haue fruitiō of the same glory, wherin we beleue Christ to shine. For he desireth his father, that he will graunt to the faithfull, that where so euer he is, they may be with him, and see his glory, &c. in the 17. of Iohn. And with S. Matth. in the transformatiō or clarifying, the face of Christ appered bright like the sunne, his apparell and rest of his body as light. So appered Christ vnto Iohn in the first chapt. of this boke, clothed in white arape. Nowe therfore sayeth he, the godly that haue not defiled their garmente, shal accompany me, hauing put on light also. He addeth an other thing, for they be worthy. This is the greatest prayse, when the Captaine sayeth, that the soldiour is worthy of honour and glory. The greatest shame or ignomie is, when it is sayed with vs, thou arte unworthy. The first kind of speache sheweth him to be most excellent in al kinde of vertue, whiche is sayed to be worthy of eternal light, by the later is signified, that he whiche is accompted unworthy of a good and excellent thing, is maruelouse negligent and vngreaciouse. But here we nede not to reason of the merite and deserte of worthines. God pronounceth his to be worthy of glory, the godly referre al the goodnes that is in them vnto grace, and still complaine of theyr unworthines. Not to reprove God of lying, but to prayse and comende the excellent goodnes that is in him: acknowledging in dede that he rewardeth good workes, and dignifieth the worthines of sainctes: but they are nothing proude hereof, but acknowledge al this to come of grace. This appeereth in the doctrine of the Gospell, Luke. 17. Matth. 25. where

Sainctes

Saintes comended of God, for the workes of mercy, ſeme the acknowledge nothing thereof.

Howbeit he declarcth more at large the moſt ample promiſſes of God, whereby he maie not onely receyue in their wardes of duty the Saintes and undefiled Sardeniſians, but mighte vertue. alſo reduce al others that go aſtray at al times into the waie of repentance, integritie, and holines. And three thinges he promiſeth: firſt in dede, white apparell, that is to ſaye, glorying, and light euerlaſtinge, and the gloriouſe company of Chriſt, wherof I haue ſpoken already. Secondly, and I wil not, ſapeth he, put out his name out of the booke of life. For like as Citieſ haue bookeſ, wherin the names of theyr Citizens are wrytten: righte ſo is God in the ſcriptures ſaped *as* ^{The booke} *after* ^{of life.} *the maner of men* to haue a booke of life, or of

his electe. What that booke is, and whoſe name is red in the ſame, none of vs can tell, ſins none hath looked therein. We muſt learne of the ſcriptures, who be the citizeſ of the kingdome of God. For that theyr names be wrytten in the booke of life no man nede doubt. And S. Iohn ſapeth: ſo many as haue beleued, he hath geuen them power, that they maie be made the children of God. S. Pauli ſaierh: he that hath not the ſpिरितe of Chriſte, he is none of hiſ. And the ſpirit crieth in the mindes of the godly, Abba father. The ſame Apoſtle ſapeth: God hath predeſtinated vs, that he might adopte vs for hiſ children, through Ieſus Chriſte. Moreover: he hath choſen vs in Chriſt, before the foundations of the world were layde. Therefore are al beleuers wrytten in that numbere celeftiall. Who ſo euer therefore beleue not, or perſeuer not in the faith, eyther they are not wrytten in the booke of life, or els they be put out againe of the booke of life. Finally the ſonne acknowledgeth the beleuers and ſuch as perſeuer in the true faith, before hiſ heauenly father, and hiſ Angelles. And here he repeteth the euangelicall doctrine out of the 10. chapt. of S. Matth. and 8. of S. Marke. And doubteles it is a greate matter in that vniuerſall iudgement, to be known of the ſonne of God, of the highe iudge, to be ſaluted and frendly ſpoke to of him, and that to our greate prayſe. If any Prince would in a great aſſemble of people knowe thee, yea embrace and comende thee, howe happie and fortunate woldeſt thou thinke

thinke thy selfe? But then shall imbrace thee the very sonne of God, king of kinges, and lord of lordes. Let vs thinke of these thinges in time, and amende our maners.

For that all these thinges apperteyne to vs, that laste and wounted acclamation of *S. Iohn* proueth: let him that hath eares, heare, &c. Wherof we haue spoken els where. To the Lord be prayse and glory.

The Lord comendeth the vertues, namely the constancie of the congregation of Philadelphia. &c.

The. xvij. Sermon.



And write vnto the Angel of the congregation of Philadelphia: this sayeth he that is holpe and true, which hath the keye of Dauid, whiche openeth and no man shutteth: And shutteth and no man openeth. I knowe thy workes. Beholde I haue sette before thee an open doore, and no manne can shutte it: for thou hast a little strength: And haste kepte my worde, and haste not denied my name. Beholde I shall geue some of the congregation of Sathan, whiche call them Jewes, and are not, but do lie: Behold, I wil make them, that they shal come and worship before thy feete.

In al other congregations the Lord at the leest found some faulte, in the only church of Philadelphia he blamech nothing: not that any man is founde in this flesh so perfite, that he hath not nede of the grace of God. For Dauid crieth out: enter not Lord, into iudgement with thy seruaunt, for no man is so perfite. living shall be iustified in thy sighte. But *S. Iohn* and *S. Paul* also make all me subiect to sinne: which thing also *S. Iusten* discourseth learnedly agaynst the Pelagians. Therefore that

the church is not blamed, but yet is it not there: 1. Iohn. 1. Rom. 3.

blamed

blameth nothing in this congregation, it is not to be understood, as though it were not defiled with dayly faultes: but therefore he imputeth nothinge, for because the sinceritie and integritie of saithe couereth & hideth what vice so euer there be. For there is no cōdemnation to them that are grafted in Christe Iesu. And albeit that other churches haue also the right faith, yet this excelleth especially, &c. It might be referred chiefly to the Bishop of the same Church.

In this sixte epistle he cōmendeth the sincere faith, and cōfiance of faith, and admonisheth to perseuer, propounding ample rewardes. And it hath muche learning and diuerse: whiche shall appere in the treatise therof.

And the lord herin followeth the same order, which we see he hath followed in others. For it is one & the same kinde of doctrine with all churches and in al times. Firste therefore is shewed, vnto whom the epistle is written or dedicated: to the pastour and whole cōgregation of Philadelphia. Philadelphia was a citie of Iydia, neither very famous, nor yet obscure. We reade how it hath bene oft shaken with earthquakes, and repared againe. Strabo mentioneth therof in the 12. booke of Geographie, and so haue other authours also. Yet it made it self famous by vertues. After is the Lord Christ signified to be Authour of this epistle, who at other times also hath tolde S. Iohn what he should write.

And to Christ are attributed three things or rather Christ attributeth three things to him selfe, & he is holy, true, & hath the keye of David: The which he hath borrowed of & Image of the first Chapt. Christe is holy, because he is pure & cleane from al filthines, & from al vnrighuousnes, very God, a cōsumming fire, doyng no man any wrong, hauing nothing at all that may be blamed. For to him & Seraphin sayng rightly, holy, holy, holy, Lord God of Sabaoth: *Esaie. 7.* Christ is also the holy one of the Saintes, a sanctification I saue that sanctifieth all, that be sanctified. The same loueth holines in saintes. Christ therefore is moste truly called. Antichrist the Pope hath taken vpon him this title, and so filthly sitteth on this beaste, as if you should call a priuie or a Iakes a Gosier. Spitte vpon that vile and filthy beast, whiche suffereth himself to be called the most holy father, and worship Christ the holy

Christe
holy.

Christe the
Sainte of
Saintes.

Christe is
true.

holp one of all holp, vnlesse pou had rather vnderstande
that holines not euery holines, but pope holines that is to
witte, stinking & swimming full of al abominations. Christe
is like wise called trewe, because he is eternall and faithfull,
euermore constaunt and incorrupte. He can nepther disceue
nor be disceiued. The same moste constantly kepeth his pro-
messes. All his wordes be vndoubted and trewe: Albeit that
fleshe, that can abide no delaye, begin many times to doubt,
yet no one poincte or iote of them falleth awaye. The trueth
of the Lorde indureth for euer. Thou standest vpon a moste
sure foundation, if thou leane vnto Christe, whiche in the
14. of Iohn also calleth him selfe the veritie.

The keye
of Dauid.

Laste he addeth, whiche hath the keye of Dauid. I spake
of the keye in the firste chapter. He alludeth to the 22. *Chapt.*
of *Esaye*. Wherby is signified the diuine & almightie power
of Christ, by the which he bringeth vs purified into the king-
dome of heauen: whiche worke verely nother deuilles, nor
any power can let. The same casteth doune the vncleane in-
to hel, nother is there that can deliuer or differ the same. He
saweth therfore aptely and expressely, he hath, not had or shal
haue, but he hath now. For he alone hath this power, which
he comunicateth with no man els. The Pope of Rome lieth,
whiche saweth that he hath this power. The only sonne of
God excelleth in this prerogative. Thapostles as ministers
and preachers, haue receyued the keyes of knowelledge and
of utteraunce, of learning, instruction and introduction, by
the whiche also in threathening they exlude infidels out of
the kingdome of God, binde them in their sinnes: almightie
God whiche hath the highe power ratifying the iudgement
of the minister, whiche he pronounced not of him self, but of
Christes wordes. But these thinges agree righte well with
those that follow of the opened doze, which no man can shut,
and so to the whole matter.

Keyes ge-
uen to the
Apostles.

For now the Lorde procedeth to tell, what he would: And
as he hath sayed in all epistles, he repeteth in this also, that
he knoweth al things of this and of al other congregations.

And he commendeth so the perscuerance in faith in this
congregation, that he signifieth with all, that the same also
no power. did procede of the grace of Christ. Thou haste, saweth he, little
power,

power, and as it were no force and strength, which this world regardeth, as power, riches, worldly wisdom, lucky successe, plentie of frendes, and such other like things. Therfore thou canste attribute nothing to thy selfe, nothinge to thine owne strength, not so much as this that thou arte a church, & that the veritie of the gospel is freely preached with thee. For I have set open this doze. And by my strength I kepe open the same, before thee that no man can shut the same doze: to witte the preachinge an open and grace ones graunted, by any meanes to prohibite, let, or doze. take away. To open the doze, is a comon phrase of speaking, used of the apostle, in the 1. to the Corinth. 16. and the 2. Corinth. the 2. He openeth the doze, whiche giveth an occasion, and prepareth the waye to enter in. By the worde therfore was opened the doze of life. The faithfull might enter in: the infidels coulde not stoppe this waye. For the hande of Christe helde the doze open. And these thinges in dede do declare, No mā cā whereof it is that in cities, townes, and villages not greatly shut & doze furnished with any force or power, & course of the gospel proceedeth with so lucky successe: And where many go about by layng waite, craftes and policies, threatenings and persecutions to shut the doze, they cā not. These thinges are not done through our cunning & wisdom, but of the grace of God.

Howbeit if any man list to understand those thinges and such as follow hereafter peculiarly of the pastour or bishop of the church, I wil not be against it. For where he was humble, and instruct with no worldly wisdom, yet furnished with God his grace, he opened the waye of saluation, which now they coulde not shut vp, as many as soughte to abrogate the preaching of the gospel. The vertue of Christ kept him.

And now more expressely he preacheth or comendeth the faithfull constancie in faith of the pastour & congregation: The commendation Thou hast kept, saith he, my worde, and hast not denied my of perseuerance in name. When the Lorde opened the doze, lighted the candel, & saythe. gaue heavenly gistes, the pastour with the congregation received them, and receiued kepte the, and so kept denied them not, nother trode the vnder foote. This is an excellent praise. Would God there were many such churches founde at this date. Here mayest thou learne also, O church of Christ, here maye you learne all and singular, what is the duty of
U pastours,

pastours, of the churche, and of all and singular godly men and women. Thy merite was none at all, God of his grace shone vnto thee. Thy worthines was non, thy desert, power nor authoritie: Christe of his mercy hath reuealed him selfe vnto thee. Embrace him therefore that offereth him selfe to thee, holde fast and neuer at any time let him go. &c.

The word
of Christ
is to be
kepte.

And note that the Lord sayeth, my worde, not euery mans worde, but mine. What the worde of Christ is, it is known to al men. For that which is written in the Gospel, and first in dede by the Prophetes, and after by the Apostles was set forth in holy writte, is the worde of christ. It is not Christes worde that strueth with the same, although it be set forth by Counsels and holy fathers. Christe doeth not acknowledge that worde: he acknowledgeth his for his owne. And this must be obserued and kept. The word of Christ is obserued, what time it is not corrupted with additions, detractions, and wrastings, but in case it be kepte sincere in his naturall sense. It is not kepte, when it is corrupted or depzaued with mens inuentions, and peruerse interpretations. The worde of Christ is kepte, when it is comended not with the mouth alone, but is also expessed with godly workes in the whole life, & beautified with holines. It is not obserued, when without repentance men liue most filthily. Finally the word of Christ is obserued & kept, when it is not with any lothesomnesse of ours or impatiēce cast awaye, denied & forsaken. And therefore he annereth incōtinently, and thou hast not denied my name. I haue spoken els where largely of confessing and denyng of Christes name. These things verely did the Philadelphians, & with these vertues throug faith pleased I lord. By these also maye we comende our selues to our Saviour.

The Lord
conuertereth
enemies
vnto the
churche.

Furthermore the Lord sheweth, with how great a reward he would honour that constancie of the godly in faith. Ye haue now, sayeth he, many enemies by reason of your pure religion: but in case ye thus holde one, I wil cause that those same enemies shal become your frēdes, and finally fellowes of your religion: In so muche that they that haue hitherto condemned you for wicked doers and heretikes, shal come vnto you with great humilitie, to are you for geuenes, ready to receiue your religion, & to worship him whome they haue blasphemē.

blasphemed. And they shall come in moste humble wise, and with the greatest humilitie that maye be. For so sayed *Esaye* before that it shoulde so come to passe in 49. chap. wherunto the Lord alluded at this present.

In the meane season he toucheth the Jewes the singular enemies of the sath, whom he calleth the Synagoge of Satan. For their teacher was none other but the Druell, as in dede they haue no better at this dape. He calleth them false Jewes and liars. For neyther they confessed the Lorde, nor glorified god, nor beleued in Christ their Messias. But they that are Jewes in dede, be not suche: as the Apostle *S. Paul* saied in the 2. Chapter to the Romans. The power of God confirmed many of them, forsaking their Jewishenesse, to goe to the Christen religion.

Therefore if we couet or goe about to reteyne also in our Churches the pure worde of God, & to receiue our enemies humble, we shall not atteyne to these thinges by warres or wronges, by rapling and approbriouse wordes, but by constant faith. But if eyther we professe our faith not purely, or beautifie not the same with vertues, what maruell is it, though enemies abide enemies still, and continewe to hate vs euery daie more hapnously than other, and at length oppress vs, and extinguishe the lighte of God his worde with many: let vs learne dere bretherne, by godlynes, constancie and homines to winne our bretherne. The Lord Jesus graunt vs his grace to persourne the same.

He exhorteth them to perseuer in the true sath propoundyng most ample rewardes.

The. xviii. Sermon.



And they shall knowe, that I haue loued thee: because thou hadst kept the wordes of my patience: therefore will I kepe thee from the houre of temptacion, whiche will come vpon all the worlde, to tempte them

R.ii,

that

that dwell vpon the earthe beholde I come
shortely. Holde fast that thou hast that nomā
take awaye thy crowne.

To kepe þ
worde of
Christ.

An excellent vertue is commended in the congregation of
Philadelphia, that they haue kepte the worde of Christ, not
euery worde, but the worde of Christe, and haue not denied
it. And he hath begonne to rehearse moste large rewardes,
whiche bothe he hath geuen to this church, and is also ready
to geue to any other like in the scale of godly religion. For
we are allured by rewardes.

Enemies
are made
frendes.

Firste I will conuerte, sayeth he, thine enemies, that they
may be made thy frendes & bretherne, that coming into the
congregation, they maye worship Christ, whome they haue
blasphemed hitherto, pray they shal submit them selues hu-
bly & lowely: As we reade of S. Paull, which in the 15. chapt.
of the 1. epistle to the *Corinthians* sayeth that he is unworthy
to be called an Apostle, &c. And this is a wonderfull benefite.
For God is glorified by such as are couerted, & the trueth is
set forth, lying and superstition are confounded. Wherof the
Saintes can not but be exceedingly glad. The saythful also
are deliuered out of the Devils clawes, and are saued.

The church
of God be-
loued.

Than followeth an other benefite of God. Thenemies of
God shal know & finde, that the church, and euery mebre of
the same be the wel beloued children of God. Thenemies of
the church suppose, the faithful to be wicked, gods enemies,
heretikes, churchrobbers, hated of god, & unworthy to liue.
But they shal vnderstand that nothing is derer to God than
the church, as for þ which he gaue his sonne, which he chose
also for his spouse, and hath made pertaker of his kingdom.

Of þ loue
of god cum
vertues.

But of this loue of God, wherby he, prouoked by no de-
sertes of ours, but of his only grace & native goodnes hath
ioyned him selfe to the church, al vertues doe procede: That
chiefly which immediatly followeth, þ the church hath kept
the worde of patience. The same *Iohn* in his canonical epistle:
not that we, sayeth he, haue loued God, but þ he hath loued
vs &c. Therfore where the obseruation of the worde of pati-
ence is annexed as the cause of loue, it muste be religiously
expounded, that the fauour of god, & al our giftes be verely of
grace,

grace, but yet that he of the same grace doeth as it were requite and rewarde vs for our paynes. Wherof the Sainctes are not proude, but humbly acknowledge and preache grace euery where and in al thinges.

Agayne he comendeth the perseueraunce of the faithfull in the true religion. Thou hast kept, sayeth he, the worde of my patience. The worde of patience is the Gospel of eternal salvation: whiche is otherwise called of S. Paull the worde of patience, the crosse, and that for two considerations. First for bicause he describeth the crosse and patience of Christe whereby we are saued. And again he perswadeth vs also to beare y^e crosse, and patiently to suffer with Christe, *Matth. 16. 2. Timoth. 2.* Repether muste any man loke for any perseueraunce of him that is impatient. The Lord sayeth in the 12. of *Luke*, in your patience you shal possesse your soules. Therfore hath ept^{er} the pastour of the church of Philadelphia kept the worde of patience, to witte in retepning in their hartes the patience of Christ through sayth, and in shewyng patience in wordes of saynges, and susteyning muche trauel in body. Whiche in dede is the beste waye to kepe churches safe and sounde, and euery one of the saythful. Let them kepe, I saye, the worde of Christe his patience, and the rest commit to the Lord.

For it followeth: And I will kepe thee agayne from the houre of temptation, &c. The houre of temptation is expounded two wayes. For ept^{er} he speaketh of heresies and of heretikes, by whose talkie, and craftie suggelynge, leudenes, and disceyfulnes is tempted the saythe, simplicitie, and integritie of the saytheful. Wherof the Lord treateth muche in the 13. Chapter of *Deuteronomie*. Or els he speaketh verely of the persecutions, whiche the emperours of Rome haue inflicted, emonges whome Traiane a most mightie Prince set forth sore proclamations agaynst the Christians. Wherof Plinie also made mention in the 10. booke of *Epistles*, the hundredeth and one. But Christe preserved the church of Philadelphia, and kepeth also at this daye the saythfull by his worde and power in the perilles of heretikes and heresies, and finally of persecutions also: so that the saythfull maye stande sure in all controuersies and receyue nothing of heretikes that is straunge from gods worde, and also geue no place in

The houre
of tempta-
tion.

persecutions. Christ causeth many times that the burthen of persecution presseth not so heauily. Therefore let vs alwayes be constaunt in gods worde, and permitte the defence to our Lorde God. He wil not neglecte vs, &c.

The Lord
helpeth in
time.

But for as muche as in temptations and afflictions the Lord semeth many times to our flesh to tary ouerlong, and in maner to neglect his: for we saie the Lord preuenteth, and addeth, beholde I come shortly. Shortly, I say, that is to say in time: not to late nor to hastily. The which we saie, neither to soone nor to late, but in due time and season. If the lord therefore shal seme to be ouer slowe, dispaire not: for he will come timely enough, when he shal see it good. Doe not thou prescribe vnto him the maner and meane of deliuerance, but abide the Lordes leasure. Reade what goodly and holysome thinges S. Paull hath written concernyng this matter in the ende of the 10. chapter to the Hebrewes, where a place also out of the 2. Chapt. of Abachuc is alledged.

Holde fast
that thou
haite.

And now he exhorteth in fewe but most euident wordes to perseuerance in pietie, wherein they had excelled hitherto. And he saith two thinges holde *κρατέ* holde faste that thou hast. They had the gospel of Christe, and the worde of eternal life, the true sayth and godly religion. These thinges he commaundeth to holde faste, and to persist in the religion ones receyued. And whilest he commaunded them to kepe that they had, he signifieth by the waie, that no new or other doctrine is to be looked for: but that this ones receyued doeth suffice. Let vs not thinke therefore in the gouernement of the church vpon other lawes, vpon other traditions, than of the Gospel of Iesu Christe. This is sufficient for the church. After reasonyng as it were of the losse, he saith: Therefore must thou watche diligently and holde strongly the gospel, for this beyng taken away thou arte spoyled of thy crowne. The crowne is a token of vertue and victorie. We saie.

Conquerours and worthy of the Empire, are crowned. The virgin loseth her crowne, that is defiled. Therefore heretikes, false prophetes, and seducers take awaye the crowne, what time they seduce and corrupte: therefore saith the Lorde: Thou hast gotten honour and glory, see that no man take it from thee. So we reade that S. Paull spake in the 2. to the

the Coloss. Let no man take from you the victory. In the 18. of Ezechiel the Lorde testifieth, that he will not impute righteousness to the iuste, in case he forsake and leaue his righteousness let vs praye therefore, that we maye euermore perseuer in the worde of the Lorde.

He proceedeth in recityng mosse great rewardes.

The. xix. Sermon.

In that ouercometh wil I make a piller in the temple of my God, and he shall goe no more out. And I will wyte vpon him the name of my God, and the name of the citie of my God, newe Ierusalē, which cometh downe out of Heauen from my God, and I will wyte vpon him my newe name. Lette him that hath eares heare, what the spirite sayeth to the congregations.

Our Lorde proceedeth in raccomptynge muche more ample rewardes, whiche he woulde geue to them that overcome: And so he tempereth his wordes, that we maye easly perceiue, this promise not onely to apperteyne to the congregation of Philadelphia, but to all the Churches in the whole worlde, yea and to euerye of the faythefull. And as we haue oftentimes repeted already (for I am not ashamed to repete, seynge that the Lorde him selfe so greatly vrbgeth the victorie) agayne we saye, that those thynges are promised not to suche as fighte lightly or negligently (for diuerse fighte, and by and by runne awaye) but to those that overcome and perseuer to the ende. For our life is a warfare vpon earthe: whiche Job also hath confessed. The soldour hath a sure purpose to overcome his enemies. Our enemies are, the deuil, the world, and the fleche. Against these

A. iii.

these we muste earnestly fight: of none other intent, but that we may overcome. The Apostle in the 6. to the *Ephes.* described the armour of the faithful. In victorie the Saintes consider sincerities and integritie, that we lose nothing of the veritie knownen: but let vs receyue the pure worde of God, and sincere sayth, and let vs kepe our bodies & our soules cleane from all pollution, and that to our liues ende. He propoundeth moste ample rewardes by promesse. Wherby he alludeth to the maner of Grekes and Romanes, who decreed

The maner of erecting pillars.

Images to suche as deserued wel of the comon welthe, in the whiche also they wrote theyr vertues, for whose cause they were set vp epyther in the court or market place or els wherre. They seemed by this meane to deliuer to theyr posteritie as it were by hande the glory of their elders, whiche they made

Pillar in Scriptures.

also as it were euerlastyng. Otherwise the use of this vocable Columne, or pillar is diuerse. *Jeremie* is called of God a pillar for his constancie. The Apostles are called of *S. Paul* in the 2. to the *Galath.* chiefe pillars, for their excellencie, and that the churches leaned vpon them, for the preaching of the veritie. The church it self also is called the pillar & base of veritie, for as much as it is grounded vpon the sure rocke *Christ*.

1. Timo. 3.

In the Temple of *Salomō* stood two columnes or pillars, figures of the euerlasting kingdome of *Christ*, and of the holy churche. In this place a pillar is taken for a man, in glory and beautie excellent. For he sayeth not that he will erect a pillar for a godly man: but I wil, sayeth he, make him a pillar, that is to saye, I wil beautifie him with honours and glory euerlastyng.

The pillar is set in the Temple.

But where shall this pillar be set? where shall the glory of Saintes be famous? not in Courte, or market place: but in the Temple of my God. And the Temple of God, is heauen it selfe, and in our worlde the holy Churche. Glorious therefore shall he be in the churche of Saintes, as wel militaunt, as triumphaunt. Albeit therefore that the very godly heare will in this worlde: yet this worlde shall persue, *Christe* shall reigne for euer, and the Saintes shall reigne with him. Their glorye then shall remayne for euer and euer. And where he sayeth, of my God, *Aretas* expoundeth and saith: This saynge of my God, taketh not awaye the diuine nature,

nature, that is sene in Christ, but establieth, as I may say, the consubstantialitie. For it declareth the union of two natures, whiche are in the persone of our Lord Iesu, to witte of his deitie and humanitie, euen after understanding, yet not confusely, to be indissoluble. For they answer mutualy one another, because of the assumptiō of the humane nature, the diuine to the humane, and likewise the humane to the diuine proprieties. &c.

Moreover the perpetuities and stables of the glory of the saintes and faithfull is signified, where it is added, and he shall go no more out. For many times pillars are broke and cast down, and renowned ones gotten perished and sadeth away. But Christ promiset to them that overcome, that they shall neuer be cast out of the fellowship of Saintes, neyther that the glory of the faithfull should be obscured at any time. And thus farre of the pillar it selfe.

Here followeth of the inscription of the pillar, of what sort it shalbe. Thre things chiefly are wrytten in the Saintes, to witte the name of God, the name also of the citie of God, and the new name of God or of Christ. Whiche we shal discuss in order. First the name of God is ascribed to the godly, that is, they them selues are called by the name of God, & be the children and heires of God. Whiche is discoursed at large in the first of Iohn, and the .viii. to the Romans. And what can you deuise to be more honorable, than to be, and be called the sonne, not of kyng nor Emperour, but of liuing God? But this same noble grace the Lord graunteth to the that overcome. In the first of Iohn the .iii. and .v. Chap. Secondly to the ouercomers is inscribed the name of the citie of God: that is to say, the Godly man is wrytten in the number of the citizens of the citie of God, and is verely a citizen of the citie of God, I saye euen of the citie of God. It was a great matter in tymes past, to be a citizen of Rome: But it is farre greater to be a citizen of the citie of God. The citizens inioye all priuileges and commodities, finally the glory of the citie. But this is greater and more than that it can be declared at fewe wordes.

But the church, is the citie of God: And the citie of God, is the church. Whiche is here set forth with thre epithetes or

Stable gl
ry.

The inscri
ption of t
pillar.

Ouercom
ers be
children of
God.

Citizens
be citizens
of the citie
of God.

the church
is describ
ed what is
is.

A.v.

citizens

titles, of the whiche it is easie to iudge, what the church is, of what we shuld thinke therof. The church is the citie of God. For lyke as the citie, is the fellowshipp of citezens: Euen so is the church the communion of saintes. The Prince of the is Christ, the head of the church. The rounde worlde it selfe was a figure of this church, and the very setting vp of the tentes, in the middes wherof was sene the Tabernacle, a token of the deitie present, as it were a cohabiter. &c. For the Forde is in the middes of the church. As we haue red in the xxvi. of *Leuit.* And in the. 2. to the *Corinth.* the. 6. Secondly the church is called new Hierusalem. For the olde was a figure of the newe. This corporall church is new Hierusalem, that is to say spirituall. Whiche S. Paul also affirmeth in *iii.* to the *Galath.* For in the thirde place is expounded the newnes. It is not builded of men, but cometh downe from heauen aboue. For unlesse we be bozne from aboue of spirite and of scede immortall to witte the word of God, we can not be members of the church. And we are bozne by a spirituall regeneration, the children of Christ & of the church. Wherof the Forde himselfe discourseth at large in the. *iii.* of *Iohn.*

1. *Petri.* 1. And S. Paul the first to the *Corinthians* the. *iii.* & *iiii.* There shall be more sayd of the new Hierusalem in the end of this booke. But of these ye vnderstande, what is the church of Christ, the fellowshipp of the faithfull, regenerated by the worde of God. &c.

The vic-
cours get a
new name.
Finally in them that overcome is wrytten a new name, and that in dede & new name of Christ: Not only that they should be called Christians of Christ, but because the name is a brief description of euery thyng and nature, and a new name is promysed: It followeth that we should vnderstande that men shall be renewed, chiesly by glorifying. He promyseth therfore a glorifying to the Godly. Wherof is spokē in where in the. *xvii.* of S. *Math.* 1. *Cor.* *xv.* *Phil.* *iii.* And the first of *Iohn* the. *iii.* These most ample rewardes the saintes may verely loke for, if they fight that they may overcome.

Thereunto is annexed the wonted acclamation, by the whiche both this doctrine is applied and communicated to all churches througout the worlde: And is declared that it

come

came not of men as vayne, but of the very ſpirite of God moſte true. This ſpirite the Lorde graunt vs.

**The Lorde blameth ſore the church
of Laodicea.**

The. xx. Sermon.



Avnto the Aungell of the con-
gregation, which is in Laodicea
write: This ſaith Amen the faith-
full and true witnes, the begin-
ning of the creatures of God. I
know thy workes, that thou art nother colde
nor hoat: I would thou were colde or hoate.
So then because thou art betwene both, and
nother colde nor hoate, I wyll ſpew thee out
of my mouth: Because thou ſayſt: I am riche
and increased with goodes, and haue nede of
nothig: And knoweſt not that thou art wret-
ched, and miſerable, pooze, blinde and naked.

The ſeuenth and laſt Epiſtle of our Sauour Chriſte, is written by the hand of S. Iohn, to the Synthop of Laodicea. The ſame is a great reproche of that people, in nothing com- mendable: And neuertheleſſe a faithfull admonition or exhortation to repentaunce. And after his accuſtomed maner, he ſignifieth to whome he wyrteth, and from whom the Epiſtle proceedeth. The Epiſtle is indited of Chriſt to the Synthop of Laodicea, and to the whole congregation. Therefore ſome thing is to be ſaid of the Laodiceans, whereby the reſte may the better be vnderſtande and conſidered.

Laodicea the chiefe citie of Caria, after Strabo & Plinie, ſtandeth by the riuier of Lycus. Antiochus Theos, builded the citie, and named it after his wyſe. It was the weltheiſt citie of Aſia: Whiche Vadiane alſo hath noted in his Epirome. It had by makynge of wollen clothe a moſte plentifull gayne. Vnto whome S. Paule ſemeth alſo to haue preached the goſpel. For he mentioneth of Laodicea, from whence alſo ſome men

The argu-
ment of
the epiſtle to
Laodiceans

Laodiceans

Colos. 4

men thinke he wrote the first Epistle vnto Timothee. Certes it appereth that the Laodiceas had receiued the gospel, euen by this Epistle, but corruptely. For they went about to matche the worlde and the churche together, and to ioyne together Christ and Mammon: And as it is sayd at this daye.

The state
of the Laodiceans.

Therefore they layd not aside their auarice, and their immoderate trafficke (to vse moderatly the trade of marchaundise without disceiptfulnes, no religion doerth forbid) and exceeding great riot and pride, neyther seemed they to wante any thing, but to haue and seme to haue all thinges, for that they were riche. Against these me the Lord inueigheth greuously, declaring them to be very miserable, and more than neddy & plaine beggars. For as in the churche of Philadelphia he blamed nothing, so in this he commendeth nothing at all.

Laodiceas a
figure of
many churches at
this day.

You shall finde at this daie many lyke, to whome this is common and euer in their mouth: I haue learned both to be a gospeller, and to be a souldiour, to drinke, to play the whore monger, and liue at pleasure. You shall finde like churches, seruing both Christ and Mammon, or marchaundise, Bacchus, Venus, and God of battel. Both they and al these here are confuted, and are called to repentaunce. Which argueth, that the mercy of God is greatest, not forsaking nor reiecting so corrupt churches, and men full of so great filthines. Wo be to them that cōtemne this vnmeasurable mercy and goodnes of God and long suffering, and continewe in their mischiefe.

The description
of
Christ.

Christ is here againe most plentifully described, who he is as in the fourmer titles. Certes it may be gathered of al that this is the best and moste perfit description of Christ, that there is no nede to begge of any other, to witte of humane matters. He setteth forth him selfe with a new name, and calleth him, Iho amen, that Amen. That same is an Hebrew worde, and most commonly used in the Euangelistes, especially in John, S. Paul in the. ii. to the Corinthians the first Chapt. Christ the sonne of God, saith he, which by vs is preached amonges you, by me & by Splanus & Timothee was not yea and nay, but in him it was yea. For all the promises of God are in hym yea, and in him are amen to the praise of God by vs. &c. But the Lord expoundeth him selfe, why he calle

he called hym selfe that Amen. For I am, sayth he, that witnesse, I meane that trustie or saythfull or constant and true. For Christ is geuen vs of the father, that he should testifie of the will of God the father. And his testimony, as he hym selfe repeteth oftener than once in the Gospell of S. Iohn, is firme, constant, sure, certain & true, hauing no falsitie, doubtfulness, nor inconstancie. And these thinges accorde right wel to this argument, wherin he reproveth the Iudiciars of firme, and exhorte them to repentaunce. It is a greuous matter for the flesh to heare suche a doctrine: but where the certentie, assurednes, or veritie of the teacher is perceiued, it will commonly moue mens myndes if they be not altogether abiect and desperate.

He addeth mozeouer an other thing, whiche declareth his dignitie. For he calleth him selfe the beginning of the creatures of God. Neither ought the Hereticks to seke here any defence for them selues. For neyther is it mete by any one place, muche lesse by a litle worde, to subuerthe the whole scripture, & to striue with the articles of the crede, the liuely tradition of the Apostles. Our sauour Christ is considered after his deitie and after his humanitie. After his deitie, he hath no beginning, but is rather the beginning (actiuelly as it is commonly sayd, not passiuelly of all thinges and creatures. Neither is he a creature: For al thinges are made by him. Which thing both the Euangelicall & Apostolicall scriptures proue Iohn. 1. Colos. 1. and the Hebr. 1. where thou hast places expositours of this same one. After his humanitie he is called the beginning of the creature of God (namely man, whiche is called a creature by reason of his excellencie, and for that he is the Lord of creatures, for whome all thinges were made) as he is called the first begotten of the dead. For in Christe mankinde is repared, that it hath not perished: God looked vpon the countenance of his Christ, when he first made man. For Christ is the beginning, that is to say, the preseruer of humane nature: As it hath els where bene told you at large. Hitherto we haue had the description of Christ, which is called Amen, & the beginning of the creature of God, by whom verely all thinges are made, which is very & true God, witnesse of the diuine will of God. &c.

The begin
ning of the
creatures
of God.

Now he telleth the churche what opinion he hath of her, & what she is, that is to say blameth her. And as he hath beaten in to all the fourmer, that he knewe all their workes: so doth he to this also. And first he sheweth, that he knoweth this of the churche of Laodicea, and especially of the Synagoge thereof that he is neither colde, nor hote. He addeth, *οφελον*, I woulde it were better, if thou were altogether colde, or throughtly hote: But now thou arte lewke warme, or bloud warme. An Allegorie taken of mens meate, or of colde, hote, or warme water, and it is in a maner applied p:ouerbially. He is colde, that openly followeth the worlde, being wrapped in heathenisme: the errors and synnes of this worlde, he boasteth nothing, or wyl seme to haue any thing to doe with the true Religion. He is hote, whose breste inflameth with the holy ghost, contenneth the worlde, loueth the true Religion exceedingly, and lyueth an holy lyfe. He is warme or betwene both, whiche hath neyther forsaken the worlde, his errors, and synnes, nor hath fully receyued Christe, his veritie and righteousnes, but serueth partely the worlde, partly Christe. In outward things he sheweth hym selfe to be a Christian, in resorting to holy assemblies, and receiuing the Sacramentes, but inwardly he is so beseged of the worlde, that he lyueth a worldly lyfe, rather than a Christian. Suche a mixture the Lord alloweth not, whiche els where forbiddeth to plowe with an Oxe and an Asse, and to make a garment of linnen and wollen: To poure newe wyne into olde bottels, & to patche an olde garment with newe cloth.

Colde.

Hote.

Warme or
betwene
both.

Luke. 5

A mixture
and compo-
sition of cor-
rupt and
whole.

In Religions and rites that lightnes and mixture can be lesse allowed of God. For you shall haue, that wyl temper together sondry Religions, and of many compile some one. Mahomet composed his Religion of the Jewyshe and Christian Religion. Many at this day make an hogepotche of papistris and the Gospel, or bake a chuchurnullis as the Germaines call a cake of sondry graynes. If a Papiste see this kynde of seruice, he knoweth it not for his: And if the Gospeler see it, he knoweth it for none of his. For it is a mixture of whole and corrupte, where the sound part hath no more strengthe, the corrupte for the moste part hath the greater. Of suche sorte are the masses that are vsed at this day of man-
ny, neither

hip, neither altogether Papisticall, nor yet wholly Euangelicall. For the Lordes supper appereth not in them: The Popes masse also is cut of and altered in the same. If we beleue that Christ set forth the best rule of Religion and liuinge, why followe we not that same only Maister? But we set more by the fauour of men, whiche in no wise we will lose. For we set not so muche by the fauour of Christe, as to call that saying of the Apostle to memoꝝ, if I should please men I should not be Christes seruaunt.

But heare what the Lord saith to these mungereles. It were better, saith he, thou were eyther colde or hote. It were better thou were a synner or an heathen, than an hypocrite, and a mongerell. For so mightest thou be more easely holpē, according to that saying of the Lord, If you were blinde, ye should haue no sinne. Nowe where ye seme to pour selues iust and sufficiently taught and furnished with Godly rites and cultes that please God, you leaue no place to further instruction, but contemning the worde of God, and Christes institution, ye preferre your mixtures before all the iustifications of God. The Lord also in the Gospell sayth vnto the Phariseis: Amen I saie vnto you, that Publicanes and common harlottes go before you into the kyngdome of God. The other membe is playne enough, that it were better they were hote, namely with the spirite of God, whiche thing the Apostle requireth in the .xii. Chapt. to the Romaines.

Furthermore he threatneth to plage them, if they continue, as they haue begone to be newters: *μετὰ ὁρ καὶ ἐλπίδα*. I wil spewe thee out of my mouth. By the whiche maner of speaking two thinges are signified: Both the lothsomes whiche God conceaueth of this newtrallitie or warmnes: And the vomiting out, which punisheth y same. warm water prouoketh a vomite. Wherūto he appereth to haue alluded, as likewise to that olde phrase of speaking, the lande hath vomited the Chananites, and the same shall vomite vp you also. Therefore these composers or mongerelles with their temperature and mixture doe so displease God, that they ingender in hym a lothsomnes, be vnto hym an abomination, that finally he shaketh them of, the same we vnderstande of them that ioine together Christ and Mammon. And the phrase of speache is to

Galat. 5

John. 9

Math. 12

The Lord
speweth
out y new
ters.

is to be noted, οὐτως οἶτι now therfore, or so forasmuche as, or now seing it is so, &c. Moreover the longaminie, or longe suffering of God is here noted, whiche plageth not immediately, unlesse there appere nowher any hope of amēdemēt.

Unhappy
synchor.

The expoundeth more fully the sinne of the Laodiceans, what is the cause of their tepiditie: Because they loue riches, wherin they truste, supposing them selues to want nothing: They thinke them selues to be wise, and to se all thinges, & to be sufficiēty furnished with thinges spiritual and temporal. It is lesse, wher they say, we are riche. More that followeth, I am increased with goodes: That is to say, I haue gotten so muche riches, that I want nothing.

A great re-
buke.

That same he now confuteth, and sheweth that they are utterly disceiued, and to be miserable people. For he rebuketh them greuously, and sayth, thou knowest not that thou art suche, as thou art. That ignorance, is a great euill, and the beginning of desperate blindness, when a man thinketh to haue, that he hath not. For such perseuer in their errour, and admit no counsellour. Therfore saith the Lord, thou knowest not that thou art *καλαίωρος* miserable, wretched, worried and woene with euils. For they are toyled with many labours, that serue this worlde. *καὶ ἐλεεινός* miserable. Thou seeest not thyn owne miserie: Others that se, are full so. Thou seeest not in what case thou art. This kynd of speach signifieth a man very wretched and desperate, whose miserie others see, but he him selfe seeth nothing, *καὶ πτωχός* poore or a begger. Thou thinkest thy selfe very riche, but thou art a starke begger. Couetouse riche men, are poore: They are poore also in vertues. The people of Laodicea were blynde, as the Phariseis were called blynde in the .ix. of Iohn. Well sighted in wordly matters, in heauēly blynde as betels. Naked, or destitute of good workes. Woode of thy wedding garment. They notwithstanding were richely araped with garmentes of most fine wolles. But before God they appered naked. Let the gaulantes of this worlde, or proude pecoekes rather, so well eyed, and gorgeously apparelled, marke these thinges wel.

The Lorde geue them vnderstanding.

The Lorde geueth holosome counsell to the Laodiceans, admonishing them to repent.

The. xxj. Sermon.

I Counsell thee to bye of me golde tried in the fier, that thou maiest be ryche: And whyte rayment, that thou maiest be clothed, that the shame of thy nakednes do not appere: And annoynte thyne eyes with eye salue, that thou maiest see. As many as I loue, I rebuke and chasten. Be seruent therfore and repente.

Forasmuch as God willet not the death of a sinner, but rather that he should conuert and lyue: Therfore after a greuous blaming of y church of Laodicea, he geueth her holosome counsell, admonishing & exhorting the same to repentaunce, and signifieth with all what is true repentaunce.

The Lord vseth the word of counselling, not of commaunding, to thintēt to confound the madnes of them, which vnlesse they be violently drawen, thinke not them selues admonished, assured or called of the Lord. And whilest thei loke for such a drawing, they neglect al gods counsell, & fall from the true saluation. God counselleth his elect such thinges as are holosome: The chosen obey good counselles. God toucheth their hartes inwardly, and outwardly by preaching of the worde, and by sondry admonitions he pooleth and driueth man from euill to good. This counsel of God is not to be dispised, and an other violēt vocation to be imagined. God his word must be heard. To day, saith y Prophet, if ye heare his voice, do not harden pour hartes. When the Lorde counselleth with his worde, & the hearers harden their mindes, they do that through their owne fault, and are made authours of their owne distruction. But they that receiue Gods counsell, receiued it not by the force of free will, but of the grace of God, which worketh in vs to wille and to perseueme.

Therefore

Therefore when the Lorde counselleth holosome thinges, the chosen pray that they may receiue the same: And they receiue them through grace, obeying the counsellers of God.

The some
of the hol-
some coun-
sell.

And the some of the holosome counsell is this: He of me, saith the Lord, golde tried in the fire, that thou may be riche, maifeste bie apparel, and maifeste get the salue to annoint thyne eyes. He setteth these thinges as a medicine against the diseases, which he discourred before, calling the church of the Laodiceans, poore, naked, and blinde. Now therefore he teacheth them how they may be riche, may be clothed, & may receiue their eyes or sight again, if they verely get them selues golde tried, or concoct or purified.

Golde tried

And gold tried in the fire, is golde moste purified & cleane, hauinge in it no grossenes or mettall, but pure and cleane golde. Hereby is shadowed the worde of God, wherof the Prophet sang: The worde of the Lorde, is a pure worde, spure tried in the fire, seven tymes pouged in a vessel of earth. Certenly the worde of God is light, comming of the eternal and moste pure lycht, hauing no parte of humane filthines or affections, sauouring of none errours, teachyng nothing that is corrupt. Howbeit of it selfe it shall profite a man nothing, vnlesse it be receiued with a true & sincere faith. Therefore do I not separate faith from the worde, and say therefore that the pure and sincere faith is signified by golde. Wherof S. Peter said, that the faith of our hartes be pouged. For although there be in vs spottes and infirmities, yet is faith, by reason of the subiect wherupon he resteth, moste pure. The worde of promission, and euen Christe hym selfe is the object of faith, whiche is the very purenes it selfe. Wherfore the Lorde counselleth that the Congregation of Laodicea, should bye golde tried, he counselleth that they should heare Gods worde, and belue it in deede. For the Lorde vseth the worde of byeng, for receiuyng, hearpyng, and obeying.

How the
word of by-
ing is vset

For no man shall imagine, that there is bargayning before God, as there is with men: As though the spiritual gifts of God mought be bought for money. This is repugnant to the whole scripture, and specially against the determination of S. Peter pronounced against Simon Magus. But this our exposition the Prophet Esay. Approoueth in the. 55.

Chapter. Where amongst other thinges come, sayth he, bye without mony, and without price, or exchaunge. And by and by: In hearing heare me, incline your eare, &c. Therefore the Romithe Chanauite hath no hold hercof, I meane the Pope that great marchaunt, which selleth al thinges in the church, euen those thinges which he hath not, the greatest disceiuer in the worlde. Hereunto is added mozeouer, that lpe as it is in Esay plainly expessed, of whome suche graces or gistes are to be bought: So Christ also here saith expressely, I counsel thee to bie of me. Behold he saith of me: Not of the Pope, of Monkes, Preers, or priestes. For Christ alone hath the thinges, whiche we may require. He alone doth satisfie, he alone graunteth those gistes. And therefore he sayth in the Gospel of S. Iohn: Let hym that hath hunger or thirst, come vnto me: To me, I say, let him come. Iohn the. iiii. vi. and. vii And S. Peter sayth, Lorde, to whom shall we go? Thou hast the wordes of eternall lyfe. Its though he should say: If we wpll lyue, we can go to none other, but vnto thee. Thou arte the lyfe and fountaine of all goodnes.

Mozeouer the vse and profit of this pure golde, tried and The vse & moste purified, I meane, the word of Gods veritie and pure fruite of sayth, is thre sortes. First, that thou mapst be ryche: Se. pure gold. condly, that thou mapest bye thee apparell: Thirdly, that thou mapest bye the eye salue, to heale the blyndnes of thine eyes. For the worde of God and sayth in hym, is the foundation of true pietie. Without the worde and sayth nothinge is founde.

The first fruite, is welthe or riches, to witte spiritual. For The true the worde and sayth is not a false imagination, and a vayne riches of dreame of thinges most excellent. For he that beleueth the saythfull, worde feleth ioye in his harte, and iniopeth spirituall gistes: And possessing Christ, through sayth possesseth all goodnes. Wherupon also the Apostle in the first chapt. of the first epistle to the Corinth. sayd: I geue thanks to my God alwayes for you, for the grace of God that is geue you in Christ Iesu because you are in al thinges enriched by him, in euery word, and in al knowledge (like as the testimony of Christ is confirmed in you.) In so muche that you are not destitute in any gift. &c. Let the marke wsl these things, which thinke worldly
I. ii. goodes

goodes to be true riche. These soles shalbe iudged of the wil-
dom of God, as it is manifest in the. 12. cha. of S. Luke. And be-
sides this, they y are destitute of the light of God his worde,
and lack faith, cā not vse rightly nor wel these earthly riches.
Therfore heauenly riches, are the true riches.

The appa-
rell of the
faithfull.

The second fruct, is the clothing & comly apparel, wher-
with we are couered, that our shameful nakednes should not
appere. Befoze their sal our parentes were naked, but with
out any shame or ignominie: After the sal thei wer athamed.
Because sinne bringeth shame, and want of al good workes:
And an euill conuersation, is a moste shameful nakednes.
With this were the Laodiceans infected. But Christ, whiche
is learned by the word of truth, and perceiued by true faith,
is the white apparel of the faithfull, their rightuousnes & in-
nocencie. He couereth al our spottes, he abholisheth our sha-
mefull nakednes, decketh vs with all kinde of vertues, that
we may appere honest and comly before God in holy con-
uersation. For Christ is the wedding garment. The Apostle
counsellet vs to put on Christ, & that we be appareled with
rightuousnes, temperaunce, and all goodnes. The places be
in the. 13. to the Romaines. Ephes. 4. Colos. 3. chapt. Away here
with the cowle of our Lady, vnder the whiche gather for the
moste part wicked and impenitent persones. The most pure

Our ladies
cowle.

virgin couereth not suche, the louely rightuousnes and re-
pentance.

Sight is
reioyced.

Finally with this gold is bought an eie salue, which is a
medicine for y eies, which Whisitions are wont to lay to sore
and blere eies, against blindnes. The comaundement of the
Lord, saith Dauid, is bright, geuing light to the eies. Faith al
so doth insourme rightly the iudgemēt of man, that we may
iudge holily of vertues & vices. The want of God his worde
and of true faith, bringeth in blindnes.

For all these thinges the Lord counsellet the Laodicians,
to seke for Gods word, and beleue it verely. For so it should
come to passe, that being enriched with al spiritual giftes, they
might leade a pure conuersation in the church, might possesse
Christ, and iudge rightly of al matters of saluation. And in
these thinges also consisteth true repentaunce: In forgiveness
of sinnes, and amendement of life. &c.

But

The Lord
rebuketh &
chasteneth
whome he
loveth.

But least they should say, we heare these thynges in vain, as they which haue heard before that we shall be spewed out of the Lordes mouth: yea and are so sharpely shaken vp with bitter wordes & sentences, that we are constrained to despair: He preuenteth that same & saith: whom soeuer I loue, *ἐλέγχω* & *μαρτυρῶ* I rebuke and chaste. The first word signifieth to accuse and reprove openly, which is done with sharper wordes: The latter is referred to discipline, wherby children are kept in awe with the Palmer, least they forget them selues through wantonnes. The Lord therfore alluding to 3 wordes of Salomon in the.iii. Chap. signifieth that a sharpe rebuke, or seuerer chastening is not alwayes a signe that God is angry, but oftener a token that he is pleased and loveth vs. Therfor he saith, first I rebuked you sharpely of loue, and so sought your saluation. Therfore it is now also an holsome signe if preachers rebuke the church with sharpe wordes: And again it is an vnlucky signe, if a fore table be stroken ouer faultes intollerable. It is a token of loue also, if a man suffer sondry mishappes. Which thing the Apostle discourseth at large in the.xii. Chapt. to the Hebre.

Upon these thinges he inferreth the some of the matter, & saith: Where thou seest God so earnestly seke thy saluation, *scale & res-
pentance.* I pray thee continue not alwayes to be thus in a hammering nether hote nor cold. *Ζηλόσον*, be zelouse, take vnto thee a feruent zeale to followe and apprehend thy saluation. For now he setteth the feruentnes of faith conceaued of the word and spirite of God, against this newtralitye or warmnes. After he addeth, and repent, in forsaking thyne euill conuersation, and being of Christ tried gold: That is purified & purged, wherby thou maist be riche, be arayed in whyte, and mayst haue a medicine wherewith to annointe thine eyes, that thou maiest see. To God be glory.

The draweth them also hereby vnto
repentance.

The. xxij. Sermon.

L.iii.

Behold



Beholde I stande at the doze and knocke: If any man heare my voice and open the doze, I wyll come in vnto hym, and will suppe with him, and he with me: To him that ouercometh wyll I graunt to sitte with me on my seate euen as I ouercame, and haue sitten with my father on his seate. Let hym that hath eares, heare, what the spirite saith to the congregations.

Allegoriz-
cal speche.

Hereby also the Lorde allureth the Laodiceans to repentaunce, shewing that euery time is mete for conuersion, and that God is euermore ready to receiue sinners, and proueth them alwaies that they should amende and liue. And this matter he expoundeth in an allegoricall and goodly speache, taken out of the fift chapt. of the booke of *Canticles*. For he saith the Lorde to stande at the doze and knock, yea and to promise to them that open the greatest familiaritie and lope unspeakeable.

First therfore is declared the beneuolence of God towards sinners, and his most ready will alwaies to receiue the same, yea and his infinite study to moue men to repentaunce, that they might liue. For the Lord standeth at the doze, and knocketh. The worde of standing doth signifie, that God is alway prepared, alway watcheth ouer our saluation. For he sitteth not still, nor lieth not on the one syde lyke a sluggarde: he standeth busely to his worke. And I stand saith he, not I stode, or shall stande: But I stande euermore ready, euermore louing and gentle. What doeth he? He knocketh, that in dede at the doze, desiring to be let in. For like as he knocketh at the doze seriously, coueteth to be let in: so God desireth earnestly to be of vs receiued. And God useth sondry kindes of knocking. For he warneth, & exciteth w his worde by the Prophets, againe by signes & wonders, & also by sonde. He sheweth diuers wonders. He bringeth on the sorowfull chaunces,

Howe the Lord knocketh. These thinges may be seene in the tie of Ierusalē. He sendeth to them his Prophets & Apostles. He sheweth diuers wonders. He bringeth on the sorowfull chaunces,

chances, that they might admonish the: Such as are reported, *Luke. 13.* of the Galileans, & of those whome the toure of *Silo* had ouerwhelmed. We may se the like at this day, how the Lord knocketh. Therefore he said truly, *Iherusalem, Iherusalem. Mat. 23.* These are doubtles y partes & doings of god which will not y a sinner shuld die, but rather conuert & liue.

That must we se, what is required of vs, verely y we shuld heare the knocking & noise of the knocker, & that also we ope & receiue suche as desire to come in. Here are they confuted, which speake of man as though he were a blocke, & image I know not what maner of drawing, saying: It is neither in y runner nor in the willer. &c. Certain altogether abstaine from well doing, saying, if I be chosen, it is enough. But the scripture requireth euery where hearing & obedience. We knowe that the elect are only saued, & that the elect in Christ: In Christ to bethen that beleue: That faith is of hearing, hearing by y word of god. Therefore saith y Prophet, this day if you heare his voice. &c. This same is recited of the Apostle. *Heb. 4.* The Apostle also. *2. Tim. 2.* In a great house there be not only vessels of gold, but of earth also. If any purge him self. &c. And therefore y Lord saith, I knocke: It shal be thy part, not to dispise him that knocketh, but to ope vnto him. And he reciteth indeede two things, to heare, which both in the. 8. & 9. of *Iohn* is required of the children of God, & of the true shepe: And to open, that is to receiue the Lord, or beleue, to obey, & to frame them selues after the wil of God, & to do penance. Notwith standing we must here beware, that we thinke not that man hath power of him self to receiue the Lord. The Lord illumineth his elect, and by him we can do al thinges, without whome we can do nothing. Other places must be referred with this as *Iohn. 15. 2. Corinth. 3. Philip. 2.* They therefore that open, do open by the grace of God: They that open not, being mapped in their sinnes, though their owne faulte open not, and not through any faulte of God.

Let vs heare moreover what y Lord promisseth to the that open, y is to say, to suche as receiue Christ w true faith. The Lord promisseth to them two thinges chiefly. First, I wil go into him, saith he. The scripture signifieth, y Christ dwelleth euery where through faith in y hartes of y faithful, & w a most

Our part is to heare and to ope

What the shal get by opening.

strapte knot to be ioynd vnto them. He that eateth my flesh and drinketh my bloud, abideth in me, and I in him. These thinges are spoken of the Lord in the. vi. of *Iohn*. And in the xliii. chapt. he saith. He that loueth me, wpll kepe my worde: And my father and I will come vnto hym, and will make abode with him. S. Paul saith that he liueth not now, but that Christ liueth in hym. The same affirmeth that Christ through faith dwelleth in the hartes of the faithfull. And so the Lord entreth the hartes of them that let hym in. Not the least part of felicitie consisteth in this coniunction. For to be vni-
 red with God, is blessednes, whiche beginneth here, and is made perfite in an other lyfe. And therfore in the second place the Lord saith: And I will suppe with him, and he with me. Wherby he noteth not only againe a moste dere frendship & familiaritie (for the table is consecrate to amitie) but rather the fruition of eternall gloꝝy. For by the supper are signified, the ioyes celestiaall, greatest, and vnspeakeable, which after their soules the Godly receiue immediatly after death: But more fully in the ende of tymes, when the bodies shal arise againe. Therfore is it not applied to a diner, but to a supper, as it is also in the. 14. of *Luke*. The if we receiue Christ, we shal haue him dwelling wth vs continually, whilest we liue in this world. And in the worlde to come we shal haue the full fruition of al the ioyes celestiaall. These thinges be certain and true. For otherwys in the life to come there shal be no riotouse banquettes, suche as the Turkes do imagine.

The thron
 of God is
 prepared
 for the pe-
 nitent.

He annexeth also an other generall promesse, wherby he exhorteth and moueth to the study of godly religion & to repentance. For to him that ouercometh is promised the Kingdome of heauen. And he saith to him that ouercometh (wherof I haue spoken in thother epistles) not to him & flesh or to a coward. &c. He proponeth also the example of the conquerour Christ. For we must ouercome, as he hath ouercome. Heinde he deede ouercame most persitly: we after our litle strenght, fight, and ouercome. And verely the true victorie in vs, is by the vertu of Christ: that is to say, by him they ouercome, whoso-
 uer ouercome. And like as he hauing ouercome death, & vanquished the world & the deuill, ascended into heauen, & sate on the right hand of the father: so he promiseth vs also ouercom-
 ming,

ming, that he will geue vs þ seat of his father: not þ we sitting on the right hande of God, should iudge ouer al flesh, beyng made Christes: but that beyng made partakers of euerlasting glory, and deliuered from all iudgement, we maye appere in glory, when he shal come to iudge the quicke and the dead. We reade of a like promise made to þ disciples *Matth. 19.* and *Luke. 22.* And so assuredly shal this glory come vnto vs, as Christ him selfe did verely ascende into heauen, and sate in the glory celestiall.

And here we must note a speciall thing, that Christ geueth here that thing, whiche in the 20. of *Matth.* he denieth that he can geue to *Iames* and *Iohn*, that is to sitte in the glory celestiall. Therfore this place expoundeth that. For Christ after his deitie geueth that, whiche after his humanitie he denieth that he cā geue. This place then proueth, that Christe is verp God, geuer of eternall life, &c.

He addeth after his maner an acclamation, wherby he applyeth this epistle to al congregations, and affirmeth it to be inspired of the spirite of Christe. Whereof we haue spoken before.

And we haue treated hitherto of the seconde parte of this worke wherein are declared the moste excellent poyntes of our religion, who & of what sorte is Christ, sittng in the glory of the father, howe he is presente in his church, and gouerneth the same as kynge and priest, by his spirite, by his worde and Sacraments. What also and of what sorte is the church of Christ: what is the true and righte doctrine of the church: what opiniōs are wicked. What is to be done with erroneous doctrines and seducers: howe the church fallen and afflicted maye be repaired: what is true repentance, and what are the duties of the godly, and many other thinges of like sorte. To God the father be prayse, thankes giuinge, and glory, through Iesus Christe our Lorde.

The seconde vision is shewed to S. John, wherein he seeth God in his Throne with Elders, whome he describeth gallantly.

The. xxij. Sermon.

A. b.

After

ap. 4



After this I looked, and beholde a
doze was open in heauen, and the
firſte voice whiche I hearde was
as it were a trôpet talkyng with
me, whiche ſaied: come by hither,
and I will ſhewe thee thinges whiche muſte
be fulfilled herafter. And immediatly I was
in the ſpिरite; and beholde a ſeate was ſet in
heauē, and one ſate on the ſeate. And he that
ſate, was to loke bpō like a Jaſper ſtone, and
a Sardine ſtone: and there was a rainebowe
aboute the ſeate, in ſighte like a Smaragde.
And about the ſeate, were xiiii. ſeates. And
vpon the ſeates, xiiii. Elders ſittinge, clo-
thed in white raymente, and had on theyr
heades crownes of Golde.

The thirde parte of this worke reacheth from the begin-
ning of the 4. chapter, vnto the beginning of the 12. chapter.
And conteyneth a notable viſion, moſte hooleſome, and of
much fruite. The firſt viſion, which we hearde expounded
in the 3. chap. exhibiteth a figure of Chriſt, and of his church,
and howe the Lord reigneth in the ſame, how alſo the church
behaueth or oughte to demeane her ſelfe. In the ſeconde vi-
ſion S. Iohn declareth, howe by a moſt juſte and moſt holy
gouernement God gouerneth all thynges by Chriſt, whiche
chaunce and are done to the church in the worlde and of the
worlde. In theſe are rehearſed the moſt ſorrowful deſcenſes
of the church, calamities, plagues, and deſtructions, ſamones,
perſecutions, reuoltinges, heresies, conflicts, and other r-
uilles moſte greuouſe of the ſame ſorte. &c. Who alſo and
what and howe juſte God is, rightiouſe and holy in all his
iudgementes, here is deſcribed: That he is Authour of all:
That God throughe the moſt wittie and excellent gouer-
nement of Chriſte ruleth all thinge: that the holy Angelles
alſo and al creatures do acknowledge him, and geue glory
vnto

The argu-
ment of the
ſeconde vi-
ſion.

unto God. For ſo it teacheth vs alſo in al our doynges, and **Thende of**
 euen in the verp greuouſe calamities and perſecutiōs, wher this viſiō.
 of it ſhall prophecie mozeouer, the acknoweledge the proui-
 dence and good wil of God towards vs, and his moſt juſte
 gouernement. This if we ſhal do with quiet mindes, we ſhal
 beare alſo moſte heauy burthens patiently: we ſhal ceaſe
 with curiouſe queſtions to inquire, whpe God permitteth
 Antichriſt to ſpring vp, to increaſe and reigne, to oppreſſe the
 religion and Sainctes of God: Then ſhal ceaſe alſo the blaſ-
 phemouſe mutinyng of thoſe, which are not affraide to ſape.
 God is in dede the Lorde, he is almightie, he doeth what he
 will, and as he will: we are bonde ſeruauntes, and rather
 worſe than bondemen. We are forced to beare what ſo euer
 he wil laye vpon vs, &c. As though he God were vniuſte, and
 after a tyrannicall feare terrible, and ruled after a carnal luſt.
 It is moſt ſhameful to thinke thus, much moze to ſpeake it.
 This viſion ſhal declare, that God by his prouidence gouer-
 neth althynges, and that the ſame is juſt in al his wayes, and
 help in al his workes.

And firſte S. Iohn is prepared to receyue this viſion, yea **I prepared**
 and we alſo are prepared in him. For when he had ſene the **tiō to this**
 doze in heauen to be wyde open, he hearde withall, come vp **viſion.**
 hither, &c. It is ſurely a benefite not to be expreſſed with
 tonge, that the Lorde openeth heauen for vs miſerable men
 moſtall, and ſuffereth vs to ſce what is done therein, or what
 he him ſelfe doeth there, and what his workes or iudgments
 be towards men. Let no man ſape hereafter, that God doeth
 in heauen what thinges he liſte, not paſſinge vpon vs that
 crepe vpon earthe, and who alſo muſt ſuffer that we woulde
 not. For now he maketh as it were an accompte of his
 workes and beyng aſſured admitteth thee as a looker on of
 the matter.

And here he declareth with a godly voice, what Iohn ſhuld **The wide**
 do, and how he ſhould behaue him ſelf. Chriſt bidderh Iohn **muſt be**
 aſcende into ſupercelleſtial places, not in body, but in minde. **lifted vp.**
 Therefore muſte our minde be lifted vp into the contempla-
 tion of heauenlye thinges, and be pourged as muche as
 maye be from earthely affections, that we maye beholde
 heauenly

heauenly thinges with an heauenly contemplation. What will we saye that the example of Iohn followeth immediatly. And incontinently I was in the spirite: that is, in a spirituall cōtemplation, or rauished with the spirite into the faithful consideration of those thinges whiche were shewed me.

The some Now also is compiled an argument of thinges that should
of thinges be tolde: I will shewe thee what thinges muste be done her-
so be sayd. after. For after the Tipe of God, ordering or gouernynge al
thinges iustely throught Christe, immediately are declared
the destenies of the church by seuen seales, and seuen trom-
pettes, in the which are euery where interlaced moste com-
fortable consolations and full of efficacie.

A tipe of And first of al before the Seales and trompettes is set forth
God woz- a figure or tipe of God, and his moste rightuouse iudgement
kyngd all and gouernement in al thinges: and that throught out the 4.
thinges and 5. chapt. wholy, that it mighte prepare vs to the reading
iustely. or hearpyng of those thinges whiche shal followe in the 6. 7.
and 8. chapt. And seme to others, and to mans iudgement to
be greuous, harde, and vniuste. And the Tipe or vision was
after this sorte. In heauen it selfe appered a seate or throne of
maiestie. He that sitteth therein, holdeth in his right hande a
booke, closed with Seales. By him that sate stode a lambe,
whiche taketh the booke, and openeth the Seales therof. And
out of this Throne also procedeth a seuenfold spirite, won-
derfully utterpyng his vertues. Before the seate appeareth a
glassie Sea, bright, and euen like Christal. The throne it selfe
resteth like a wagon vpon foure beastes full of eyes & winges,
beneath apperyng rounde about, and inuicynnyng or com-
pasing the throne. A rainebowe like a smaragde goeth rounde
about the same. About the Throne by a circle appere xiiii.
Seates, and so manye elders sittynge in them, crowned, and
in white arrape. This is the order of this seconde vision. In
their place shal be declared what the Labe, what the beastes,
what the Elders and the other partes did. It sufficeth now
to haue touched the chiefe poinctes of the vision, and a shal-
lowyng some of the same.

The some
of v. visio.
& generall
order of v
same.

Visions
exhibited
many in
mes befoz.

Secondely we must see, what euery thyng signifieth. For
herof dependeth a greate parte of the whole misterie: as con-
cernyng the maner of vision, S. Iohn bringeth no newe thing
of

of the reuelation of Christ. For we reade that such maner of
visions were exhibited for the moste parte to the prophetes,
as to *Esaye* in the 6. *chapt.* To *Ezechiel* 1. and 11. *chapt.* And to
Daniel in the 7. *chapt.* &c. And a Throne signifieth a maiestie a Throne.
imperiall & administration iudicial. And because the Throne
is not in earth, but is sene in heauen: we shal thinke, that the
prouidence and administration of gods iudgements be ce-
lestiall, sounde, most holy, and cleane voyde of al corruption.
And vpon this same Throne is one sitting, sitting I saie, not ^{Sitting in}
lyinge or standinge. For God the iudge of all is of a quiet ^{& Throne.}
minde, neyther is he moued with any affections like men.
There is none affection, iniurie, vnrighuousnes in the vni-
uersal gouernement of al thinges to be thought vpon. *Elihu.*
in the 34. *chapt.* of *Iob*, sayeth: Farre from God be wicked-
nes, and iniquitie from the Almighty. For the worke of mā
wil he render to him, and accorpyng to the wayes of euery
one he wil rewarde them. For verily God will not condene
in vaine, neyther will the almightie subuerthe iudgement, &c.
And *Xretas* Bishop of *Cesaria* an olde expositour admonis-
heth, that of pourpos the shape of man was not attributed
to him that sitteth in the seate. For albeit that afterwarde
mention be made of a righthande holdyng the booke, yet is
here no shape of manne exhibited. But he sayeth also simply
one sitting, he geueth him no name. The cause is ready: for
God by his nature cā not be defined, as he that is inuisible,
and vnnearable: After the maner of men in dede humane
membres are attributed to him, but to be expounded by a
trope. Moreover when the same God appered to the peo-
ple of *Israel* in *Sina*, they hearde a voyce only, but the *Isra-*
elites sawe no shape. As *Moses* witnesseth in the 4. *chapt.* of
Deuteron. Doubtles that they shoulde not expresse with an
Image the incomprehensible, and shoulde comitte idolatrie,
the greate sinne and wickednes. *S. Paul* in the 17. of the *Actes*
denieth that the deitie is like the forging of men. To the *Ro-*
manes. He ascribeth to the greatest folpe *Idolles* made after
the shape of men whiche shoulde represente God. Wherof
we haue spoken els where. In the meane season are rehear-
sed two precious stones, whiche by theyr collours do after a
sorte shaddowe the nature of our God, and admonishe the
godly.

God is pre-
sented by
no humane
shape.

godly of greater and more excellent things. A Jasper is a grene stone like an Emeraude. Grene signifieth the perpetuities of God, and that he quickeneth and keepeth in life all things. But the Sardine loketh with a fine coulour like a bright red. For God dwelleth in light inaccessible: The same is a consuming fire, and also charitie it selfe. For the nature of stones reade Plinie, &c.

The raine-
bowe sma-
ragdine.

But a rainebowe inuironeth the Throne rounde aboute, a rainebowe for the moste parte is of diuerse coulours: but here it is of one coulour and that of a Smaragde, to witte grene. The rainebowe is a token of a perpetuall grace, and couenaunt made after the fludde, as is declared in the 9. chapt. of Genes. And verely the Throne of the hyghe iudge might put vs wretched menne in feare: Therefore the rainebowe putteth vs in remembraunce of Godes grace, and that God whiche by his prouidence gouerneth all things hath boinde him selfe in leage to man kinde, to whome verely he wisheth well. That leage is still grene, and alwayes of force. The goodnes of God towards menne is perpetuall. For though heauen shoulde fall, and out of this Throne procede moste greuous thonderboltes, and calamities shoulde fall vpon vs like a storme: yet is God in leage with vs, and loveth vs deuely.

xxiii. Elders in
seates.

Aboute the Throne are sene sette. xxiii. seates, and in them sitte xxiii. Elders, as Senatours of the moste mightie kingdome of God, and fathers of the hierarchie celestia: This numbze is made of xii. and xii. But xii. Patriarches signifie the whole people of Israell, and the olde churche before Christe. The Christen churche was planted and sprang vpon the twelue Apostles, after the incarnation of Christ, wherupon that xii. numbze comprehendeth the whole churche of the newe people. Therefore is the whole vniuersalitie of Saintes assembled in heauen, and triumphing with Christ thei king. And therefore be they clothed in white raiment, to witte purged by Christe, and pure and cleane from all corruption. Crowned also, because they haue ouercomen and now reigne in eternal glory, verely kinges and priestes through Christe. The description also of thei behauiour admonisheth, that in them is nothinge wauntinge, but to be

crucify

truely blessed: and therefore they be shewed sitting, not that they are iudges, or iudge for Christe, but because they rest from their labours, and be of most quiet and pure affectiōs, sitting with the high iudge. But what thing doe these? They geue God no counsell, what he should do, or by what meane or waye he maye doe this or that, but they allowe his iudgements. For they know all his workes to be iuste and holy. The whiche shal immediatly follow. What shal we do than? shal it be mete for vs to inquire of the iudgements of God, or prescribe what he shoulde do or not do? I thinke not. you haue in this vniuersalitie of saintes, al patriarches, al iudges and kinges, al princes, & the whole people of God: you haue amonges these, king Salomon him selfe, and the moste excellent and wittiest Princes of the world: you haue the Apostles, and men Apostolical, Martires, and the wise men of the whole vniuersal worlde. Wylte thou condemne their iudgements: following therfore they example, busy not thy selfe to moue curiouse questions: prayse the iuste iudgements of God, and know that the Lord is iust in al his wayes, and holy in all his workes. To whom be glory.

There is described the procedynge of the holy spirite, and operation, the almightie knoweledge of God, and howe the Throne of God is borne vp or sustented of the foure beastes, and what the beastes doe.

The. xxiiij. Sermon.



And oute of the Seate proceded lightenynges and thonderinges and boices, and there were seven lampes of fire, burnynge before the seate, whiche are the seuen spirites of God. And before the seate there was a Sea of glasse like vnto Christal. And in the middes of the seate, and rounde aboute the seate, were foure Beastes full of

of eyes befoze and behinde. And the first beast was like a Lion, the seconde beast like a calf, and the thirde beaste had a face like a man, and the fourth beaste was like a flyng Eagle. And the foure beastes had eche one of them sixe wynges, and rounde about without and within, they were full of eyes. And they had no reste daye nother night: sayng, holy holy holy is the lord God almightie, whiche was, and is, and is to come.

the marke Our Lorde Iesus Christe, as the faithfull pastoure of his
& ende of church, wil utter the desfenies and wöderful calamities that
firste parte wil come vpon the churche. Therfoze to the intent he might
of this vi- stoppe the mouthes of suche as mutue and be inquisitiue of
lion. the iudgementes of God, and might perswade al mē to haue
 patience in these stormes of euilles, he setteth forth a treatise
 befoze, wherein he sheweth that all thinges are done oꝝ per-
 mitted to be done of God by his most iuste pꝛouidence, and
 are gouerned oꝝ ordered by the Lambe, with a iudgement
 most rightuouse and holp. Foꝝ who so beleueth and remem-
 breth this, in what chañces so euer he happen, he submitteth
 him self humbly and lowly and obediently to his God, and
 crieth alwayes, the Lorde is rightuouse in all his wayes and
 holp in al his workes. And this is the moste true state of the
 first parte of this vision, which is done in the 4. and 5. chapt.
 And is moze ouer most elegaunt, moste pleasaunt, and moste
 full of consolation. All thinges are moze liuely set foꝝthe and
 percepued in suche fitte and heauenly representations, than
 they can be vnderstande in bare wordes.

A recapit- First is recited a Throne, & that in dede a celestial throne,
ulation oꝝ lesse in the workes, in the pꝛouidence and iudgementes of
brief reher- God, we shoulde Imagine any thyng carnall oꝝ corrupte.
call. Secondly he that sitteth on the throne is represented vnto vs
 by two coulours, Grene and red. Foꝝ God is an eternal es-
 sence geuyng to al their greues oꝝ beyng. The same burneth
 in loue towards man kinde, and willet wcl vnto man: but
 to the disobedient and rebelles he is a consuming fire. And the

the throne is surrounded with a rainbow greener than graspe,
comforyng vs, that we should not be dismayed at the sight
of that Godly throne, but should remembre alwaies, that he
whiche sitteth in the throne, iudge & gouernour of al, is most
true and keepeth his promesses: & to be that same leage frende
of oures. xxiiii. Elders sitte rounde aboute the throne, which
alreadp are signified what they be, and as it were shadowed:
freight waye in the ende of the iiii. chapt. and in the fiste shal
be declared, what they doe, or what they sape. Doubtles all
the Sainctes in heauen are lookers on, of the iudgemētes and
workes of God. For the iudgements of God be not futch,
that they should flee the light and knoweledge of Sainctes.

Now followeth, out of the Throne proceded lightnings,
gc. In the throne is he that sitteth and the lambe, that is, the
father and the sonne, and frō them bothe procedeth the holy
ghoste. For by interpretatiō it followeth immediatly, which
are the seuen spirites of God. For the lightenyngs, thonde- the signes
rings, & other thinges rehearsed signifie, or be tokens of the of the holy
holy spirite: whiche els where is red also to be shadowed by shoar.
fire, & water, and winde, and by fire tounge. But no man
will thinke, that the holy ghost, whiche is one in substaunce
and of the simple nature diuine, should be plucked into seuen
partes. For I tolde you in the first chapt. how the seuen spi-
rites of God are put for the seuenthsolde, most ful, and most
perfite spirite of God.

We haue in the beginning of this visiō the whole misterie The holy
of the blessed Trinitie, so much as is nedeful for vs to know, Trinitie.
& beleue, & professe. There is one Seate, in that one seate are
contained the sitter lambe & spirite: therfore there is one di-
uine essence & nature, and thereof is one power and maiestie,
one rule, because ther is one throne: briesly there is one god,
true, & eternal, for euermore blessed: As Moses also in the 6. of
Deuter. and al the prophetes and Apostles haue euery where
taught. Howbeit in this only & vndiuided substaunce is sene
a most plaine distinction of persones. For there is he that sit-
teth in the throne, & the lambe, and from bothe procedeth the
holy ghost. This misterie of the Trinitie we professe in the
Crede. This appereth openly in the incarnation of our lord,
whilst the aungell sape to the virgin, the holy ghoste shal

come vpon thee, and the power of the hiest shal ouerthadow thee: And y^e which shal be borne of thee, shal be called y^e sonne of God. Likewise in the baptisme of Christ is hearde a voice from heauen vpon the Lord: This is my wel beloued sonne. The holy ghost also appereth in y^e likenes of a doue. Wherupon the lord comaunded vs also to be baptized in the name of the father & of the sonne & of the holy ghost. This professiō is certaine & true, and so set forth by the most manifest scriptures & liuely preaching of y^e apostles: like as Tertullian declareth against y^e heretike Praxeas. We ought rather beleue & cleaue vnto these things, than to the monstrous & blasphemouse Spanish sophistrie of Serueto a man most corrupte.

Of the holy ghost.

Proceeding.

But especially here is declared vnto vs the whole mystrie of the holy ghost, and that in fewe wordes, which in y^e gospel of Iohn is uttered moze at large. First his proceding is noted, which verely in times past mē affirmed rashly to be set forth in no parte of the scripture. S. Iohn here, out of the throne sayeth he, proceeded lightnings, &c. And by & by: whiche are the seuen spirites of God. And this worde ἐκπορεύσις in Greeke doeth signifie a proceeding or going out, but S. Iohn her saith ἐκπορεύοντο, that is proceeded or wente forth. And therefore that auncient counsell of Constantinople decreed rightly: *ἐκ τοῦ πνεύματος τοῦ ἁγίου τοῦ κυρίου, τοῦ ἐκ τῆς πατρὸς ἐκπορευόμενον* that is & (I beleue) in the holy ghost the lord, that quickener, proceeding of the father, &c. But because y^e Lord him self in the gospel speaking of the holy ghost sayeth, he shal glorifie me: for he shal take of mine, & shal shewe vnto you. All things what so euer the father hath, are mine: Therefore I sayed, y^e he shal take of mine, & shal shewe it vnto you: no man wil vnderstand the spirite to procede of the father only, & not also of y^e sonne, wherof also was longe contention betwene the Grekes and Latines. For if he procede of the father, he proceedeth of the sonne also. For euen for y^e same cause at this present he is red to procede out of the Throne. But in the Throne is not only he that sitteth, but the lābe also, of whome in the 5. chapt. shal be added, that the lambe hath seuen eyes, which are the seuen spirites of God, sent into the whole world. Albeit therefore y^e in the 15. of Iohn, the holy ghost is sayed to procede fro the father: yet there is set before: whyō I (saith the sonne) wil sende vnto

unto you from my father. To be short, if there be one substance and nature of the father & of the sonne, I see not howe the holy ghost should procede from the father, that he should not procede of the sonne also. Let vs rather leaue those scrupulouse disputations to idle wits: let vs beleue, that the spirit proceeds from both.

Moreover the vertue or effecte and operation of the holy ghost, is here also set forth & declared gallantly. For first he lighteneth, when he illumineth the obedient, and feareth the rebellous with sore threatenings. Secondly he thundereth, what time he inuengherth against this ungracious world, & repro- ueth the same of sinnes, thunderinge out the terrible iudgements of God. Two Apostles in Marke are called the sonnes of thunder, or thunderers. He uttereth moreover wholesome voices of doctrine, exhortation and consolation, by men, for the sauer of men. Finally where the operation of the holy ghost can not sufficiently wel be expressed, yet by the seventh nombre he compriseth and accomplisheth his fulnes, and saith, that seven sicke lampes are burning before the Seate, burning & sate, not quenched, or smoking. For the grace of the holy ghoste is bright and full of efficacitie, wherof is spoken also before: and where these things are founde in the Throne, howe should any man thinke, that the iudgements from thence proceeding should be in any parte corrupte, defiled or to be blamed: by the holy ghost all things are preserved, and by his providence all things are wrought.

The effects & operations of the holy ghost.

Hereunto is added an other thing, a glassie Sea before the seate, in clerenes and brightnes representing Christ. Wherby is signified this fraile worlde, whiche is subiecte to God, and as it were in his sight. And also in other places of holy scripture, by reason of the instableness, tossing and tourmoyling thereof, it beareth the figure of this variable and most vnconstante worlde. And certainly the state of this worlde is more bricke than glasse. Some what hereof shal followe in the 15. chapt. But what things so euer are done in the worlde through a marvelous varietie, all the same shine as in a glasse before the Throne, so that God seeth them all as it were in a Christall: whose eyes or knowledge the lesse things that be can not escape. For we shal not thinke, that such things as are done in the worlde, are done rashely, and by a certain

The glassie Sea.

fortune to happē or chaunce besides the knowledge of God,
or to be of God unknown.

Fuller de- After this he retourneth againe to the throne, to the intent
scriptio of he might finally finishe, that whiche he had begonne ones to
the Seate. describe: and might shewe also, all the workes of God, that
are done by his creatures, to be most holy. And y^e roial seats,
chayres or Thrones of kinges are wonte to be borne up and
beautified with beastes, as Salomons seate was with lions:
whiche is to be sene in the 3. booke of *Kinges* the 10. *chapt.* In
other places the moste excellent beastes do drawe the trium-
phauant chariotes of Princes. After the same maner therefore
by a phrase of men beastes are set to the throne of God. For

Cherubin.

God in his prophetes is caried vpon Cherubin, that is in his
godly chariot. And *Ezechiel* in the 10. *chapt.* nameth openly
Cherubin, beastes, and the whole text proueth, that the place
must be vnderstande of god his chariot, drawe by beastes, in
the which he him self was caried out of the citie of *Ierusalem*.
There is in poetes much mentioⁿ of the chariot of the Gods,
taken haply by the firste writers out of the holy scriptures.
For *Sathan*, the Hpe of God, goeth aboute alwayes to dis-
same the worde of veritie. But we, omitting the triflinges of
Poetes, will consider the sober description of this cariage, of
God or rather of gods throne. Almighty God sitteth in this
seate. Sitting in the Scriptures, is gouernement. There is si-
gnified than y^e God sitteth in al his creatures: that is to say,
gouerneth his creatures, and by his moste wise prouidence
worketh all in all, in vsinge euery creature accordyng to his
good & iuste pleasure after the nature of euery one. We shall
saye than, that by those beastes are vnderstande all the crea-
tures of God, dispersed throughe out the foure quarters of
the world: that is comprehended in the whole world.

**God sit-
teth vpon
beastes.**

**Where in
the throne
be the bea-
sta.**

And first is shewed in what place of the throne the beastes
were: to witte in the middes of the Throne, and in the circuit
of the same. You will aske, if they be in the throne, how should
they be about the Throne: if they be about the Throne, how
be they in the middes of the Throne? The thynge muste be
so conceaued, as I admonished also before, that we should
vnderstande, that vnder the Throne the middes of the beastes
doe with their hinder partes reache to the middes of the
Throne

Throne inwardely, and ſo as it were to haue bozned vp the Throne: And with their fore partes, I meane, with theiꝝ beſtes, and heades and winges to haue ſtande forth, and ſo to haue compaſſed the Throne, and as it were inuironed it rounde about. For ſo mighte they ſeme to be in the middes of the ſame Throne, and rounde about the ſame.

After, what maner of beaſtes the ſame were is deſcribed diligently, in numbꝛe they were foure. For in times paſt alſo the numbꝛe was expreſſed of Ezechiel: And the partes of the worlde are truely ſignified by the fourth numbꝛe, comprehending the vniuerſalitie of thinges. And ſome here haue forged the foure Monarchies of the worlde, &c. And euery beaſte had his face, and his bodie, ſixe winges, and the ſame ful of eyes within, as alſo theiꝝ bodies were ful of eyes. The firſte repreſented in ſhape and faſhion a Lion, the ſeconde a Calfe, the third a Man, & the fourth a flying Eagle. By theſe appere to be ſignified all creatures, viſible and inuiſible, reaſonable and vireaſonable, and that the moſte excellent. For after in the v. chapter we ſhal heare, that al creatures ioynctly together doe worſhip the Lambe, and him that ſitteth on the Throne. And verely God uſeth them all, the Sunne, the Moone, the Starres, the ayre, the fire, and bꝛieflly all liuinge thinges. And ſuche creatures as he hath choſen, to the intent to worke any thing by them, he maketh the ſame to be of efficacy, inſtructing euery one after theiꝝ ſtate and condicio, that they ſhould want no wiſedom, reaſon, ſtrength, power, patience, labour, quickenes nor ſwiſtenes. The face of man ſignifieth witte and wiſedom, as alſo the eyes ſignifie a foreſight, watchefulnes, ſubtilties, and luckenes in doynge of thinges. The Lions face betokeneth force and ſtrength, and ſtoutenes or magnanimitie: As the ſighte of an ore or a calfe betokeneth induring of labour: The Eagle & the ſixe winges ſwiſtnes. As for an example: God choſe vnto him the Aſſyrians or Babilonians, whiche ſhould diſtroye Ninue. Theſe therfore, as it is in Nahum, the lord prepared and furniſhed, that they were ſwifter than Eagles, and the reſte as you may reade in the 1. and 2. Chapt. of Nahum. And ſo be al creatures miniſters of the iudgemẽts of God, coming out of his iudiciall Throne.

What maner of beaſtes they were.

What the beastes do. Than it is touched also, what those beastes doe. They goe aboute the Throne, awaityng alwayes for God his commaundement, that they may applie the same cherefully, speedely, and stoutely. Neither haue they any reste (marke howe he saith, haue, not shal haue, or haue had, but haue) any rest: that is to witte, they be in cōtinewall doynges of God. But heare may we not vnderstāde, that they be greued with any painefulnes. And also thei honour god with cōtinual praise. *Metas*: it signifieth, saith he, no laboriouse thing. And they haue no rest, but a continuall Tenure, aboute the singyng of godly prayes, &c.

The songe of the beastes, what we muste learne thereof,

Finally here is set also the fourme of the hymne and praise of al creatures. In olde time David songe also: prayse ye him Sunne and Moone, &c. The same hymne is set in the 6. of *Esaye*. And what do all creatures commende in God, whose seruice God useth, and whose force and operation they feele chiefly holines. These thinges do chiefly concerne the some of the matter. For they teache God to be holy, vnspotted, iuste, good, omnipotent, doyng althinges, eternal, the beginning of thinges, and preseruer. For they saie, holy lord God omnipotent, whiche was, &c. Whiche wordes verely we did expounde in the first chapt. Who woulde not gather therof, the workes and iudgementes of him to be most holy & iuste: who therefore shall hereafter reprove the iudgementes and workes of the Lord: Iuste is the Lord in al his wayes, and holy in al his workes. This Testimony of all creatures maketh vs willing, ready, chereful and carelesse, that we should willyngly quiet our selues in the iudgementes of God, and murmure at him in nothing, whie he should do this or that: But wholy submitte our selues vnto God, beleuing all his workes to be good, and to be done for the profit of the godly, and for the most iuste punishment of the wicked. Holy is God the father, holy is God the sonne, and holy is God the holy ghoſte, holy is one God in Trinitie, blessed for evermore. Holy are al his workes, and his wayes vndefiled. And we reade more rightly thre times holy than nicen times after the example of the complutensian booke. For the fourmer lection the prophet *Esaye* approueth. To God almighty be prayse and glory.

There

Here is declared what the Elders did about the Throne, and how they sange vnto God a song of prapse.

The. xxv. Sermou.



And whan these beastes gaue glory and honour, and thanks to him that sate on the seate, which liueth for euer & euer: The. xxiij. Elders fel downe before him that sat on the Throne, and worshipped him that liueth for euer, and cast their Crownes before the Throne, sayng: thou arte worthe lord to receyue glory and honour and power. For thou haste created all thinges, and for thy willes sake they are and were created.

This most godly vision wel and rightly vnderstande, and reposed in faithful memozy, instructeth vs rightly in iudge-
 yng rightly the workes of God, that we should feare God, be patient, and submitte our selues wholy to God, and geue all glory vnto him. For this is the very fruite, that cometh vnto vs, and the ende of all thinges that here are spoken.

The fruite of this vision.

And by the waye he inferreth in repetyng what the beastes did: and declareth also what the. xxiij. elders did. Herby we are manifestly taught, what we also owe vnto God, and what we shall iudge of his workes, and howe we should haue our selues towards him herin.

The temple of the Elders.

Those beastes, that is to say, the whole nūbre of creatures, whose ministerie God useth, in the gouernement of thinges, ascribe three thinges vnto God sitting, that is to saye, ruling and gouerning al thinges, to God I say liuing for euer, that is to saye, eternall, liuinge, and geuyng or inspiring life into all thinges. Firste in dede glory, *doxay*, whiche is a maiestie, or greate estimation, a reputation, worshyp, or Glory to good opinion: when we thinke well of God, protesting that god deue,

Pr. liii.

there

Honour
dewe to
God.

there is nothing better than he, greater, more worthy, more iuste, more holy & more excellent. This glory are we alwaies commaunded to geue him, & to esteeme nothing in this world better and more precious than God. Secondly they geue to him honour τιμήν, and τιμή in Greke signifieth honour and price, and the dewe and bounden ducty that we owe to any. We owe vnto God reuerence and submission, as to the supreme good, and the only and true lord of al. S. Paul in the 12. to the Romanes speakinge of obedience dewe to the magistrate: to whome ye owe feare, sayeth he, geue feare: And to whom you owe honour, geue honour. In the third place followeth benediction, whiche he called, ευχαριστιαν, is thankes geuing, and praise. For we be commaunded to prayse all the workes of the Lord, and to geue thankes for the same. Job is saied to haue blessed or thanked God, for the most greuous affliction that he sent him. For he sayed: like as it pleased the Lord, so hath it be done: the name of the lord be blessed. Whylest the beastes do attribute al these things to him that sitteth on the throne, by their exāple they teache vs, what we should do verely to geue al these & singular things vnto god. Which if we do, al murmuring shall cease, & disputations comēced of searchinge & examining the workes of God through our curiositie. With the laude and praise of the beastes is ioynded the hymne or songe of the. xliiii. Elders. This is the churche of triumphaunt, the cōpany of al Saintes, Patetarches, Prophetes, Apostles, Martires, &c. as I declared to you before. No: tall men haue not here an example of some one sainte, or wise man: but of all holy, godly wise and worthy menne. They haue put of their fleshe, and wante affections and errors: They be therfore of vncorrupte iudgementes, so that there can be no more clere or pure examples ministred to vs. Three or foure thinges are taught vs concernyng these Elders, whiche they did or persourmed, not to euery body, but to him that sitteth on the throne, and liueth for euer & euer. For so be the titles of God repeted, wherof is spokē before. We tolde you also that the seates of the Elders were sette rounde about the Throne, in whiche they sate clothed with white rayment, crowned with crownes of Golde, liuyng with him that liueth for euer.

They

They first arise out of their seates or chaires, and fall down
(*prostrati*) upon their knees or on their face before god.
And in falling or kneeling down, they shewe a submission or
lowlines of mynde, that we might learne with great humili-
tie and reuerence to submitte our soules and bodies to our
God, submitting I say, our selues and all our thinges to his
good wyll and pleasure. But if the blessed soules, now puri-
fied, and already hauing the fruition of the sight of God, fall
down before the Lorde. What should not a wretched man do
miserable, mortall, and a sinner? Let hym be ashamed of re-
bellion and slouthfulnes, whiche seeth so great submission in
the moste noble and Godly soules of heauenly dwellers.

The crea-
natures
fall downe
before god

Than the saintes worship, and worship in dede none o-
ther, but him that sitteth on the seate, and liueth for euer, the
father, the sonne, and the holy ghost, God thre and one, euer
lasting & almighty. Therfore let vs also worship this God,
followyng y example of all saintes. We worship God with
externall adoration, if we vncouer our heades, knele & bowe
before him. In spirite and truth and with inwarde worshyp-
ping, if we depend wholly of him, consecrate vs whole vnto
hym, and wholly loke vpon him, as one the only, soul, incom-
prehensible, moste wyse, beste, and greatest, moste rightuous
and moste mercifull. And they that thus fall down before the
throne of God, and so worship him, they do not contende w
God, about his workes, they do not expostulate with God
vnpatiently, why he doth this, and permitteth that.

The saide
worship.

To wor-
ship adora-
tion.

Vnto all these thinges is added, that they plucke of the
crownes of their heades, & cast them away before the throne,
at the fete of hym that sitteth in the throne. This is not only
a notable modestie, but also an humble humilitie wantinge
an example. Primastus an expositour of the Apocalypse, as-
signing verely vnto God, sayth he, whatsoeuer vertue, and
whatsoeuer dignitie they haue. For to hym is attributed
rightly, whatsoeuer is wonne or gotten: Of whome, he that
ouercometh, is ayded. Thus saith he. They testifie and signi-
fie also, that they would not take vpon them any Godly po-
wer, that they would not reigne, they would not as the coun-
sellours of God, geue counsell to God, or prescribe vnto him
the least thing in the worlde: But to submitte vnto God all

The saide
cast of their
crownes.

power, all rule, and the whole gouernment, them selues and all others to be gouerned. For they haue experience, and see no man in the worlde vniuersall, in heauen or in earth to be wyser, mightier, greater, y none doeth more faithfully, more dilligently, more safely and better gouerne all thinges. Let vs reſte therfore, O brethren, to the iudgement of ſainctes, and let vs conſent herein with them in all thinges.

To receiue
glozy.

Yea & with expreſſe wordes they teſtifie, why they threwe away their crownes: Not that being vnthankfull to God, they eſtyme not highly his giſtes: But for that they plainly acknowledge al glozy to be dew to him alone. Therfore they accorde very well with the beaſtes and all the creatures of God, and ſaying an hymne to the high Prince, they confeſſe him to be worthy to receiue glozy. &c. And he ſaid to receiue not that he had it not before: But for that it ſhuld ſeme a moſt unworthy thing, if either they or any other creature, woulde chalenge vnto them thoſe thinges which apperteine to God alone. Theſe thinges apperteine to no creature. &c. And they commend God highly, whom they call their Lord & God. Some copies adde & γιος, which art holy. For they do & agree in all thinges w the beaſtes, which cried alſo, holy holy holy, Lord God omnipotent. To the ſame gaue they alſo glozy & honour, wherof before. So alſo y elders aſcribe to him nowe the ſelfſame thinges. And eſpecially they attribute to God power τὴν δύναμιν and take it from the ſelues. Why than doe the Papyſtes attribute power and operation to the ſainctes in heauen. Which neuertheleſſe here plainly them ſelues attribute this to God alone. S. Tho & Peter liuing toke it not in good part, that the people ſemed to attribute to them ſom what of godly power. For when they had reſtored one that halted before the temple, & the people were in admiration therof they ſaid, ye men of Iſrael, what maruel you at this: or why loke ye vpon vs ὡς ἰδία δύναμις ἢ ἐνοβεία as though through our owne power or holines we haue brought to paſſe, that this man ſhould walke. The God of our fathers hath done this. &c. But how much leſſe ſhall we now thinke, that being deliuered from al corruption, they woulde require any godly power to be geuen, or diuine honour attributed. &c.

Sainctes
geue power
to God &
take it not
to them ſel
ues.

They adde alſo or render a reaſon, why they ſubmit both
them

them ſelues, & al theirs vnto God, & attribute to the ſame glory, honor, & power. For thou, ſay thei, haſt created al things, and by (Dia) thy wil, they are, & were created. This glory of God is wonderfull & vnumeſurable. How great, ſay they thou art, & that al power & glory is dewe vnto thee appereth of the making & creation of the world vniuerſal. No man was with thee at y creation therof, no mā gaue thee counſel what or how thou ſhuldeſt do, no man helped thee thus much. Who than ſhuld approach vnto thee to be partaker in power? who ſhuld glory before thee God & maker of al things? Thou alone ma deſt al things, alone preſerueſt al, & alone gouerneſt al. Thou willeſt, & they were made: Thou ſaideſt, & they were created. It was enough to haue ſaid, it was enough to haue willed. And in dede al thinges at this day haue their being through thy wil, without any painefulnes & trauel of thine. Thou gouerneſt al thing in beſt & moſt goodly order. This teſtifieth y wonderful courſe of the ſtars, the pleaſant chaunge of thinges, the moſt ſwete & plentiful fruites ſpring of y ſame. Who tha wold not gladly ſubmit both him ſelf & al his to thee & to thy government, who wold not comit al his thinges vnto thee? Who wold not acknowledge y power & glory to be thyne? Let vs marke theſe thinges with attentiuē mindes, that we may alſo appere ſuch before God as we ſe the ſainctes in hea uen appere. God graunt vs this.

Of him that ſitteth in throne, & holdeth y boke in his right hand ſealed with. vii. ſeales: What that ſealed boke is.

The. xxvj. Sermon.



AND I ſawe in the right hand of him that ſate on y throne a boke written within and on the backe ſide, ſealed with ſeuē ſeales. And I ſawe a ſtrong angel preaching with a loud voice: who is worthy to open the boke & loſe the ſeales therof? And no man in heauen nor in earth, nother vnder the earth, was able to open the boke, & to toke thereon.

And

Cap: 5

And I wept much because no man was found worthy to open and reade the booke, nother to loke thereon.

He now proceedeth to describe moze fully hym that sitteth on the Throne: Of whome he had touched certen and a fewe thinges before. In this pece is no smal force of this our matter. For now will he shewe that, whiche in this treatise is principall, that all thinges whiche are done in the worlde through God his prouidence are mozte iustly and holily gouerned by Christ. Whiche thing all the saintes of God, and creatures acknowledging, for an exāple to vs, that we shuld do the lyke, do prayse and celebrate him that liueth for euer.

God sitteth
in a throne

And it shall behoue vs to waye euery worde, synce that in euery one are greates misteries, & nothing is spoken in vaine. And verely that God almighty sitteth in a Throne. And by sitting is signified not only the power of iudging, ruling & gouerning: But also a quiet mynde (not troubled with any euill affections, after the maner of iudges of this worlde) and great equitie in all thinges. Secondly a booke is sene in the right hande of hym that sitteth, of the whiche booke we must speake moze at large.

Here appereth an allusion made, as ther is in many other places of the scripture, to the princes of this worlde, whiche haue bookes of the lawes, of priuileges, of institutes what thing is done, and is to be done, finally of secretes, of actes, of condemned, and of citezens, of lyfe and of death. For so is both the booke and bookes assigned to God. Moyses saith in in the. 33. of Exodus. Put me out of the booke of lyfe, &c. In the Psalmes is muche mention of these bookes of God: In the Psalm. 56. 69. 139. In the seuenth of Daniel, bookes are opened wherof mentio is made also in the. 20. of the Apocalipse. We reade in the. 3. of Malach. of a booke of remembraunce before God. Therfore this booke of God containeth all the counsels of God, all his workes and iudgements. For we shall heare

The booke by and by, that all thinges that are done in the worlde come in & right out of this booke, as it were out of a fountaine or wel spring. And the things are chiefly spoken of this booke. Firste, that it lieth not in the Throne, or in the bolome of hym that sitteth,

sitteth,

ſitteth, or vnder the Throne, or that it hangeth before or behinde the Throne: But it is in the right hand of God. Verby is ſignified the operation or power of God, & the ſame moſte juſt and moſte mightie. For the booke is not ſene in the leſſe hande. God therfore worketh, and containeth or miniſtreth all his workes and iudgements moſte holily. Secondly that booke is written within and without or on the back ſide. For in the prouidence and iudgements of God, all thinges are contained both good and euill, lucky and unlucky, ſharpe, and ſoſte, ſwete and ſewer, viſible and inuiſible, priue and a parte, and all thinges in generall.

Finally the booke is ſealed with ſeuē ſeales. For it is moſt ſtrongly cloſed and faſſened. For the iudgements & workes of God are firme, true, juſt and ſuch as can not be withſtād. The uſe of ſeales amonges men is diuerſe, notwithstanding it may be contriued in two pointes. Firſt Seales are ſet to becauſe of fidelitie, truth and rightuouſnes. And a great deliberation is had in ſetting to of ſeales. For they are not put to vniuſt matters vayne or falſe. Therfore ſeales be tokens of a certentie and teſtimonies of a right. It ſemeth an vnwoꝛthy thing to ſpeake againſt ſealed wꝛytinges. By the ſeales therfore that are ſet to the booke of God is ſignified, that the iudgements and workes of God are moſte firme, true, and juſt what ſo euer are done by his prouidence, and are ordeined by Chriſt. It ſhal therfore be a ſhame to finde fault with the iudgements of God, or to ſpeake euill of his workes. Againe by ſeales are ſecretes kept, that they be not ſene of euery mā, but of them only to whome they are appointed. The iudgements therfore and workes of God are for the moſte parte hidde, and not open to all men, ſauing to ſuche as the Lorde hath appointed, namely to the faithfull and obedient. But there be ſeuē ſeales only, for that in them the fulnes of times, and of thinges to be done in theſe times throughout the world and churche, and of the iudgements and miſteries of God are comprehended.

Now therfore the opening of the booke, and the unſealing thereof, is nothing els, but the reuealing of God his iudgements and the declaring or uttering of his moſt ſecret counſelles: Finally the moſte holy and juſt operation, diſpenſation,

The booke
written
within
and
without.

The booke
sealed
with
ſeuē
ſeales

The uſe
of
ſeales.

Seuē
ſeales.

The
opening
of
the
booke
and
ſeales.

tion, and execution of his will. Nothing in that opening is done against the veritie, sapth, loue, and iustice of God.

Who is
worthy to
ope & boke
and seales
therof.

And with many wordes, and also moste diligently and goodly is treated here of the opening of the seales, who verely might be thought worthy to open to the church, the secret iudgements of God, and to execute and minister his holy workes: that is to saye, to whome the kingdome is giuen and gouernement of the diuine prouidēce. For an Angell, and that not of the comon sorte, but a stronge, and worthy one, with a loude voice crieth, to make vs all attentue, and that we shoulde note diligently, who he is that shoulde both open the boke, and vnlouose, or vndoe the seales. And he holdeth longe in suspence the hearer, beholder or reader, before he will shewe him, to the intent verely to comende him to vs exceddingly. No man, sayeth he, in the whole vniuersal world, neither emonges the Angelles & saintes in heauen, nor emonges earthly men, and vnder the earth, was founde, whiche coulde epyther open or vnseale the boke.

To Christ
alone belon-
geth the
kingdome
and the
power of
gouerne-
ment is ta-
ken from
others.

Let vs obserue, that there is none that can open the boke, and open the seales, besides Christ alone. Whie than is the administration of thinges attributed or communicated to saintes, none can open to vs the counselles and iudgements of God, no man can gouerne those iudgements & workes of God, that he worketh in the world, saue only Christ the lord: whie than are so great benefites sought for of Saintes, and be imputed to them, if epyther the sicke be restored to helthe, or that a mortall man do receiue any other giste or benefite: many will saye, I receiued this in dede of gods benefite, but through the meditatio, and power and merite of this or that sainte, vnto whome God graunted this, that he shoulde rule ouer suche a disease, and might heale suche as calle vpon the name of the Sainte, or the name of God by the Sainte. These are here confuted now by the wordes of the Lord and S. Iohn, saying, that no man in heauen or in earth is founde, whiche coulde open the boke. Yet neuerthelesse aboute the Throne sate the xliiii. Elders, representinge the Type of all Saintes in glory, not one of al the was found, which coulde open the boke. Therefore be thei a great deale madder, which do attribute the gouernement of thinges in the church to the

Pope

Pope a most corrupte and filthy man. Only Christ receiued al power in heauen and in Earth: as we shall incontinently more fully vnderstande.

S. Iohn wepeth, for that he vnderstode a weightie matter. The we: to consist in the openinge of this godly booke: and yet sawe ping of S. he no man at al, which coulde epyther open o: vnseale it. Rep. Iohn. ther did he as yet fully vnderstande the matter. And he bare the figure of them, which vnderstande not the iudgements of God, nor know not that al thinges are through God his prouidēce holpy gouerned by Christ. For in them nothing els remaineth, but mourning and heauines. Certenly without Christ and his opening, wherby he reuealeth to vs the diuine misteries and iudgements, no man can rightly iudge of the same. For vnlasse we vnderstand, the scales to be opened by Christ, and that al thinges are done by his order whiche loued vs, and gaue him selfe for vs: what thinge shall be lefte in vs, but sighinge?

But he rehersecd thre thinges, to open, rede and loke vpo. No man liuing openeth, for that no man is mete for so great a charge, saue only the sonne of God. No manne readeth o: vnderstandeth fully the iudgements of God, but the sonne, and to whom he hath reuealed, so muche as any man hath. No man loketh on it, that is to sape, can beholde the workes and iudgements of God, but he shal be offended, excepte he be indewed with the spirite, & purified with the same. Therefore we must aske grace of him, that we maye vnderstande so muche of Gods iudgements as shal suffice, and may iudge wel of the same.

Arctas Bishop of Cesaria, an expositour of this booke: neither any, sayeth he, of those that lacke fleshe, nor any of them that are in the fleshe, nor yet of suche as are departed leauing their fleshe behinde them, hath receiued a perfit knoweledge of godly matters. And by and by after: nother only is there any which coulde open it, but also not so much as loke vpo it: that is to sape, coulde not loke attentiuely on the iudgments of God, and so forth. And the cōterte of the whole place proueth sufficiently, that S. Iohn speaketh here of the iudgments verely: but chiesly of the gouernement of thinges. The Lord Iesus be glorified for euer. Amen.

¶ Here

There is liuely described the Lambe in
the throne of God, receiuing the boke of the hand
of him that sitteth and opening it.

The. xxvij. Sermon.



And one of the Elders sayd vnto
me, wepe not: Beholde the Lion,
whiche is of the tribe of Iuda,
roote of Dauid, hath obteyned to
open the boke, to lowse the seven
seales therof. And I behelde, and lo, in the
midde of the seate, and of the foure beastes,
and in the midde of the Elders, stode a labe
as though he had bene killed, whiche had se-
uen hornes, and seven eies, which are the se-
uen spirites of God, sent into all the worlde,
and he came & toke the boke out of the right
hand of him that sate on the Throne.

By this
all thinges
are gouer-
ned.

Forasmuch as John had wept, that no man was worthy
so muche as to loke on the boke of him that sate on the seate,
muche lesse to open it: One of the. xxiij. Elders comforteth
hym. His name is not expresse, wherfore it seemeth to be re-
quired both paynely and curiously. Notwithstanding there
be some of the expositours, which suppose hym to be the pa-
triarch Iacob: Verely so; that shortly after his oracle or pro-
pheticie is recited. And so the authour descendeth in a most
goodly order vnto the description also of the sonne of God,
by whome the celestial father, as al the scripture euery where
approueth, gouerneth al thinges. Hitherto hath he described
hym that sitteth on the seate, and before that the holy ghost.
Wherfore these are holse and most profitable doctrines
for the church, wherby the true faith is confirmed.

The comfort of this elder, and verely the heauenly & most
Godly doctrine tendeth to this ende, that we should under-
stande, that all the complaintes, weeping, grudging, and the
sundry

sond: y^e tourmoylinges of our minde, can not be quenched, appeased & quieted, vntlesse we see and beleue, that to Christ (as here is moste playnely and manifestly set forth) is geuen of the father al power in heauen and in earthe: and therefore to be constituted like as the only redemer, so also the head, Prince, and gouernour of al, whiche vnder the seale of sayth and veritie, shoulde gouerne all thinges that are by God his prouidence ordeyned, and euen now disposeth them, and reuealeth vnto vs so muche of God his iudgementes as do suffice vs. This if we beleue with a saythful and syncre minde, we shal haue quiet consciences in al the workes of God, euē such as are harde to indure, and seme to some men most vnrasonable. For we know that he by whome all thinges are gouerned, is of our nature and kinde, yea euē our owne brother: and such verely as fauoureth vs with al his harte, hath suffered death for vs, and loueth nothynge better in all the world than man: Moreouer whiche hath ouercomen death, for me, the Deuil and Hell, and hath ouercomen them for vs. Who wil nowe than suspecte his gouernement, permission or operation? Thou haste a brother in the Princes Courte, whome thou arte assured to fauour thee from the botome of his harte: thou hearest sape, howe he hath geuen vnto him of the Prince the gouernement and iudgement of the whole countre, woldest thou sticke or be lothe to submitte thy selfe vnto him: naye rather thou dost truste and hope to obteyne any thing of thy brother.

Therefore let vs remembze, howe the Scripture not here only, but euery where doeth teache, that Iesus Christe the Sonne of God, and in dede of the same substance with vs after his humanitie, in dying for vs, to haue deserued to haue a name geuen him, whiche is aboue all names, and that all thinges shoulde be subiecte to his gouernment, what so euer be in the worlde visible or inuisible. For so S. Iohn testifieth in the .i. Chapter. And S. Paul also to the philipp. 2. Coloss. 1. and to the Hebrewes the .i. Chapter. He is sayed at this present to haue ouercomen or obteyned to open the booke, and loose the Seales therof. Therefore by the knoweledge of him, and through faith in him, we obteyne, that with a ioyfull minde we maye loke vpon the booke, the iudgementes and all the

The kinge
doe and
power is
geuen to
Christ.

worshies of God, and quietly and patiently to beare the opening therof, and gouernment of al together. &c.

A most gale
launt & ful
descriptiō
of Christ.

But to the intente we maye iudge more rightly of Christ gouernour of all, although he hath already described him right liuely: yet now he proceedeth to paincte him out in his, that is to saye, mosse godly and goodly coulours, that we should not be nothing affrayed of his gouernement, neither that we should nor with quiet mindes most willingly submitte our selues wholly to his gouernment.

Christe a
lion of the
tribe of
Iuda.

1. Peter. 5.

First is sayed, that a Lion of the tribe of Iuda hath ouercomen: to wit that same Christ of oures: to haue ouercomen the Deuill, sinne, death, the world, hell, and al power of the aduersarie. And he ouercame in dyng, and so atchieued the high dignitie, and was made Lorde of all. The Deuill is also called a Lion of S. Peter. Salomon and the Prophetes call tyrannes Lions. Our Authour therfore calleth Christ a lion, not of the common sorte, but of the tribe of Iuda. For he alludeth to the prophecie of the patriarch Iacob, whiche is in the. 49. of Genes. he prophetieth there that *Schilo* shal come, with plentie and good lucke, whiche like a lion that hath taken his praye, nether is there any manne that can driue him from it, can defende those that be his, whom he hath caught out of the dragons clawes, so that no hostile power dare once hisse against him. Christ therfore is declared a victour or co-

Christe is
only mosse
belongeth to
him alone. Yet
shal you finde
Kings, which
are
inuincible.

querour greatest, most mightie, and most inuincible. Which only mosse belongeth to him alone. Yet shal you finde Kings, which are inuincible. euery houre ouercomen of wicked lustes, whiche wil suffer them selues to be called, inuincible. Briefly, this first note in the description of Christ, sheweth y^e Iesus Christ gouernour of al, is y^e very same, whom the patriarches & prophetes haue prophecied to come into the world, a prince most inuincible.

Christe the
roote of
Dauid.

Secodly Christ is called the roote of Dauid, wherein he appereth to haue alluded to that sayng of *Esaye* in the. ii. chap. Than shal a budde come forth of the stocke of Iesse, & a floure shal ascende out of the rootes therof. Namely Marie the daughter of Dauid, of whom that most sacred floure Christ sprang & came, was the stocke of Iesse. And of the very rootes of Dauid, or of the virgin, I meane of the most true humane nature, Iesus Christ was bozne very man into the world.

For he toke no where the Angelles nature, but the seide of Abraham. He is therfore our brother, of the same substaunce with vs, after his humanitie. These things do comfort vs exceedingly, and confute heretikes most strongly: which saine that Christe hath not a very humane body. We haue more herof in the. 1. of Matthe. and. 1. 2. 3. of Luke. After it is expressly spoken of the same our lord, that he is in the middes of the Throne, in the middes of the. iiii. beastes, and in the middes of the. xiiii. Elders: and is therfore exempted out of the nōbre of creatures, out of the numbze of Angelles, and out of the numbze of Sainctes. For he is greater than these, to wit of the same substaunce with the father, in glory & power equal. For the father is in the middes of the Throne, from thence proceedeth the holy ghost: euen there is founde also now the lambe Christ, not only very man, but also very God. And is a distincte person. For the blessed Trinitie knoweth not any cōfusiō. The father is God, the sonne is God, the holy ghost is God: yet are al thre but one God, the father in his subsistence, the sonne in his, and the holy ghost in his, not making thre Gods, but thre proprietes and persones in one indiuisible and eternal essence. And where as Christ is mentioned to be in the middes of the beastes, and in the middes of Elders: he is doubtles signified after the diuine nature to be euery where, to be the life and preservation of all creatures, also in the middes of his chosē, and of his Church. Therfore like as we beleue Iesus Christ to be very mā, so let vs also beleue him to be very God, of the same substaunce with God the father. Therfore let Seruiet perishe with Arius and Mahomet, and as many as denie Christ to be the sonne of God, coequal with the father in al thinges. Furthermore he is now also called a lambe, not that he is a shepe of nature, but for that by a lambe is prefigured the innocent redemer of the worlde, and the only holesome sacrifice of all faithfull. A lambe is a token of innocencie, and from the beginning appointed for sacrifices. Abel offered up a Lambe, after the lawe was offered a dayly sacrifice, in the morning a lambe, and at euening a lambe. For christ is the expiation of them, whiche were in the beginning of the worlde, and which in the ende shalbe. The Paschall lambe in the. 12. of Exodus.

Heb. 2.

Christe is
in the middes
of the Throne.

Christ is
very God.

Christ is a
lambe.

Whose bloud prohibited the Angel destroyer from the heu-
ses and tentes, represented the figure of Christ, by whose pro-
cious bloud we are reconciled to God. This exposition of the
Paschal lambe S. Peter him self in the. 1. Pet. 1. and S. Paull in
the. 1. to the Corinth. 5. haue brought. *Esaye* accordeth with
them in the. 53. chapter. And so expounded by the Apostle S.
Philip in the 8. of the *Actes*. Finally S. Iohn Baptist, whiche
with the finger stretched out and pointing to Christ, excla-
med: behold the Lambe of God, whiche taketh awaye the
sinnes of the world. Let vs therfore beleue, that y same Iesus
Christ, vnto whom al power is geue of the father, to be our
deliuerer, our expiation, reconciliation, innocencie, sanctifica-
tion, iustification and euertlasting saluation: as he whom we
shal heare in the xiii. chapt. to haue be slayne from the begin-
ning of the world, for so much as his only death, & one obla-
tion made from the beginning of the world, and continually
to the worlds ende, doeth sanctifie al those that are sanctified.
Which the Apostle also affirmeth in the. 10. to the *Hebrewes*.

Howbeit this lambe or sauour of the worlde is sayed to
stand in the middes of the throne, verely for that now he ex-
cuteth thoffice of a catholike kinge, and priest & gouernour,
beyng alwayes ready and prepared to saue. So S. Stephen
also in the. 7. of the *Actes* seeth him standing. Or els in other
places we reade that Christ sitteth on the right hande of the
father. To the which this place gayne saith not, considering
that to sitte, is bothe to rest and to reigne.

The lambe
appeareth
as slayne.

Moreouer this our Lambe appereth in the Throne of the
diuine maiestie, as if he were killed: not for that he was not
slayne in dede, and dead (for that same is a little after ex-
pressed moste exactly) but for that he remayned not in death,
but the thirde daye rose agayne from the dead, to thende he
mighte so declare him selfe to be the life, and resurrection of
the faythful. Or verely, for that after his humanitie he is red
to be slayne, after his deitie to be immortall, and subiecte to
no reproche. Wherfore in the old lawe the one of the goates
in the 16. of *Leuitic*. is slayne: but the other is not killed but
by the worke of a man herunto appoynted is led forth into
the deserte. Neuertheles there is of the expositours, which ex-
pounde it thus: he is sayed as though he were slaine, for as
much

muche as after S. Chrysostome and S. Iustin he hath referred as yet the scales of the woundes of his death in token of his victorie. 20.

Furthermore this lambe Christ Iesus our lord hath vii. The labe
horne, not y in dede he carrieth so many hornes like a goate hath seuen
of Iude. An horne, as appereth by Daniel, and by the songe hornes.
of Zacharie in the 1. of Luke, signifieth power and kingdome.
The vii. nombre is the nombre of fulnes. It is therefore signi-
fied that Christ is indued with al kinde of power, diuine, hu-
mane, imperial, pontifical, roiall, briefly most absolute. In
the 13. chapt. we shal heare that the beaste hath taken to him
two hornes, as it were of the lambe, whereof I shal speake in
his place. Daniel in the 7. chapt. And rule, sayeth he, was ge-
uen him, and honour and kyngedome, that al nations and
tongues mighte worship him, whose rule is an cuerlastinge
rule, which shal not perishe nor decaye at any time. Now hath
he seuen eyes also. These he expoundeth, and sayeth, whiche
The labe
hath. vi.
eyes.
are the vii. spirites of God, sente into the whole worlde. I
shewed you befoze, that the vii. spirites are called a seuenfold
spirite. Here therefore is signified the fulnes of y spirite, which
the lord powereth out vpon al flesh. Here is signified the vni-
uersal knowledge of the sonne, in whose sighte are present,
what thinges so euer are done in heauen and in earth, open-
ly & priuely. For the spirite of Christ, that vnmearurable force,
incomprehensible and most diuine, searcheth and pearseth al
thinges, nothinge is hidde from his eyes, whiche viewe the
whole worlde.

And such is Christ, as we haue hearde described hitherto, What is he
whome the Patriarches haue befoze sayed shoulde come, a gouernour
victour and triumphant conquerour alone verely inuincible, of all, and
very man of our owne substance, and also our very brother, who open-
per very God neuerthelesse, of the same substance with the eth the
father and the holy ghoſte, the reconciler, redemer, and the scales.
only saluator of the worlde: hath suffered for vs, and the same
risen agayne from the dead, and ascended into heauē, hauing
al power in heauen and in earth, whiche seeth al thinges, cō-
municateth his spirite vnto men, and is the most faithfull ke-
per and defender of al mā kinde: This Christ Iesus our lord,
came and receiued, he conueyed not oʒ stale it away, but toke
R.iii. that

that booke of the prouidence diuine, of the iudgements of God, of the vniuersal gouernment of al things, that he might open, and loose the Seales thereof: that is to saie, that he might reueale to vs, are redeemed with his blood the iudgements of God, and mighte dispose and order al things in heauen and in earth. Therfore sine we know that the gouernour of al things, is geuen to vs a redeemer, King, Bishop, and our onely saluation, who will not from hence forth willingly submitte himself to his gouernement: And seying we nowe vnderstande certainly, how that vnder the seale of faith and veritie al things are done by Christ, who dare hereafter more curiously inquire of his workes and iudgements, vnto whose credite and gouernement we should nowe comitt

Howe the sonne is saied to receiue the booke at his fathers hande.

al things, in case they were in our power: Notwithstanding we shall obserue, that the sonne doeth not so receiue these thinges of the father, that the father is depriued thereof. For in the 5. thapt. of S. Iohns Gospel, the Lorde saith: my father worketh vnto this time, & I worke, &c. Certes the sonne is called the worde, mouth, and arme of the father, &c. or that after the humanitie the sonne mighte seme lesse than the father. For very godly Arctas, where the lambe, saith he, receiued the booke of the right hande of him that sitteth on the Throne, it must be vnderstande on the behalfe of his humanitie: As also that he was slayne. For concerning his deitie, none of all those thinges that maye worthely be spoken or thought of God, is leuerally assigned to three persones, leauing the maner of bringing forth, of him that begetteth and of him that is begotten, and of hym that proceedeth, &c.

This description of Christ is singular, moste excellent, very euangelicall, and ful of consolation: and therfore is it chiefly to be layde vp in the botome of our hartes. Where we finde also that they were disceaued in their iudgement, which were not affrayde to saie, that in this booke, besides the

Apostolical maner, fewe thinges were taught of Christe, and of our redemption. Let vs praye vnto the Lorde, that he would vouchesafe to illumine our mindes. Amen.

Here

Here is described adoration and prayse
geuyng of an hymne song vnto Christ of the beastes
and Elders.

The xxviiij. Sermon.



And when he had taken the booke,
the foure beastes, and. xliiii. El-
ders fel downe before the lambe,
hauynge Harpes and golden vi-
alles ful of odours (which are the
prayers of Sainctes) and they singe a newe
songe, sayng: Thou arte worthy to take the
booke, and to open the Seales therof: for thou
wast killed, & haste redeemed vs by thy blood,
out of all kinredes and tongues, and people
and natiōs, and haste made vs vnto our God;
Kinges and Priestes, and we shall reigne on
the earth.

We haue hearde, that the lambe hath receyued the booke
of the hande of him that sitteth in the Throne, that he might
open it, and loose the seales of the same: that is we haue vn-
derstande, that Christ is the only and eternall Saviour and
Lorde, vnto whome all power is giuen in heauen and earth:
that he than only and euermore saureth, that he reuealeth to
vs the misteries and iudgements of God, that he shall go-
uerneth and disposeth all thinges in the worlde. It followeth
moreouer how al the creatures of God behaue them selues
towards this forme of God, the monarche and gouernour
of all thinges. This thing is set forth with a maruelouse figu-
ratiue and plentiful speache in the Exe of the iiii. beastes, and
xliiii. Elders, &c. Certenly that we might of their gestured
wordes, and workes vnderstande, what it is meane for vs to
do in the iudgements of God.

For this example is verely manifolde, and euen of fye
partes, suche as you shall hardely finde propounded in

Christ is
true & only
monarche.

An exāple any other matter. And in this matter is of very greete force, manifeste First in dede we haue hearde in the. iiii. chapt. that the foure wherby beastes cried out befoze the Thzone of him that sate : holp, we learne holp, holp, lozd God omnipotent. Seconde we vnderstande how to be that the. xxi. Elders fel downe, worshipped, cast away their haue oure crownes, and sange an himne. Nowe followeth the thirde wordes & degree of this example. For as firste the beastes and Elders gouernour did these thinges seuerally, so now ioyntly with one accorde of al thigs. the beastes and Elders sal downe together befoze the lābe.

The lābe
is worshipp-
ped.

Let vs therefore fall downe also in all the iudgements and workes of God, befoze the lambe gouernour of al, and let vs worship. For although it be not here added, and they worshipped: yet are they to be vnderstand for this intent to haue fallen downe, that they might worship. For to sal downe, is to worship. Whiche thing is also perceiued by this that followeth. For they offer prayers to the lambe, that is to witte, singe an himne, whiche is a parte of godly worshippinge. Moreover it foloweth immediately, that every creature sang an himne to him that setteth in the Thzone, and to the lābe, &c. And verely two thinges especially and diligently S. Iohn treateth in this example. For first he painteth out gallantly the behauiour of the beastes and elders. After he annexeth the himne, prayse geuyng, or songe. And so much as apperteyneth their behauiour. Afore al thinges they sal downe befoze the lambe: as euen nowe I sayed.

Thise is
very God
to be wor-
shipped in
the father
in the same
gloze.

And this place is of efficacie enough to proue the deitie of our Sauour Christe. For these thinges ought to be considered with those whiche are written vpon the same wordes in the. iiii. chapt. The. xxi. Elders fel downe befoze him that sitteth in the Thzone, and worshippe him that liueth for euer and euer: And now it is sayed, that the selfe same elders haue fallen downe befoze the lambe: wherupon it followeth that he that liueth for euer and the lambe be worshipped with like gloze, culte, and honour: And that the sonne is coequall with the father, to be worshipped for euer. Wherby now is openly

Seruetus
remewed &
blasphemy
of Arius.

perceiued the abominable and detestable errour of Arius and Seruetus, confuted at this present not only of the beastes, but also of the whole cōgregation of Sainctes in heauē. Idle men reason subtilly, and peruerter & waste gods worde

after

After theſe wonted giantly boldneſſe, at their pleaſure we will rather followe the examples of all ſainctes and creatures in the worlde, and will worſhip the lambe with hym that ſitteth in the throne bleſſed for euermore.

Agayne there are obiecte to vs the Elders lying proſtrate on the pavement, holding in their hādes harpes and vialles. An harpe in the ſalmes and holy hiſtorie is an inſtrument of muſicke, coſecrate to prayſes diuine. Of the vialle, of what ſhape or faſhion the cuppe was, the writers of veſſelles treat muche: I vnderſtande it to be ſimply a cuppe or a bolle, ſuche as we reade there were many in the tabernacle and temple, appointed bothe for drinke offeringes, and alſo for ſweete ſmokes and incenſe. Where theſe things in the holy heauenly dwellers be not to be taken corporally, but ſpiritually, after a ſuffiguration. For what the ſpirite of God vnderſtode, the reuealer of ſecrettes, S. Iohn him ſelfe addeth which be the prayers of ſainctes. Therfore is ſignified, that ſainctes offer prayers to God: whiche are muche more acceptable to him, than the ſweete melodie of Muſicall inſtrumentes is to man, or pleaſant ſauour of ſweete gums or of incenſe. Metas the expoſitor, in that they haue harpes, ſayeth he, it ſheweth a con corde and agreement in geuyng God thanks. And herof we learne agayne, what we ſhould do in the contemplation & vnderſtanding of the iudgementes and workes of God. The lord is to be prayſed & bleſſed, becauſe he is good, and his mercy endureth for euer. But if thanks muſt be geuen to God, if his workes and iudgementes are to be prayſed, why do certain men expoſtulate with God, blaming, or bringing in ſuſpicion his iudgementes: let vs learne moꝛouer, that Organes and thoſe corporall incenſes do no longer become the church of God.

Harpes & vialles.

Muſicke & incenſe prayer.

Of this place S. Ireney in the 4. booke agaynſt heresies, in the 33. and 34. chapt. ſheweth, that the prayers and thanks geuyng of ſainctes be the ſame oblation whiche Malachie prophecied to be offered vp through out the whole worlde. And ſhortely after Tertullian followed the ſame expoſition agaynſt the Iewes, and in the iii. booke agaynſt Marcion: whom other doctours of the Church haue followed. But thoſe pleaſant ſophiſticall triſters, I meane the popiſhe di-

The true ſacrifice of Chriſtians.

uities, so as it were triumph in those things, yet leade them
in the meane time a shadowyng and a most vaine triumphe.
For they applie these things to their sacrifice, wherein they
sayne them selues vnder the same of bread & wine to offer up
to God the father the body & blood of Christ, a propitiatory
sacrifice for the quicke and the dead. But Ireney and Teru-
lian speake not of such a sacrifice, but of the oblation of pray-
ers, which the massemonging Priesthe offereth not up alone,
but the whole cōgregation of Christ sanctified in his blood,
geuyng thanks in the lordes supper to God the father for
theyr free redemption. These holy fathers neuer knewe the
saie Masses of these Chananites.

Against
praying to
saintes in
Heauen.

Of this same place of S. Iohn the selfe same Papistes go
about to proue and to establishe the praying to Saintes in
heauen. Beholde, saye they, the Saintes are sayed to praye
openly in heaue. But they neede not to praye for them selues,
and therefore as intercessours and Patrones they praye for
their clientes and worshippers in Earth. I answer, that the
Saintes in dede praye in heauen, but that you addyng the
kinde and maner of praying, do expounde it to be interces-
sion, patchyng to a piece of your owne, do forge and counterfeit
the same, and maliciously and falsely do helpe it. S. Iohn
here expoundeth him selfe, so that he nedeth not your patchy-
ng. For he addeth, and they singe a newe songe. Yea and he
reciteth the whole fourme of this song, lesse any man should
corrupte that which he had sayed of prayers. And that same
fourme conteyneth prayse and blessing or thanks geuyng,
and not intercession, or inuocation. For certayne it is euen
by the doctrine of the Apostle. 1. Timoth. 2. and to the Phi-
lipp. 4. that there be two chiefe kindes of prayer: inuocation
and prayse or thanks geuyng. But the thing it selfe plainly
proueth, that S. Iohn speaketh here of the latter, and not of
the first. And where as this place expoundeth certain Types,
shadowes or misteries of Gods lawe, by the same or many
rather confute the intercession of Saintes in Heauen, for
their worshippers. For in the lawe is permitted one onely
golden Altar of incense. And the same represented a figure
of Christ. For one Christe is the mediator and intercessour
betwixt God and man. It was not lawefull for the people of
God,

The sha-
dowes of
lawe are
expounded.

God, to burne incenſe, but vpon this Altar only. It was not lawefull for any man, to prepare or make for him ſelfe an obolue of theſe kinde of gumes, whereof the diuine incenſe conſiſted, and to ſmell to it: as appereth in the 30. of Exodus. Whie than doe not theſe underſtande, that prayers belonge to God alone, and that the Sainctes in Heauen woulde not ſmell of ſuche incenſe? David in the. 141. psalm. ſayeth, let my prayer be directed as incenſe in thy ſighte, the liſtynge vp of my handes an euening ſacrifice. The Deuill deſireth to haue ſuche manner of incenſes to be made vnto him: As appereth in the. 4. of Matthe. and in S. Auſten of the Citie of God. But our heauenly Sainctes, are not Deuilles. Whie underſtande they not that this Altar of incenſe ſtandeth nowe in Heauen on the ryght hande of the father, and there maketh interceſſion for vs: and that for his ſake the father is reconciled to vs, and we are accepted of God, and that by him alone we muſte offer vp our prayers vnto God, whiche are els abominable? Whie ſee they not the heauenly Sainctes at this preſent to attribute al things to the only lambe alone, and to chalenge nothyng to them ſelues? Finally that they make no mention of their worſhippers: but plainly teſtifie, that the only lambe was and is worſhie, whiche ſhould take the booke, &c.

And the praiſe or thankes geuing of the heauenly ſainctes he hath called a newe ſonge, whiche in the Scriptures is no newe thyng. For the Sainctes ſaye, that they will ſinge in Earth vnto God a newe ſonge, Psalm. xxxiii. xcvi. xcvi. xciii. Eſaye. xlij. And newe ſonges be called theſe newe balades or verſes in meter, whypche are made of ſome newe benefite or noble acte done. And becauſe the minde of manne is delighted greatly with newe benefites, they ſonge a newe ſonge, whypche with a ioyfull mynde praiſe God, and geue him thankes with theyr inuarde affections. Finally they ſonge a newe ſonge, whiche woth purified myndes and renewed with the Spirit doe laude God: whiche thyng was chiefly geuen to thoſe heauenly Sainctes. Whereof we learne agayne howe it be- houeth our mindes to be affected and ſuruiſhed in the prayers and prayſes of God. This ſame, ſayeth Hieron, I call

That a new songe, by whose benefite we, whiche beyng lighted in al partes of the earth, departing from the antiquitie of the lawe written, and walkynge in the newnes of life, are taught by the holy ghost to singe a geuing of thanks.

the hymne
of prayse
geuing of
saintes
in heauen.

To these thynges nowe is added the hymne of Saintes that we might also haue a fourme howe to prayse God. And in the hymne they singe, that al things are subiecte to christ, and al thynges ordered by his gouernment, that he humbled him selfe to the death, and was therefore exalted aboue all thynges. Nowe are also the vertues or effectes and wonderful benefites of his death comended vnto vs, that esteeming the gouernour of his benefites done to vs, we maye beleue also that his gouernement shal be hollesome for vs, and therefore maye submitte our selues to him willingly in fapthe and patience. Whiche verely is the chiefest ende of those thynges whiche here are treated with so great diligence.

Christe
alone is
worthy to
open the
boke.

Firste they comende the Maiestie and dignitie of Christ, that he alone is founde in the whole vniuersal world, whiche hath rule ouer al, which is the only sauour of the world, the reuealer also of godly misteries, and gouernour of all. For this is to take and to open the boke: whiche we haue nowe oft times repeted. Secondly they annere the cause, why this glozy should be only of the lambe or sonne of God: because, sape they, thou wast killed. And they vnderstande by the lesse the more, to witte his whole incarnation, and the whole misterie of our redemption, death, resurrection and ascensid into heauen, and the residewe. He therefore is the true and only mediatour of God and men, he is the only sauour, as he that alone was incarnate & crucified for vs: he is the only gouernour, whiche by his humilitie deserued to be exalted, *Philipp. 2.* And he is a most fitte gouernour of al thynges, as of whome al men maye, as of their most faithful sauour, and euen their brother, hope well, what thynges so euer chaunce vnto them through his gouernement, &c.

The vertu
e effecte of
the death
of Christe.

In the meane time they comende most highly the vertue or effecte of Christes death. For this beyng rightly vnderstande we are more ready to submitte our selues to that gouernour, whom we knowe to be our sauour, whiche loueth vs verely, and would haue al saued. And the chiefest effect of Christes

Christes death is redemption, redeminge includeth captiuitie. **Redemption**
 We were prisoners and seruauntes of sinne, of death, and
 very bondslaues of the deuill and hel. And the sonne of God
 came and toke us, and shed his blood (for so also is the ma-
 ner of redemping vs expresse of the elders) and he hath was-
 shed vs from our sinnes, and being purified he hath ranso-
 med vs from the power of death, hel, sinne and Sathan, that
 now we be of God. Therfore they saue expressly, thou hast
 redeemed vs to God. We be therfore of God: the deuill hath
 no more power ouer vs: we are the freemen of Christ, deliue-
 red through his blood. 1. Peter. 1. Hebrewes. 9. And for as much
 as we be now of God, to witte iustified frely, by his grace,
 through the blood of Christ, as the apostle saith also in the
 3. chap. to the Romanes, we ought to serue God verely in the
 newnes of spirite, not the flesh and the deuill, in the oldenes
 of the letter and of our flesh. Whiche the same Apostle dis-
 courseth more at large in the 6. to the Romanes.

Whome also he hath redeemed, they declare by the waye, **Who are**
 men verely of euery tribe, &c. In the which rehersal he doeth **redeemed.**
 Imitate Daniel in the 7. chap. and signifieth an vniuersalitie.
 For the lord hath died for al: but that al are not made parta-
 kers of this redemptiō, it is through their owne faulte. For
 the lord excludeth no man, but him only whiche through his
 owne incredulitie, and misbelefe excludeth him selfe.

Of redēption followeth an other effect of Christes death, **Righteous**
 for that it maketh men iustified to God kinges and priestes. **nes follow-**
 For they that be iustified, worke righteousnes. I haue ex- **eth iustifi-**
 pounded this place concerning the priesthood and kingdom **cation and**
 of Christians in the firste chapter where you maye haue it. **redemptiō.**

The Sainctes adde moreouer that they shal reygne vpon **How sain-**
 earth, to wit through the vertue of Christ: not corporally, as **tes raigne**
 the Millenaries do imagine, and the Turkes followyng the **vpon earth**
 same, imaginynge corporal thinges in this worlde, and ioyes
 in Paradise terrestriall. For the whole scripture promiset
 better thinges. Neither must the godly be so geuen to corpo-
 ral thinges, that they should hope for nothing aboue corpo-
 ral matters. The Sainctes speake here of the last iudgement
 wherein it shal appere to the whole world, and to al that dwell
 vpon the earth, that the Sainctes, which some time semed to
 the

the world to haue ben wicked, vngodly, peacebreakers, hereticks, and parricides, and for the same cause haue ben slaine, be iust, holy kinges and priestes of God. So I saie they shal reigne vpon earth. The which thing is declared moze at large in the. iiii. and. v. chapt. of the booke of wisdom.

Let the Sainctes, I saie, consider these thinges, when they be oppressed of the wicked for the veritie and rightuousnes, through p[er]missiō of Christ gouernour of al, in this world, let them neuerthelesse glorifie the Lord God, and praise him without ceasing. To him be glorie for euer.

Here is described the commendation and hymne sayed vnto Christ of the Angells and al creatures. &c.

The. xxix. Sermon.



And I behelde, & hearde the voyce of many Angelles aboute the Throne, & about the beastes and the elders, & I hearde thousande thousandes sayng with a lowde voyce: worthie is the lambe that was killed, to receiue power, and riches and wisdom, and strength and honour, and glory, and blessing. And all creatures which are in heaven, and on the earth, and vnder the earth, and in the Sea, and all that are in them, hearde, I sayng: blessing, honour, glory, and power be vnto him, that sitteth vpon the seate, and to the lambe for euer moze. And the. iiii. beastes sayed, Amen. And the. xiiii. Elders fell vpon their faces and worshipped him that liueth for euer moze.

In the fourth place now come the Angells of God also
ca

to the Elders and to the beaſtes, I meane to the moſt excellent creatures of God, and together with them prayſe with an hymne God and the lambe: doubtleſſe ſoꝛ an example to vs, that, as I oft times ſaie and repete, we might vnderſtand what thing becometh vs alſo.

The Angels alſo prayſe Chriſt.

Of Angels Dauid in c. liii. *Psalm.* ſpeaking emōgs other thinges: which maketh, ſapeth he, his Angels ſpirites, and his miniſters a flame of fire. He teſtifieth therefore that the Angels were made oꝛ created of God. By their ſubſtaunce he calleth them ſpirites, & by a parable a flame of fire, which is pure, bꝛyght, moſt ſwiſte, pearſpng, and burnyng. Therefore after their ſoꝛte and meane the Angelicall ſpirites be al together ſuche: whome by their office he calleth miniſters, to witte of God and manne. For S. Paull alſo to the Hebr. bꝛynging this ſame place of Dauid, be they not al, ſapeth he, miniſtring ſpirites, whiche are ſent ſoꝛth into miniſterie, foꝛ them which be heyres of Saluation: verely vnderſtandpng men. Theſe thinges teach vs to iudge rightly of Angels, and that no man ſhould woꝛſhipps miniſters, oꝛ any be they neuer ſo excellent creatures, ſoꝛ theyꝝ godly giſtes. Nother in dede can the Angels oꝛ Sainctes abide them ſelues to be woꝛſhipped. Here doubtles they attribute all gloꝛy to God and to the Lambe, to God thꝛee and one, that all we ſhould doe the like. Here is alſo declared the place, wherin the Angells were, about the Throne, about the beaſtes, and about the Elders. Therefore they garded al theſe places rounde about as it were a garde. Daniel in times paſte ſawe thinges not muche vnlke theſe in the .7. chapt. Certenly they ſtande like miniſters and ſeruitours, ready to do ſeruice. Angels are ſayed alſo to be about the godly vpon earth, & to attende vpon the ſaluation and miniſterie of men. In the .34. *Psalm.* Dauid ſingeth, he beypng afflicted called vpon the loꝛde, and the Loꝛde hearde him, and from all his troubles he deliuered him. The Angel of the loꝛd pitcheth his tentes about them which ſcare him (the loꝛd) & he deliuereth the. And not much vnlke thinges you maye reade in ꝑ. 91. *Psalm.* And thou ſhalt here note, that thoſe that be afflicted do cal vꝑo the loꝛd, and not the Angels: And that the loꝛd doeth heare, and deliuer, and ſoꝛ the woꝛſhippng therof uſeth the miniſterie of Angels,

Of Angels.

Reade. 24. Sermon foꝛ lowyng.

as his ministers. And like as no man that is wel in his witte doeth reuerence, cal vpon, and worshippinge the sonne, for that God by the same geueth great benefites to men. So no mā honoureth, calleth vpon, and worshippinge Angels for that God vseth their ministerie in deliuerpng of men.

The nūbre
of Angels.

Now also he putteth the nūbre of Angels, but a certaine for an uncertayne, thousande thousandes for innumerable. He alludeth in the meane time to that saying of *Daniel* in the 7. chapt. Thousande Thousandes serued hym, and ten hondredth thousande assisted him. Of a greate and innumerable armie we are woonte to esteeme the power of kinges. What than shall we thinke of the power of our God, whiche is the God of hostes, and whome not only innumerable legions of Angels, but all creatures serue? And what an excellent praysse is it, whiche is songe together of so many blessed spirites?

For after this, the proper ductie or office of Angelles is touched: They singe praysses to God, and eōmende the lābe of God, and that with a lowde voice. It shal lēt not greatly wheter with a lowe or an high voyce thou singest praysses to y^e Lord: but for asmuche as they that crye with a lowde voice, are for the most parte sore moued, as ouerwhelmed with great sorow, or with great gladnes reioysing, therfore shall we prayse God with a lowde voyce, in case with a froute spirite, and with the inwarde affection of the harte we shal prayse God.

The Hymne
of the An-
gels, sayde
in y^e prayse
of Christ.

The angelical Hymne is now annered, which accordeth in al thynges with the hymnes of the Beastes and Elders. For they celeb:ate the lambe, that is to saye the sonne, which as he is the sauour alone, so hath he deserued to receyue all power and gloz, & to gouerne al thynges: as is sayed before.

And seuen thynges do the Angelles attribute to the lābe, that is to Iesus Christ our Lord, on the right hande of the father. First δυνάμειν, power to witte godly, almighty, viuiti- catiue, and conseruatiue. Of this I spake also before. Secōdly πλοῦτον riches. For he is riche, as the Apostle sayeth, for al that cal vpon hym. *Rom. 10.* And Primasius: Christ him self, saith he, is the treasure of al good thyngs, &c. For schadda, the sufficiencie of al goods of the minde and body: And if it

be lawfull to attribute a prophane worde unto God, he is ver-
y Saturne, fulfilling al creatures. And sins the Angelles
do so comende Christ, who would thinke, that men should
so scape to themselves, as though they themselves could fil
their owne desires? Than they attribute to Christ wisdom,
to witte godly and great. For the sonne is the wisdom of
the father. Wherof treateth Salomon much. By this wise-
dome can he rule al things by most agreeable and best gouern-
ment. Who shall saye? Thus it should haue ben done. The
wisdom of God hath most goodly & wel made al thinges
from the beginning, so that our reason can iustly blame no-
thing: what thing that we blame than nowe in the vniuersal
gouernment of Christ? They ascribe vnto Christ also strength
to execute verely such thinges as he hath most wisely ordy-
ned, finally strength to defende his, and to subdew the ad-
uersaries. For he is almightie. Such thinges as follow, ho-
nour, glory, and thanks geuing, are declared before, what
they be, and of what force: sayng that the thing he called
first *εὐχαριστία* he calleth now *εὐλογία*, blessing, prayse, and ge-
uyng of thanks.

This hymne sayed in the praise of Christ, teacheth that Christ is
Christ is very God, of the same substaunce and coequal with
the father, greater than Angels, yea the lord of Angelles,
whom the aungels themselves also worship, as S. Paul in the
1. to the Hebr. hath declared. Here than are confuted who so
euer preferre Angels to Christ. The heretikes are confuted
that are called Angelical, to witte worshippers of Angels.
The aungels themselves do here reprove their errour: that
not without cause they are accompted of S. Austen among
heretikes. If riches, glory and honour be dewe to Christ
alone, and that he excelleth them, wherfore are the same co-
municated to creatures? Otherwise we admonish all godly,
that they thinke highly of Angels, and acknowledge and
maruel at the benefites of God in them: and that we loue the
same as bretherne, and felowes, and coinheriters of the same
saluation: much lesse contemne or blame them. Wherof I
wil speake moze at an other time.

Whitherto hath he recited the excellent prayses, the Pan-
egyricall verses or hymnes of the excellent creatures of God,

Christe is
greater than
Angels, &
the lord of
Angels.

The praise
agreement
of all crea-
tures, to
gloze of
Christ.

of those Elders in dede especially and generally of al, moze
ouer of Angelles also, sayed vnto Christ our redemer and
prince. And yet not with these contented he addeth moze
in the fift place, the agreement, and prayse, and submission of
al the creatures in the world, to the intēt that if haply we be
not moued with the excellent example of the excellent crea-
tures, Elders and Angelles, nowe at the laste we might be
abashed, whiche see all creatures of their owne accord to do
their duetie. For manne sins he is Lord of all, and all thing
were for him created, howe I praye you shal he offende moze
happously agaynst God, whiche hath made him Lord o-
uer all, than if by his hardenes, ingratitude, and maliciou-
nes he not only doeth not his owne duetie: but is rather in-
feriour to al creatures: as he whiche alone contendeth with
God, and attributeth not to him due prayse. Therefore
doeth this example greatly excite man, that he should sub-
mitte him selfe vnto God, and geue God the whole gloze:
and in no wyse strue with God, nor complayne of any
thinge. But marke I praye you with howe diligent a dis-
sion of thinges he compriseth all creatures, excludeth none,
the Deuill only excepteth, what time he racompteth the
creatures that are in heauen, whiche are in Earth, which
are vnder the Earth, and in the Sea: finally he addeth, and
all that be therein. Therefore if all thinges created doe cele-
brate and worshippinge him that sitteth in the Throne and the
lambe, and submitte themselves vnto him: is it not a shame,
yea and a soule shame, that manne alone, Lord of all, should
reualte to the sworne enemye of God, the Deuill, & with him
to expostulate with God, to taunte and blame and finde faulte
with his iudgements and gouernementes to complaine of
his workes and will?

Howe alert You maruell, I wote well, howe al creatures, syns many
atures can of them be void of reason, and insensible can prayse God.
praise god. Howbeit this figure prosopoeia that is the saynyng of
persones is very common with al the prophetes, and chiefly
with Dauid, prayse ye him Sunne and Moone, sayeth he,
praise him ye bright starres. Prayse the Lord from the earth
ye Dragons and all depe places, fire, hayle, snowe, Ice, &c.
And by suche maners of speakyng the Prophetes would
incourage

incourage and stirre up men to prayse God: seying that creatures whiche haue no life, do after their maner prayse God, see that you after your maner doe prayse God in hymnes and spirituall Psalmes. And in dede Dauid sheweth a plaine reason, whie he commaundeth bodiees that haue no life to prayse God, let them praise, sayeth he, the name of the lord, whie: because he commaunded, and they were created. No though he should saie: they be his creatures, and in that they remayne yet, they haue it of him: therefore lette them make the name of God gloriousse, as of their maker and preseruer. And he signified also the maner of praising, where he addeth, he hath ordeyned them, that they should indure for euer: he gaue them an ordinaunce, neither is it transgressed. As if he should haue sayed. Where they neglecte no parte of those things, wherunto they are made, but are ready in their place, order, and time, and do their duety exceedingly well, do they not preache vnto men the wonderfull wisdom and power of God: For in an other Psalme also dauid sayeth, the heauens shewe forth the glory of God, and the firmament declareth the workes of his handes. &c. Thus I saie the creatures with out life do praise and comende the name of God vnto men, what time they are moued, worke wonderfully, and obediently do the thing were vnto they are appointed.

The hymne of al creatures, like as that was of the beasts, In hymne and Elders and Kungels, is here also trimmely described, al-
though briesly. But where it hath nothing, that hath not be-
declared before, I wil not by oft repetyng and speaking the creatures.
samethinges, molest and worrie the gentle hearers. Howbeit
that one thing semeth chiefly to be obserued, that they ioyne
him that sitteth in the throne, and the lambe together, so ac-
knowledging the sonne to be coequall with the father, and
they both to be worshipped with like honour, and with like
praises to be celebrated and comended. They attribute pecu-
liarly to the lambe Empire or kingdome, for that he receiued
the booke of the father, as is declared before: to wit al power,
and authoritie to gouerne al thinges.

The foure beastes singe to it Amen, eyther so confirming
the hymne of the creatures, or thus declaring their consent
with them. To the intent we should with one minde prape

A consent is
approued,
dissent is
reproued.

together and prayse God blessed for euermore. With these are mozeouer confuted the desensions of men. The Lord alloweth the concord and agreement of menie, and requirith vterly, especially in prayers and godly prayles. For he commaundeth in the Gospell to laye downe thyne oblation, whiche thou wouldest offer, in case thou dost remembre any discorde betwixt thee and thy brother, to goe vnto him, and to renewe amitie, and than to retourne to thine offering: which in the prophetes is called an abomination, in case it be offered of myndes possessed with rancour and mallice.

**Elders
worshippe
agayne.**

Finally the elders, sal doune agayne and worshippe him that liueth for euer, doubtles that by their ofte worshipping al we in earth might be moued vnto obedience. For if these thinges be done in heauē of the blessed spirites, what I praye you is mete for vs to do here in earth? And marke, that they are sayed to worship him that liueth for euer, who neuertheless fell downe firste also befoze the lambe, and befoze the Throne, out of the which the spirite proceded, and wherupon saie he that sitteth: wherof we gather, that the Father, the sonne, and the holy Ghost, are in dede distincte in persones, yet these three not to be three Gods, but one God liuing for euer. And verely this notable vision and treatise maye be in the steade of a moste effectuell remedie agaynst sondry popes, sons of heresies, especially of the Arrians and Seruetanes, or rather perdetanes, mozeouer agaynst diuerse and curiouse disputations and temptations touchyng the workes, iudgmentes and prouidence of God. If we be wise, we will obediently submitte our selues to the liuing God with all the creatures and Sainctes of God, worshipping him, and with the Prophet cryng: thou art iust Lord in al thy wayes, and holy in al thy workes. Thou hast created vs, al thinges are thine. Thou gouernest al thinges in best order. Thou lovest man. Thou hast geuen vs thy sonne. Thou by thy sonne our redeemer gouernest al thinges vprightly.

**A medicine
agaynst all
heresies.**

We worship thee the father, the sonne and the holy ghost, one very god. To thee is due the kingdom, honour, and glory for euer and euer. Amen.

Two seales are opened, and the directe course of Gods worde is, and a cruel course of warres against the disobedient.

The. xxx. Sermon.



And I sawe when the lambe opened one of the seales, and I heard one of the foure beastes saye, as it were the voice of thonder: come and see. And I sawe, and beholde a white horse: And he that sate on him had a bowe, and a crowne was geuen vnto him: And he went forth conquering, and to ouercome. And when he opened the seconde seale, I hearde the seconde beast saye: come and see. And there went out an other horse that was red, and power was geuen to him that sate there on, to take peace from the earth, & that they should kill one an other. And there was geuen vnto him a great sword.

The. 6.
chapter.

Whitherto hath thapostle prepared the auditours to heare with a quiet minde, the iudgementes of God and fatal destenies of the church, and patiently to beare all aduersitie, and that we should worship him in al thinges, and geue glory to his name: consequently he expoundeth in a most goodly order the iudgementes of God, and destenies of the Church, shewing how the sonne of God governeth the ordinaunces of God and his eternall prouidence. And this is as it were a Prognostication for all times and Ages vnto the worldes ende. For we shal not thinke that here are rehearsed only the actes of one age or two, but of al. And first al thynges are generally described by partes, afterwarde particularly, when we come to the opening of the seuenth scale. The some is, the lord sendeth forth the preaching of the truerth into the world, which when men refuse and dispise, they are destroyed with

A continual
prognostication of al
times fro
the birth of
Christ.

Q.iii.

warres,

warres, and other calamities innumerable.

Attentive:
nes here is
necessarie.

But before al thinges S. Iohn is excited (and in him all we) to be attentife. And one, that is to wit the first of the beastes doeth excite him. One of the Sabbath is set for the firste daye in the weeke, that same is verely the sondaye. The voice of the beast is like vnto thonder. Wherby is signified that here is treated of greate & most weighty matters. For most great and terrible thinges followe, whiche shake the whole world. Therfore let vs not playe the slepp sluggardes, let vs not be blinde and deafe. Doubtles the sloughfulness of our time is such, that we little consider the workes of God and what is done in our time. The storkes, swallowes & Turtels, and the rest of liuing thinges passe vs, which ful wel obserue their time. Therfore are we here wel stired vp, that we shuld not be slouthful, but should marke what thinges are declared and shewed vs of the Lord.

The firste
Seale is o-
pened.

And when S. Iohn had diligently marked what was don, he seeth the lambe, Christ I meane our redemer, open one seale, that is to saue the first: And streight wayes came forth a white horse, on whom he that sate, had a bowe bent, and an Arrowe in it. To him was geuen a crowne, and he wet forth conqueriug, that he might ouercome. This is the vision: the exposition wherof is easie. For the Lorde saith, that he will declare the destenies of the church.

Horses.

Horses of sondry coulours are also brought forth of Zacharie in the. i. chapt. And thei signifie the variable course and state of the people of Israel. The white coulour is consecrated to Innocencie, puritie, victorie, and felicitie. Therfore by the white horse is signified the lucky utteraunce of Gods word, or prosperous preaching of the Gospel. For vpon the horse sitteth a horseman, which guideth the horse, & hath a bowe. Certenly Christ doeth prosper the course of the preaching of the Gospel. And the. 45. Psalm. doeth attribute to the same shaftes or Arrowes. For he striketh his enemies far of, and bringeth them into his subiection. Christly with the worde of his mouth he subdued to him self people and nations. Eseye in the. 49. bringiug in Christ speakiug, saith: And he put my mouth as a sharpe sword, the shadow of his hande covered me, and he put me as a piked Arrow, he hidde me in his quier.

The course
of Gods
worde.

A bowe.

queuer. Through Christ therfore procedeth the preaching of the word, he geueth strength to the preaching, he shaketh his bent bowe. What force so euer the worde hath, that same is whole deuote to the hoysman.

To the same is geuen a Crowne, to witte a kingdom and all power of rulyng. For Dauid prophesying before sayed, the Lord shall sende forth the rod of his power out of Sion, to rule emonges thine enemies. Moreover there is geuen him a crowne, that he maye crowne suche as serue him faithfully. And it is a phrase of speaking, and he wente forth conquering, that he might ouercome: for that whiche is, he that went forth is a conquerour, and to this ende went forth, that he mighte ouercome. For it signifieth that Christ will auance the preaching of his worde through out the worlde, no manne beinge able to resiste, and euen in despite also of hel gates. For the worde of the Lord indureth for euer.

And this place teacheth, that the Church shalbe alwayes in the worlde, & likewise alwayes the trueth preached, though the enemies bowelles burst. But if we reade ouer the story of the Church, we shal better vnderstande althynges, and shall perceiue that this Prognostication hath alwayes ben moste certayne. Christe was ones through the ministerie of the worde shewed to the worlde by the Apostles, and the matter proceeded moste luckely, howe muche some euer the most mightie of this worlde resisted the same. The thing is wonderfull, in case those foure hondreth yeres be considered, whiche immediately after the incarnation of our Lorde are accounted. In them wente forth the conquerour that he might ouercome: And ouercame in dede, the whole worlde receyving Christ, and worshipping him. Since those yeres, as before also, certen sedes of errours began to be sowne abroad. The Bishoppes began to contende for the supremacie, and who should be the vniuersall head of the Church in earth: They began to reason of the vse of Images in the Church, and broughte them into Churches in dede, as also they called the Bishoppe of Rome the supreme and generall head of the Church in earth. And mightie Princes, and in a maner the whole state of learned menne conspired in

these opinions: but he hath vanquished, which wente forth, that he might vanquish. He had in his church innumerable, whiche bowed not their knees before this Baal. A thousand yeres after the incarnation of Christ, the Bishoppes began to prophanely to pollute the lordes supper: and other vnde- filed doctrines of faith: but what I praye you did they pre- uayle by so many counsels, determinations, and indevours most earnest: he that went forth to ouercome, hath ouercome. That white horse hath stoutely invaded to the saluation of many. For how great battels in these last fye hōd:eth yeres the godly and learned mē haue susteyned against the Popes and Bishoppes, stories beare witnes. At this daye also appereth thzough out the whole wo:ld, howe luckely yet that white horse goeth forwarde, which hath pearced euen vntill our time. The Gospel is beleued, neither can that faith be ex- tinguished with any waters or fires.

Thou makest exception, that they were heretikes whiche resisted the bishop and See of Rome in these. 500. last yeres, as Bertrame, John Scot surnamed Dunse, Serengarius, Arnoldus Syrianus, Waldo Wicleffe, and Husse, Luther, and Zwinglius, and such other men of the same sorte, more ouer certen of these were ouercomen also, and put to death by the Pope. I aunswer, that as men they might erre in many thinges: but in those thinges wherin with the Scripture they consente agaynst the See of Rome, I affirme that they erred not, but sayed the trueth. Wherupon it is certaine that Christ ouercame by them. What time Micheas, Helias, Za- charias, Amos, Jeremias and others preached by the worde of God agaynst Idols and worshippers of Idols, they were also condemned for seditiouse and heretikes: yea and certen of them were taken out of the waye: but was the veritie van- quished: Antichrist is saied that he shuld haue good fortune, and that he shoud punish & afflict the strong, and the people of God: but men beyng ministers may be oppressed, the mi- nisterie neuer decapeth. S. Paull sayeth that he is bounden for the Gospels sake, but the Gospel not to be bounden. Ther- fore hath he ouercomen hitherto, and shall ouercome still, which went forth that he might conquer. They stumble vpon this conquerour as at the stone of offence, who so euer, and
what

What so euer they be, whiche seeke to interrupte the playne course of the Gospell.

Moreouer what time the seconde seale should be opened The seckd the seconde beaſt, to witte the Gre or Calſe exhorteth agayn ſeale is oꝝ S. Iohn to attentiuernes, and that we should consider what pened.

is propounded vnto vs. And now cometh forth the red horſe, whose coulour is ſomewhat like fire: there ſitteth alſo on him a rider, to whom power is geuen to diſturbe peace in earth, and that menne should kill one an other. For there is geuen him a grrat ſword. The red horſe ſignifieth y ſtate of warres, ful of fire and bloud. He that ſitteth on this horſe is Mars, or rather the father of lies, I meane the Deuil, whiche was a murderer from the beginning. He gathereth to him the dregges of men to make ciuile commotions, for the warres, deſtruction, ſirpnyng, ſlaughter, and deſolation. Pou ſee from whence the breaking of peace is, whych God hateth. And we heare howe it is geuen him: Marke geuen, by the iuſte iudgement of God to be permitted, that troubling al peace, he should take it away, and ſet menne together by the eares, that one maye wounde and kil an other. For ſo we reade in the .i. of Iob, howe Sathan had power geuen him of God agaynſt Iob. Vnto bloudy ſoldiours is geuen a great ſword, great power to hurte, a wonderfull force of fighting: As alſo Nahum expoundeth it. No other is it a rare thinge in the ſcriptures for Monarkes, tirannes, and mightie men of warre to be called, a ſworde. For ſo Ezechiel called Nabuchodonosor: and Eſaye called Sinacherib king of Aſſyrians a whetſtone.

Calamitie of warres.

And the chiefeſt rightuouſenes is, to geue euery man his owne. Therefore this place doeth iuſtly aſcribe that which is good vnto God, and that whiche is euill to the Deuill. But, thou ſayeſt, if God permitte, the ſame that he doeth not prohibit he doeth. He prohibiteth not warre, for becauſe iuſtice wil not ſuffer him ſo to doe: but he commaundeth him by warre to puniſh the wicked, and to trie the good: but in permitting warres God offendeth nothinge, ſeyng that for moſte iuſte cauſes he permitteth the ſame. For they would not embrace peace offered them by the preachers of the Gospell, therefore were they worthy to be in angled with warres. The Iewes knew not the daue of Chriſtes viſitation, therefore were they

God is of good things the deuil author of euill.

worthely visited of the Romanes and distroyed. And this thing is in the world perpetuall, that they that wil not obeye the Gospell, muste obeye the Captayne of the warres: they that wil not heare christ, must heare Antichrist. Thou mayest not contende with God, whie he doeth this, and permitteth that. Worship God rather, as thou hast ben taught in the 4. and 5. chapt.

Let vs peruse ouer stories, and see and suche warres be not founde, wherin men haue slaine themselves with mutuall woundes, and haue killed one an other like beastes. If you wil reade Herodiane, Orosius, and other good Historiographers, you maye finde that the Romane Emperours haue ben troubled with moste greuouse warres, for none other cause, than that thei refused peace offered to them by the gospell. For none other cause was Rome it selfe at the last taken by the Westgothians, of the Eastgothians burnt and distroyed. The lord had geue them Christen Princes: but they loued more Idols. For Simmachus gouernour of the cite was so bolde to require a restitution of Idolatrie. I speake nothing now of Achila, nothing of the Persian and Affricane warres. And what time there was a wonderful strife emōg the Bishoppes about the supzemie, the Saracenes sprang vp and became mightie. After the Thousande yere beganne the holy warre, whiche as it was most bloudy, so was it of longest continuance. Neuer any suche warre was made in al the world. Boniface the .8. instituted firste the yere of Jubilee, a moste wicked manne, who also did exhibite him selfe to be sene of the people both Pope & Emperour. But the same yere of a thousand and thre hondzeth, wherin he did these thinges, arose vp in Asia the whippe or scourge of God Otoman, the original of the Emperours of Turkes which reigne at this daye. For so when Salomon buylded places of Idolatrie, his enemies sprang vp, which wonderfully vered and afflicted the kingdom of Salomon. What warres are made now a dayes, and what be the causes of warres, al wise men do see. We wil not receaue the peaceable gospel: It is reason therfore, that the Turkish Armies should inuade vs, that we maye both fele Antichrist to be a stoute warrior, and maye al abhorre and deteste him.

But what other thing remaineth here, than that being converted to God through Christ, we maye serue the lord in sincere faith, and holy puretie: for except we conuerte, they are layde at the tree roote, &c.

Here is opened the. iiii. and. iiii. Seale, and is declared what the world shall suffer of hunger and Pestilence.

The. xxxi. Sermon.



And when he opened the thirde Seale, I hearde the thirde beaste saie: come and see. And I behelde and lo, a black horse: and he that sate on him, had a paire of Balances in his hande. And I hearde a voyce in the middes of the four beastes say: A measure of wheate for a penny, and three measures of barley for a penny: and oyle and wine see thou hurte not.

And when he opened the fourth Seale, I hearde the voice of the fourth beast saie: come and see. And I looked, and beholde a pale horse, and his name that sate on him was Death, and Hell followed after him, and power was geuen vnto them ouer the fourth parte of the Earth, to kyll with sworde, and with hunger, and with death of the beastes of the Earth.

Christ exalted aboue all thinges, and Lord of all in heauen and in earth, openeth the scales of the booke diuine, that is to witte disposeth and gouerneth with great rightuousnes the ordinaunces and iudgements of God: and firste in dede he geueth a prosperouse course to the preaching of the gospel, sendyng alwayes saythefull ministers preaching the Gospel of the kyngdome of God, peace, and con corde. But forasmuche as euill men do contemne the Euangelical peace, they

A repetitiō

they are certainly worthe to be molested with cruell warres. Therfore the lambe openeth the second scale, and there rushe out cruel warres, slaughters, seditions and robberies.

Attention.

But before the thirde Scale is opened, the thirde beast resembling y countenaunce of man, exhorteth vs to take most diligent hede: that when we see these thinges come to passe whiche are here spoken of before, we shoulde consider from whence they come, and for what causes they are sente, and that they maye be tourned away by deuere repentance. Certen referre these thinges absolutely to chaunce and fortune, some agayne to the naturall causes, of God, and the diuine operation no respect had at al: Where we knowe that God vseth natural causes after his good wil and pleasure. Let vs watch therfore, loke and consider, and knowe that the righteous God worketh al thinges for the saluation of the chosen, and the ouerthrowe of his enemies. That blacke horse with his rider, shewing a balaunce in his hande, signifieth the unfortunate or sorrowfull tyme of scarsetie, famine and penurie of al thinges. For it is a worthie and a cōdigne punishment, that they that do nothing esteeme y bread of life, nor haue no consideration of the foode of soules, but both reiect it themselves, and by their tirannical proclamations bringe to passe that it is not receiued of others, finally whiche for the bread of life do spoyle the godly of their goodes, and most wickedly waste the same in all kinde of riot, should be diuened to buy thinges necessary at excessiue prices: yea and can not finde thinges necessarie, but should pine for hunger. We knowe that the black colour is used in mourning and heuinesse: and that when the fleshe and bloud are consumed for wante of meat, the skinne groweth blacke and euill fauoured: and therefore this horse is blacke.

The thirde scale is opened.

The black horse.

The rider of this horse holdeth in his hande a balaunce: Συζόν, with two scales hanging at either ende of the beame, which we call a paire of weightes. Aretas saith that a balaunce is a token of right and equitie. For thou hast sitten, saith Dauid vpon thy Throne which iudgest righteousness: therfore is a balaunce the iudgement of the iust iudgment of God. Aretas hath not alledged these thinges amisse, howbeit we ought rather to preferre the exposition of S. Iohn himself.

What sygon is,

The rider of this horse holdeth in his hande a balaunce: Συζόν, with two scales hanging at either ende of the beame, which we call a paire of weightes. Aretas saith that a balaunce is a token of right and equitie. For thou hast sitten, saith Dauid vpon thy Throne which iudgest righteousness: therfore is a balaunce the iudgement of the iust iudgment of God. Aretas hath not alledged these thinges amisse, howbeit we ought rather to preferre the exposition of S. Iohn himself.

selfe. For a voice is heard from the middes of the beastes,
 which expoundeth to vs the ballaunce. For it soundeth, a
 measure of wheate for a peny, and thre measures of barley ^{a measure.}
 for a peny. And this measured called *Choinir*, signifieth a
 diet or dayly meate: as *Erasmus* hath in his prouerbe, sitte
 not vpon thy measure. The same in his annotations vpon
 this place: *Choinir*, sayeth he, is a measure of wheate, or o-
 ther breadcorne, which is sufficient for one dayes meate. *Bu-*
dens thinketh that it wapeth. *iiii.* pounce, *Pollux.* *iii.* The
 worde therefore signifieth, that a very little meate shal coste a
 great price, and yet not to be gotten for monie. Which chaun-
 ceth in the time of famine. What the *Romane* peny is worth
Budens sheweth: we vnderstande by it playnly a great price.
 Therefore two things are signified, scarcitie or dearth of corne,
 and famine. Dearth reiset the price beyond reason. Famine
 hath nothing to vie, though he hath neuer so muche monye
 lying by him: but hongreth, waunterh, pineth, and at the last
 miserably, consumeth to naught: wherin verely dearth and
 famine do differ. The *Germanes* discern them by seuerall
 wordes calling dearth scarcitie, and famine, hunger. Yet are
 they for the most parte indiuisible.

And we reade in the olde storie of the Bible, that for the Dearth and
 contempte of the preaching of Gods lawe, and the bringing famine.
 in of a straunge kinde of worshipping God, the *Israelites* in
 the times of *Helias* and *Heliseus* were most greuously pu-
 nished with hunger and penurie. These things be plentifully
 declared in the. 3. booke of *Kinges* the. 17. and. 18. Chapt. Also
 in the. 4. of *Kinges*, the. 6. and. 7. Chapt. Moreover in the time
 of the Emperour *Claudius*, whilst the *Apostles* preached
 the Gospel faithfully, and the *Jewes* and *Gentiles* stoutly
 repulsing it, famine moste greuously afflicted the *Romane*
 Empire: whiche thing *S. Luke* reherceth in the *Actes* of the
Apostles. 11. chapt. Which thinges were done in dede before
 this reuelation was to *S. Iohn* exhibited. Sins that time the
Historiographers recite sondry and innumerable famines,
 dearthes and penuries, in diuerse countries, sent of God for
 contempte of the trueth. *Nauclerus* mentioneth of a famine
 in the yere of our lord. D. xxxi. wherin mothers also deuou-
 red their owne children, What hath chaunced in our me-
 moire

moze in those warres of Milan and els where, it is no neede to reherse. They be yet freshe in memozy, and wrytten in the storiez of Galeacius Capella. We felt some parte herof also in the yere of our Lorde. M. D. XXXIX. and the yeres following. The iuste Lord punisheth, and moze will punish the greate ingratitude, and contempte of his Godly woorde: as he did in the destruction of Ierusalem, woulde God it would please the worlde moste blinde, thzough repentaunce to conuerter vnto God when he punisheth and with free and willing mindes imbrace the woerde of veritie: for so should ther be moze felicitie and lesse miserie.

God for-
getteth not
his mercy
in punish-
ing.

Howbeit for a comforte at the ende of this Seale is added, and Oyle and Wine see thou hurte not. He nameth the kindes moste necessarie for the vse of manne, and meaneth, that God doeth mercifully reserue some thinges, that be chiefly necessarie for mans vse, especially for the electes sake, that all should not perithe and pine in generall. Wherby we vnderstande that the lord forgetteth not his mercy, euen in the middes of afflictio and plagues that he sendeth. Thus in times paste myndyng to punish Egypte and other nations with famine, he sent befoze Ioseph, by whome he might preserue the house of Iacob, and other people innumerable. You see herein most clerely, that it is of God, that sometime the corne is blasted, and the vines and oliues perith: and to be of him, that the corne increaseth, and wine also. So hath he also befoze protested in the lawe, *Leuitic. 26. And Denton. 28.*

the fourth
Seale is o-
pened.

The pale
horse.

We are comen nowe to the fourth Seale, at the opening whereof, and to beholde the operation, we are excited of the Egic, the fourth beast. Of whome we haue spoken befoze ones or twise. And the pale horse cometh forth, in Greke *χλωρος*, whyche coulour resembleth withered grasse and herbes. Salomon in the .12. Chapt. of Eccles. calleth the coulour apperyng in dead bodie, and their countenauces, Golden licour. All Poetes call death Pale. And the rider in dede is exprestely called Death. We vnderstande the course of the plague and of all diseases, and euen of death it selfe: whome hell followeth, that is to saye a pitte or a graue.

For

For School in Hebrew ſignifieth a pitte or a graue. But if you will nedes underſtande it of the place of them that be damned, doubtles they be caried headlong into Hel, ſo many as here with ſickennes conſumed, die with out ſapth and repentaunce. Therfore hell followeth death rightly. But if thou haſt rather by hel underſtande, a graue: it ſignifieth that all ſhal be ful of coarſes and ſepulchres.

And that in dede plagues and peſtilēces moſt mortal haue ſore afflicted the Romane Empire, Croſius is wittenes in his ſeuenth booke in the Actes of L. Aurel. Verus and Decius Emperours, the moſt cruell perſecutours of our ſapth. Eua-
grins in the. 29. Chapter, of the. 4. Booke of the Eccleſiaſt. ſtoꝝp telleth of a maruelouſe plague that laſted about. 50. yeres. And all men knowe with what a peſtilence and ſoden death Italy was waſted in the time of Maurice Emperour. And Gregoꝝy biſhoppe of Rome. The time would ſayle me, in caſe I would recite out of hiſtoꝝies al the plagues and calamities of all times. What is done at this dape, and hath ben done in our memorie, you your ſelues knowe beſte. There are ſpronge vp nowe diſeaſes, whoſe names to our elders were neuer known. With theſe euilles and calamities God waſteth the worlde, and euer hath done to the intente that by plagues he might call vs agayne to repentaunce. Thus verely we ſhall iudge alwayes of calamities. If any iudge otherwiſe, they are not amended, therfore are they puniſhed here, and after this ſhal burne in perpetual tourmentes.

To theſe moꝝeouer is added an other thinge alſo, and power was geuen them, &c. For when menne will not amende with ſimple Calamities, the euilles or plagues of God are doubled. The ſame are racounted in the lpe or booke of the Prophetes, Jeremie the. 15. Chapt. and Ezechiel in the. 14. Chapter. For they be theſe, Swords, Famine, Death or Peſtilence, and beaſties: ſo are they recited in the Lawe alſo. With theſe as it were ſent in from the ſi. partes of the worlde, God moſt rightuouſe executeth his iudgements.

And let vs obſerue this chiefly, that power is geuen the of God to kil, and that ouer the fourth parte of the Earth. For we

For
ſcourges
againſt the
incurable.

we learne, that God alone is he that quickeneth, and leueth, and that he worketh the same moste iustely by his instrumentes, finally that al his thynges are numbred and done in order. Wherupon he powreth out his furie vpon the thirde parte of the world. For he knoweth, whom he shuld punish, and whom he should murrish tenderly.

A. misery.

Certenly stozies testifie, how in desperate matters, when all thynges are brought to an extremitie of mischief, God hath brought in sworde, pestilence, famine, & beastes, which haue plaged men. And ful apthly here doeth Kretas recite the wordes of his predecessour S. Andrew, Bishop of Cesarea out of the Eccles. story of Eusebius, in the. 9. booke. 8. chapt. And verely wth in the fiue hōdzyeth last peres, historiographers tel of many suche like thynges, and we haue sene some.

Therefore if we couet to be quitte of so great euilles, let vs serue God in truely, and make muche of his worde, which he hath sent to heale vs. And reason it is that such as receiue soude doctrine, should be vexed wth sondy diseases of soule and body, &c.

**The good
are also
subiecte to
these euils.**

You wil saye, but these euilles inuade also the best that is. So they doe in dede. While God permitteth this S. Austin sheweth at large in the first booke of the cite of God. Certe-ly to the godly al thynges tourne to the best. The theues suffered the same death of the crosse, that Christ did, and hea- they; but the consideration of them is farre diuerse. The apostles and innumerable Martirs dye of the sworde, likewise do soldours in the warres, but with unlike lot. The Godly are made partakers of the passion of the sonne of God. The vngodly are punished for their wickednes, and their suffering is without glory: yea rather this is the begynning, vntill lesse they acknowledge him that striketh them, of euerclasting tormentes, The Lorde preserue vs from euill.

The fifth Seale is opened, and the persecution of the saythfull set before our eyes, and also the state of Martirs in an other world.

The. xxxij. Sermon.

And



And when he had opened the fifth seale, I saw vnder the Altar, the soules of them that were killed for the worde of God. And for the testimony whiche they had, and they cried with a lowde voice sayng: howe long tariest thou, lord, whiche arte holy and trewe, to iudge, and to auenge our bloud on them that dwel on the earth: and long white Garmentes were geuen vnto euery one of them: and it was sayed vnto them, that they should reſte for a little ſeaſon, vntil the nombre of their felowes and bretherne, and of the which ſhuld be killed as they were, were fulfilled.

The fiſte Seale beynge opened of the lambe, he exhibiteth to our eyes, or rather obiecteth to be ſene the continuall persecutions of the churche: and ſheweth vnto vs diligently, what is the ſtate of them whiche die in persecutions. Verely the Lord Chriſt ſenderth forth miniſters and preachers for the ſaluation of men. And they vnthankfull, ouerwhelme with al kinde of iniuries the faythfull meſſengers of God, and at length moſt cruelly ſlape them. Of the whiche matter ſins the talke of men emonges themſelues is diuerſe, the very ſonne of God at this preſent doeth gallauntly inſtructe his church, declaring what the godly ſhal ſuffer.

And firſt in expounding the ſame, we ſhal ſpeake generally of the persecutions, wherewith aſwell the miniſters, as all the faithfull church alſo, is diuerſely exerciſed. The lord Chriſt hath ſhewed vs before in the Goſpel many things touching the persecutions to come verely that he mighte prepare the mindes of all the faithfull to battell and patience. The places be in the. 10. and. 24. of Matthew: In the. 12. and. 21. of Luke: in the. 14. 15. and. 16. of Iohn. And alſo the actes of the Apoſtles tel of many things, whiche the godly ſuffered in that moſt holy primitive Church, ſhould he haue ben thought to haue

Of the persecution of the church.

ben well in his wittes, if any mā than shoulde haue saied: that
of it appereth, that thapostolical church, is not the church, for
that it is subiect to al the mockeries, iniuries and slaughters
of al men: whie than doe we not acknowledge at this daye,
that they are sowly disceaued, which measure the church by
the outwarde peace and tranquillitie of thinges? *Paulus Oro-*
sius in the .7. booke of histories raccounteth ten greuouse per-
secutions, reysed agaynst the church fro the time of the Apo-
stles vntil the imperour *Constantine*: which time did not fully
accomplish the space of. ccc. yeres. The first was stired vp by
Nero, a monstrouse man, wherof also *Tacitus* mentioneth in
his *Chronicles*. This same rid out of the waie *Peter* & *Paul*,
the most holy Apostles of *Christ*. The seconde destruction of
the church brought in *Domitian*, which in the same his perse-
cutiō most greuously afflicted both this our *S. Iohn*, and the
whole churche also: and when he was brought to Rome, ba-
nished him into the Ile of *Pachnos*. The thirde rased *Tra-*
iane, wherof *Plinie* gouernour of Asia maketh mentiō in the
10. booke of *Epistles*. In this was *Ignatius* an holy Bishoppe
cast and deuoured of wilde beastes. And *M. Antenninus* veru
molested the church with the fourth persecution, & consumed
with fire *Polycarpus* a bishop most worthie. *Septimus Severus*
moued the fise persecution, which *Eusebius* pourseseth in
the .6. booke of the Ecclesiastical storv. *Iulius Maximinus* killed
Damphilus martir, and *Sextus* raged cruellv againste the
church. And *Decius Traianus* beganne the seuenth persecu-
tion, and executed verp many that professed *Christ*. And *Li-*
cinus *Valerian* Emperour beheaded *S. Cyprian* the good
Bishoppe of *Carthage*, and was the right persecutour of the
churche, *Aurelianus verius* began the. ix. persecution, whiche
he but litle auanced, for God most iuste toke him away im-
mediately. But *Diocletian* and *Maximian* shed more chris-
ten bloud, thā any other of the Romane Emperours. Heade
I praye you the beginning of the. 8. booke of the Eccles. storv
of *Eusebius*. Compare those things with our time, and iudge
and coniecture what will shortly come to passe, and what
our state will be. Persecutions are agayne renewed after
Constantine, vnder *Constantius* and *Iulian*. But the moste
terrible and greuouse of all haue boyled vp vnder *Antichrist*,
and

And haue indured nowe by the space of fure hondreth yeres and more. What is done at this daye, al the world seeth. The grounde is wet with the bloud of Martires. Which things S. Iohn foresawe.

And the causes of persecution do arrise partely of the go-
uernement of Christ, whiche openeth here the fiste Seale: The causes of persecution.
and partely of menne. The Lord sendeth vnto his the Crosse
and fire, to quicken suche as are slowe, and to make those
cleane that are couered with ruste, and make fine the cor-
rupte Golde. For so the Scripture defineth in the. 11. chapt.
of Daniel, and the Apostile. 1. Peter. Chapter. 4. Christe ther-
fore not to distroie, but to trie, permitteth very many things
to Tirannes agaynst the Church. The godly men also pro-
cure to themselves the heauy hande of the Lord, whilest in
dede they beleue rightly in the sonne of God, and depende
guily of him: but neuerthelesse are intangled with sondry
and euill affections, and committe suche actes as not beco-
meth them. This maye you see declared at large in the be-
gynnyng of the eight booke of the Ecclesiastical story of Euse-
bius, whiche I lately alledged. And the Tirannes that perse-
cuted had an other respect: as *Sinacherib* and *Antiochus*, than
our Bishoppes and Princes haue at this daye. For these
nowe are moued with the hatred of Religion, and are prie-
hed forward of Sathan. They will haue in any wise their
Idolatrouse religion mainteyned, and the religion of the
Gospell vtterly distroyed. They can not abide to haue their
Idolles or other sinnes reprobued: for this cause are they mad
at the faithfull and suche as frankly speake agaynst & blame
ther Idolles and wickednes. And thus doeth the persecutiō
arise, boyle vp and procede.

The whiche when the faithfull see increase thus, and see
themselves sore oppressed, they marvel, howe longe the Lord
wil winke at this. Many crie out, the Lord neglecteth his
matters. The Lord semeth to deale vniustly with his ser-
uautes he semeth vtterly to forget them. Neither is there
any doubt but that many by murmuring offende the Lord
griuously. Now therfore are we taught, that we might haue
hope and patience.

And at this present Heauen is opened to vs, and shewed

The sum of vs to beholde, where as be the soules of them that are slaine such thigs in persecutions, and what is their state is declared: moꝛouer, as are opene that God foꝛgetteth not to be reuenged: whie also he differeth the same and how long. These thinges are spoken to the consolation of al the faithfull, that are now afflicted with persecutiō. Farre other thinges are exhibited here vnto vs, than painters instructed oꝛ rather coꝛrupted of with monkes and Freres set foꝛth to vs: to wit a great company of Monkes and Nunnes couered in heauen with our ladies coule, as though the greatest parte of them should be saued. S. Iohn sheweth vs neuer a frere, but rather many martirs, whom the freres at this daue make befoꝛe other men. Herof thefoꝛe, as of the doctrine of veritie we shal learne, what state oꝛ degree is most plentiful in heauē, not that we should thinke no man but only Martirs to be saued (foꝛ so many as truly beleue in Chꝛiste, and crucifie their fleſhe with the concupiscences of the same, shal be associated with holy Martirs, and reioyse with Chꝛist foꝛ euer) but that chiefly the holy Martirs are saued, whome the madde woꝛld supposeth to be lost.

Soules separated fro ly. But al thinges here must be examined of vs most diligently. Foꝛ this place as it is most manifeste, so is it ful of most wholesome doctrines. First S. Iohn seeth, and sheweth vs as the body be holmes. it were poynting with his finger, the soules, & that of those that were slaine, to wit the spiritual & immortal substaunces, which the body beyng lost and consumed do remaine a liue. The body may be killed, the soule can not be killed. Whiche our Sauioꝛ hath liuely expressed in the. 10. of Matthe. In the 12. of Luke, he sayeth: be not affrayde of them which slepe the body, and after this haue nothing that they can do moꝛe, &c. Therfoꝛe tirānes might wel kil the bodies of Martirs, they had no power ouer their soules. This place witnesseth manifestly, the soules of men not only to be immortal, but also liuing oꝛ watcheful, not sleppng to remayne & liue in heauē. Foꝛ there be that thinke the soules departed from the body to slepe: which thing is most vayne.

The cause maketh martys, are slayne: foꝛ the woꝛde of God, and foꝛ the testimony that not the punishment. they had: they were not put to death foꝛ their wickednes oꝛ euill doynges, but foꝛ the true religion, wherby they confessed

Teſſed and preached that word of God, which was in the beginning, and was made fleſhe: and the Goſpell which they had committed vnto them, the teſtimony of God and eternal life, which alſo they miniſtered and preached. Of the word of God and teſtimony of Jeſu Chriſt I haue ſpoken in the firſt Chapt. For no other cauſe at this day are ſlaine innumerable of Biſhoppes, kinges and princes. If they were aduouterers, uſurers, blaſphemers, & wicked doers, they ſhould be in ſome eſtimation: nowe where they profeſſe the onely ſonne of God, and preach the Goſpell, they are murdered without mercy. Here haue we alſo certainly defined, who be very Martirs in dede, not they that ſuffer tourmentes: but they that are tourmented for gods word. For the cauſe maketh the Martir.

But where are the ſoules of them that are ſlaine for the word of God ſhewed vnto vs: vnder the Altar, the Altar is after in the 8. chapt. ſet in heauē, before the throne of God. Therefore the ſoules of al Saintes are in Heauen, before the Throne of God, which was alſo ſignified before in the Tipe of the xxiij. Elders. The Lord hath ſayed alſo, where I am, there ſhalbe alſo my ſeruant. But the lord is in heauē: therefore the ſoules of the faithfull, whoſe bodies haue ben ſlaine, or buried without ſlaughter, be no where els but in Heauen. Neuertheleſſe it waunteth not a ſingular miſterie, that they are layed vnder þe Altar, as vnder a ſhadow, through whoſe benefite the ſoules may be wel at eaſe. I told you before, and here againe repete, that the altar ſignifieth Chriſt. For he is alſo the golden altar, interceſſour, and propiciation for our finnes. For the propiciation and mediation of Chriſt we are receiued into the Joyes ceſtial. And Chriſt is our life & ſaluatio. Vnder him we lie hidde, as vnder a couer or a ſhadow. Thomas of Aquine expounding this place of 3. Iohn: by the altar, ſaſeth he, is ſignified Chriſt, in whom and by whome we ſhould offer to the father, what good ſo euer we doe; and through him is made acceptable, what ſo euer is pleaſaunte to God. Vnder this Altar, namely vnder Chriſt, be þe ſoules, not only in the ſtate of life, (to witte whileſt we liue here in earth) but alſo in the ſtate of our countrie (to wit in heauē) as vnder him of whome they are couered, as vnder a ſhadowe

Where the place is of the ſoules ſlaine for gods word

The ſoules vnder the Altar.

The aulter
and boſom
of Abrahā.

agaynſt all euill. Thus ſayeth Thomas. But I ſuppoſe that there is an other thing alſo ſignified, that martires are made conſourmable to the Aulter, that is to the paſſion of Chriſt, and therfore to reſte now vnder the Aulter Chriſt. For they that are perſonall with him in paſſion, doe communicate alſo with him in gloꝝy. For like as the boſome of Abrahā, is called a receptracle, and that poꝛte and hauon of Saluatiō, into the whiche the ſoules of the are receiued, which had the faith of Abrahā: ſo do we vnderſtande the aulter to be a place of bleſſednes in heauen, wherin they reſt, which with true faith haue acknowledged Chriſt the aulter, propiciation, ſanctification and ſatiſſaction: and haue moꝛeouer in ſuffering offered them ſelues to God in Chriſt, through patience, an acceptable ſacrifice to God. Vnder this Aulter was gathered the firſt martyr Abel: and after as many as haue died for religiō, and ſhal begathered, who ſo euer in bearing the croſſe: through tribulation enter with Chriſt into gloꝝy.

The ſaites
crye vnder
the Aulter.

Now is alſo declared what they do vnder the Aulter. The very martires I ſaye, crye, not the beaſtes, as they haue done hitherto: and they crie out with a lowde voyce. For a man ſhal imagine, that the bleſſed ſoules in heauen doe complayne, be ſorrowfull, doe accuſe and be troubled. Theſe thinges are ſapned to an other ende, to the intent we ſhould gather thereof, that God forgetteth not his, that he putteth not out alrevengeiment, that he ſeeth, ſeeth, and regardeth the iniuries and deathes of his ſeruauntes. Where the vengeance followeth not immediatelp, God is thought of many to ſleepe, and to haue no reſpect vnto his. We heare therfore, that the holy Martires crie, and that with a lowde voyce. He appeareth to haue alluded to that ſame in the. 4. of Geneſis. The voyce of thy brothers blood crieth vnto me, to witte for vengeance. For the Diuines call certain ſinnes crying, as thoſe whiche are red in the Scriptures to crie vnto God, as is at this preſent the ſhedding of blood: the ſinne of Sodome, in the. 9. of Geneſ. the oppreſſion of widowes and orphanes, in the. 22. of Exodus, wages for worke deteyned, Deuteron. 24. and Iames the. 5. how longe ſo euer therfore God differreth vengeance he it neuer ſo many yeres, yet is not the blood

Crying
ſinners.

of the iuſte forgotten before God. S. Paule in the. 12. to the Hebrewes crieth out and ſayeth, that the blood of Abel ſpeaketh. In the. 18. of Luke the Lord ſayeth, that the afflicted doe crye bothe daye and nighte for deliuerance. Would God they would wauegh theſe thinges, whoſe feete are ſwifte to ſhede blood. God would not in times paſte be mercifull to his people, for that much innocent blood was ſhed amonges them by the meane of Manafſes theyr kinge: as appereth in the. 4. booke of Kings. Therefore dere bretherne let vs conſider wel at this daye, what we doe, and let vs not ſhede rathly innocent blood.

Certainly the wordes are expreſſed of S. Iohn, whiche whether the Martires cried to the Lord: howe longe, ſaye they, Lord, ſaints in whiche arte holy and true, &c. They put God in remembrance, not as ignorant, or inconfaunt, but as knowyng, and moſte ſtedfaſtely mindeſull of holines and trueth. For in ſmuch as the Lord is holy, he hateth all prophane and uncleane perſones, and ſpareth them not. For as muche as he is true, he maynteyneth and defendeth his choſen, and puniſſeth and oppreſſeth his enemies as he hath promiſed by his worde. Sins therefore thou arte ſuche, ſaye they, O God, why doeſt thou not iudge, and auēge our blood, of them which in earth, as in their kingdome exerciſe tyranny, and oppreſſe every good man? All this ſignifieth none other thing, than that God for his owne ſake, whiche is holy and true, will neuer forget the iniuries of his ſeruauntes. Therefore we vnderſtande theſe thinges to be ſpoken by a figure called Proſopopeia: that is the ſayning of a perſone: not that the Sainctes in heauen do expoſtulate with God, but that we by ſuche a figure might vnderſtande that God hath care of Martires, becauſe he is holy and true. S. Auſten in the. 68. queſtion upon the newe Teſtamente: Seynge the Lord, ſayeth he, hath taught vs to praye for our enemies, what is the cauſe that the ſoules of thoſe that are ſlayne crye out as doeth the blood of Abel, and require that they maye be auenged? And he maketh aunſwer: Sainctes be not impatient, that they ſhould vſe that thing to be done now, which they know ſhal come to paſſe in the time preſcribed, which neither can be prevented, nor yet delayed: but by this ſaying he

woulde thewe, howe God will auenge the bloud of his seruantes, lest bycause he semeth now so patient, that which warre shuld be thought unpunished, which is made against the Sainctes: that both he might driue a feare into them that persecute the seruantes of God, and might also exhorthe the sufferers vnto patience. Thus sayeth he. And this in dede semeth the playnest sense of al others, especially if we consider the things that follow in the lordes answer, and it was sayed vnto them that they should rest, &c.

Sainctes,
not incen-
sed with
carnal vn-
derstanding.

Primasius Bishop of Trica expoundyng this place of S. Iohn, it is not to be thought, saith he, that the Sainctes are incensed with a carnall vnderstanding and stoutenes to be auenged, sine we knowe that throught the aboundaunce of charitie the very enemies are of the also in this case beloued: but it is euident that they prayed agaynst the kingedome of sinne, and to haue earnestly desired the other thinges of that kingdome, wherof we sape, thy kingdome come. For it is not lawfull, to thinke that they woulde couet any thinge agaynst the pleasure of God, sine their desires depende vpon his wil, &c. And S. Gregory: what is it, sayeth he, that y^e soules make request of reuengement, but that they desire the laste daye of iudgement, and the resurrection of bodies slayne: Aretas noteth here also out of the commentaries of S. Andrew bishop of Tesaria: mozeouer the Sainctes appere hereby to wishe for the ende of the worlde. Wherfore they are commaunded patiently to abide, vntill the accomplishment of their bytherne, lest they should be fulfilled with out them, after the holy Apostle.

Heb. xi.

Vengeance
is desired
two waies

Thomas of Aquine in the exposition of the Apocalipse sheweth y^e vengeance is required of god two waies. First in dede with an euil and malicious affectiō, which the Scripture doeth vtterly repress. Secondely by a Zeale of rightuousnes, and after the wil of God is iudgement required agaynst them that be incurable. After he annexeth this: therfore do the blessed soules require vengeance of their enemies, albeit they intende it not chiefly, bicause of a Zeale of rightuousnes, and affection of godly loue they grudge, as also doeth god him self at the wickednes of the persecutours, who unpugne God him self, and seke to hinder his religion,
and

and tourment suche as worshippinge him, wherfore they would haue their mallice and power at an ende. Thus saith he. But where as the Scripture euery where agreably witnesseth, that the saintes in heauen are free from greues & affections, and to liue nowe a newe life moſte farre from all payne and perturbatio, and that they haue submitted their willes to the will of God, whom they maie followe in al thinges, approuyng all his iudgements, saynges and doynges, yea and reuerencing the same: I suppose we nede not to reason moze subtilly hereof at this present, but simply to vnderstande, that by this figuratiue speache (as cryng is also els where attributed to the bloud of martires shed) is signified, that the bloud of the oppressed shal neuer be forgotten of God, and that before him the iuste iudgement and vengeance is prepared, to be executed in his time against the enemies and cotemners of God: but chieflly agaynst the persecutours of the worde, and the murtherers of Saintes. Which thing is moze fully declared by this that followeth.

For by the same that followeth such answer was made to the complaincte of Martires, that we may vnderstand what is the state & glory of saintes in heauen, which haue offered their bodies for the Testament of God: and that God hath not forgotten the bloud spilt: but that he wil at length requite those bloud shedders when he seeth time. But where he hath reserued this time to him self, when he wil reward the bloud suckers, it is not our parte to inquire curiously therof: but rather to be in a readines, that if he will that we also should suffer for the Testimony of Iesus Christ, we should runne speedily and chierly through afflictions vnto glory doubting nothing, but that we shall be ioyned to the blessed Martires, in heauen, and that the iuste iudge in that daye wil render to al the enemies of God, the Church, and Gods worde, after their demerites. And albeit the time of persecution doe seme a world to the flesh: yet is it here, and is where in the scriptures called thorte. But these thinges muste be sene and considered by partes.

First doubtles the state of soules in heauen is in al things most fortunate. The which is figured by the white garnets. For the glory of y blessed is signified, that are nowe in light,

What was answered to y martires requiringe vengeance.

The state of soules in heauen is most happye.

and fele nothinge of darkenes, of this garmente I haue spoken before. And it is sayd expressely, and white garments are geuen to euery one of them. For euery soule receiueth his rewardes: And the body also at the end of the world shal receiue his owne garmente. S. Gregor. Saintes as yet, sayeth he, haue the fruition only of the blesse of the soules: but in the end of the world, they shal receiue two stoles or garmentes, for with the perfecte robe of the soules they shal be clothed also wth the incorruption of bodyes. Hereof shal be reasoned more diligently about the end of the .vii. Chapter. where this place shal be declared more at large. After it was sayde to the blessed soules (*ευαγγελισται*) that they should rest. Therefore they be altogether in quiet, and fele no perturbation, whiche in the .xii. Chapter. shal more plainly be declared. Notwithstanding that it may be referred to delay and breathinge, as though he should haue sayd. It was signified to the soules, that they should yet differ and abyde. For it followeth: yet a lytle while. Therefore God signifieth, that after a litle tyme he wyl deliuer hys, and punnishe the aduersaries.

The tyme
of perfecti-
on is short

And the noting of the time semeth to be taken of the .2. Chapt. of Abacuk, whiche place is also alledged of the Apostle in the .11. to the Hebrew. For yet a litle while, for bicause he that shall come, wil come, and wil not tary. And the iust shal liue of his faith, &c. In the .26. of Esaye we reade these wordes (after he hath shewed the resurrection to come, and the last ende of the worlde) goe therefore my people, and enter into thine inner chambers, and shut thy dores after thee, hide thee a litle while, euen for a momente, till the indignation be past. And likewise S. Peter called all this time of affliction vnto the iudgement, a shorte time, that we mighte take comfort therein. 1. Peter. 1. And. 2. Peter. 3.

To these also is ioyned an other thing, whiche more fully accomplisheth the time, till thre fellowes and brethren were fulfilled, whiche should also be slayne for the worde of God. Therefore let vs no more hereafter inquire, when persecution shal haue an ende? or whie the Lorde differreth vengeance, and howe longe? For we heare that the numbꝛe of the electe muste be accomplished. But where that time is known to God alone, lette not vs be curiouse; but lette vs thinke

thinke of suche thinges as concerne our dewtie, that if the case so require, we maye also die strongly for the Testament of our Lorde God, that we maye be associated to our brethren, and our fellowes, and haue the fruition of the blessed sight of our redeemer. The numbre shal be accomplished in the ende of the world, at the last iudgement. Hitherto therefore shal last the persecution: but than assuredly wil the Lord requite it, as also the Prophet Malachie hath witnessed, in the .2. and .4. chapter.

Hercof we learne also, what we shoulde iudge of the holy Martirs in heauen, and blessed soules: the same that we learne here of Gods worde. Bretherne and fellowe seruantes (as also Angelles, in the .19. and .22. of the Apocalipse) they are expressely called, not Lordes and founders. For although the wordes muste be vnderstande of vs yet liuynge, yet is there a relation. For if we be the brethren and fellowe seruantes, they be verely our brethren also, and Gods seruantes with vs, and euen fellowe seruantes. Now though we praunt that they praye in heauen, what I praye you praye they here, but that God would auenge and punnishe: and what doe they obteyne? As we reade that Christe sayed to his mother, requirynge wine at the mariage, womā what haue I to do with thee? my houre is not yet comen: so likewise are the Martirs here commaunded to tary & abide the time of God appoynted. The which we beleue that the Sainctes doe. What can we saye that of their intercession and prayng for sinners vnto God: there is one only mediator gotten, euen the Lorde Christe, let vs goe vnto him in al our necessities, he alone shal suffice al, and in all.

These thinges are spoken hitherto of the persecutions of al times, so that in the meane time they haue ministred most comfortable consolations to all that suffer persecution to the ende of the worlde: and haue likewise cutte of curiouse questions, and sette vs safe and whole in the will of God, wherein we only respynge, maye knowe that the same is best for vs.

It belongeth us therefore to gather certen sure saynges, where

wherewith to comfort our selues as with the mosse certayne sentences of God pronounced. First, that God is trewe and iuste: and therfore not to neglecte his, but to tender with fatherly care. And if he caste vs into any daunger or difficultie, the same verely shall tourne the godly to great profit. If he shall take vs awaye by tourmentes, that he deliuereth vs fro euilles, from miseries, and corruption of this world, and rendereth for the same euerlastingnes. Secondly it is certen sime that God is iuste and trewe, that he will requite the wicked after theyr desertes. Agayne if he make menne fortunate in this worlde, that the same in dede apperteyneth to their destruction. Where he is slowe to punish, that is done through Gods long suffering: but that God recompenseth this slownes with the weightines of the punishment, in case they be incurable. Where as these thinges vndoubtedly are mosse certayne, what remaineth there, but that we shoulde committe our selues and al ours to the Lord our God: he knoweth the time and meane wherby to anenge his, and to plague his enemies. To him be glozp for euermore. Amen.

The sirte seale is opened, and the corrup-
tyng of the sincere doctrine is exhibited.

The. xxxiiij. Sermon.



And I sawe, when he had opened the sirte seale, and beholde there was a greate earth quake. And the Sunne was as blacke as a sacke cloth made of heere: and the Moone wared even as bloud: and the starres of Heauen fel vnto the earth, even as a figge tree casteth from her her figges when she is waken of a mightie winde: and Heauen banished awaye as a scroll when it is rolled together.

The

The sixte seale opened of the lambe, openeth vnto vs generally, and setteth forth to be sene of the eyes of all men, the corruption of the doctrine in the church, with this mourning & terrible effecte of the same. Noether is there any other thing sayed here in the sixt seale, as also in the fiue fourmer seales, than that which was prophesied befoze of the same our lord Iesus Christ in the. 24. of *Matth.* that the Gospell should be preached thzough out the world: and how there should come warres, famines, pestilences, & persecutions most greuouse: and false prophetes, whiche should disceauue men, whom also they should drowne in moste greuouse sorowes.

Corrupting
of the sound
doctrine in
the church.

Neuerthelesse these thinges must religiously be expounded. For it is not to be thought, for that the lambe openeth the sixt seale, and the Sonne by and by wareth blacke, that Christ is authour of the corrupte & euill doctrine. For Christ it is, that soweth in the fielde good sede, the hostile man soweth darnell: As the Lord him self expoundeth it *Matth.* the. 13. For Christe teacheth sounde doctrine by the Apostles and sincere preachers: which whē it seemeth vile to the world and can not please, of his iuste iudgement he leaueth the contemners to their affections, and as the Apostle S. Paul saith, he sendeth vpon them the efficacitie of illusion, that they may beleue lies, and so maye be iudged all whiche had rather beleue a lie than the veritie. And the seducing thzough corrupte doctrine, is a moze hurteful euill, than are the bloudy persecutions. Yea and the seducers and false prophetes haue done moze hurte to the churche, than haue cruell tirauntes. Finally men are moze greuouesly punished what time they are relinquished to be seduced of disceauers, than when they are objected to be torne in peces of their murtherers. Therfore is it a most greuouse plague of god, and vtterly to be abhorred, for the simple veritie dispised, to be deliuered to liying disceauers, which after the demerites maye, with reuerence be it spoken, al to be shite, and be pisse thee. For where the gospell is purely preached vnto many, these men saue, I vnderstand not what these men teache vs out of the Gospell: but this I can see that the olde haue all to be rayde vs, and these newe bothe to be pisse and beshite vs. Therefore shalt thou haue teachers, which shal persourne to thee in dede the same that thou

Christe is
not authour
of corrupt
doctrine.

2. *Thess.* 2.

thou talkest. Would God we wanted examples: and did not see certen nations, which haue here tofore had the free pure preaching of the gospel, and now spoiled of al veritie, to sigh vnder the pleasure and boldenes of most wicked disceauers, whiche treade Gods worde vnder fote, and condemne it for heresie, and stoppe the mouthes of the wretched people full of mans dunge. This is the punishment of the veritie dispised.

The depra-
uatio of y
doctrin in
y church.

And this place maie not be expounded of one certen age, sins as yet things are rehearsed in general: but of that whole time, which reacheth from the age of the Apostles vnto the laste iudgement. It containeth therfore the corrupte doctrine of *Valentine, Marcion, Manichæus, Arius, Macedonius, Nestorius, Eutyches, Donatus, Pelagius, Priscillians*, and finally of all Heretikes, and the nangle mangle of *Mahomet* composed of the same, and chiefly the sophistrie and most corrupt doctrine of *Antichrist* and of his ministers.

An Earth-
quake.

But what time the lambe opened the sixte seale, there was not hearde now as before the voyce of the Beastes, Elders, or Martirs, but a terrible earthquake. An earthquake in the Scriptures doeth signifie a wonderfull commotion of all thinges, troubles tumultes, and greate alterations. And verely greater darkenes ariseth of nothing els, than by altering of Godly religion, and receyuing of wicked doctrine. For so arise sectes, seditions, warres. You maie see many examples hereof in the story of the auncient people, whiche are redde to haue ben greuously shaken, so ofte as they haue chaunged theyr religion and kynde of doctrine. By this Earthequake therefore is signified that excedynge great trouble shal arise herof, so that a new and a straunge kinde of doctrine should be brought into the world of men amisse incensed.

Pathours
of tumults
& troubles.

Here haue you, that you maie aunswere vnto them, whiche impute to the Gospel and to the Preachers thereof what so euer troubles, seditions, and commotions be at this daye in the worlde. *Helias* hath ones made aunswere for vs, whiche maie serue for all times, the place is in the thirde booke of *Kinges. 18. Chapter.* I haue not troubled *Israell*, but thou and thy fathers house, whiche haste forsaken God, &c.

Herunto

Hereunto apperteyneth also the story of Ieremie in the .44. Chapter. Where al the euilles that than vered the wicked are imputed to the sincere doctrine and to the Prophet Ieremie without cause. Learne here moꝛouer what to answer them, whiche saye: it is like, that God hath permitted his Church so many peres to lise and rotte in errors, &c.

And the corrupte doctrine is described by partes, euen from the toppe to the toe, and the effecte also of the corrupte doctrine is annexed. And firste of all the sunne, a planet most bright, not only waxeth darke, but blacke also. And immediatly is added an Image or a parable, *ὡς σάκκος τριχίνος* like an heere sacke which is wouen or made of heeres or of byssels. The sunne lighteth and geueth life to the worlde. And thow we Christ, which is the life of the world, we are illumined and quickened. He casteth abroade from him the bright beames of the Euangelicall veritie. And like as Christ is not darkened in him selfe: so nother the veritie of the Gospel, whiche of nature is with out pollution. By reason of the blacke clowdes that ouer ride it, the lighte of the Sunne waxeth black and is impeched: and of the traditions of men, and deprauiing of the scripture ariseth darkenes and blackenes in matters of religion. The Gospel of it selfe is bright and hole some: Christ is lighte, full redemption, helth, and life most perfit. But when menne had rather seke of others doctrine, life, and saluation, than of Christ and his holesome Gospel, moste thicke and grosse darkenesse arise in the mindes of those menne. For there is establisshed an other doctrine, rightuousnes, intercession, redemption, saluation and life than that of Christ. They that receiue that doctrine, seme to haue put on them a shirte of heere which pricketh, burneth and vereth continually. For there is no reste, quietnes, securitie or spirituall pleasure and repaste of corrupte doctrine, but only tediousnes. Christ pure, and sincerely receiued, is to man a iope unspeakable, and a most bright and ioyefull light.

The sunne
waxeth
darke.

After is added, that the whole moone, not a parte only, is become bloudy. For an image is again annexed, as bloud. The moone receiuethe light of the sunne, it is subiect to courses, or chaunges, whilst one while it increaseth, an other while

the moone
is as bloud

Decreaseth,

decreaseth, and signifieth the church. The church set vpon the rocke, is not vnstable: but by reason of the variable fortune, is subiecte to moste diuerse chaunces. For now the church triumpheth, streight wayes beynge oppressed she mourneth: nowe she increaseth in nombze, by and by she is diminished. And the church is lighted of Christ. But whilest the Sunne it selfe is darkened, the moone can not chuse but be most obscure. Bloud in the scriptures betokeneth great wickednes, chiefly Idolatry and false worshipping of God. The Lord in the. 17. of *Leuit.* sauyeth that he will accompts straunge worshipping for bloud. Therfore when faith and knowledge are darkened in Christes church, it can not be chosen but that bloud shal arise in the vniuersal church: that is to witte, the corrupte worshipping of God, which the Lord esteemeth as murder: there must nedes innumerable sinnes and wickednes spring therof. For the liuely doctrine of Christ beynge corrupted, al thinges must of necessitie be most corrupte, and swarme ful of superstitions and iniquities.

Bloud.

Starres
fall from
Heauen.

The star-
res set vpo
the earth.

To these is added an other thinge, whiche helpeth these thinges that are spoken: starres fall from Heauen vnto the earth. Daniel called starres preachers in the. 12. chapt. As also *S. Peter. 2. Peter. 2.* Therfore do the preachers of churches reuolte from the heauenly doctrine of Christ, brought and reuealed from heauen, and reducyng men to Heauen, and byping them in heauenly conuersation: And receyue earthly, that is the doctrine of men. By the which thing it cometh to passe that both the sunne is obscured and the moone is made bloudy. Starres shine, preachers should set forth to the whole world Christe the trewe light: but this haue they neglected beynge addicte to their owne traditions. To these is also added an Image, ὡς συκὴ βάλλει τὰς ὀλύνθας αὐτῆς ἐπὶ μεγάλῃ ἀνεμου σειομένη, as the figge tree casteth of her figges beynge shaken of a vehemēt winde: here is signified the corruption of preachers, and that a great numbze of them. For the figge tree was made, to bring forth swete fruittes: so was the ministerie of the worde ordeined for the saluatiō of men. Howbeit the figges did ripe, Therfore they remaine grene or vntimely fruittes. Wherby is signified that the preachers were not ripe in trewe knowledge of Christ: and therfore to be

be shaken downe with every winde of doctrine, that bothe they haue admitted and set forth earthly things. The plentie of falseteachers is signified to come in that vntimely sigges fal downe in great plentie.

Of these thinges now followeth an other, and heauen went awaie, ἀπὸ τοῦ οὐρανοῦ, as it were fled out of mens sight and vanished awaie. Agayne is added an Image or a similitude ἐξ βιβλίου ἐλισσομένου like a scrolle folden vp or rolled together. Heauen in the Gospell signifieth many times the kingdom of God. Therefore the kingdom windeth vp it selfe in earth, and the church doeth as it were hide her selfe, not that at the last there should be no church at al (for the church shall be alwayes vnto the worldes ende) but for as much as in the ende of the world the church shall lie hidde, neyther shall it be thought to be the trewe church, which is the trewe church in dede. The letters & wordes are not wipte out of the booke, but are not sene, yea rather are hidde, when it is rolled vp. It is manifest at this date, what S. Iohn ment by this parable. For al in a maner iudge, that newe starte vp Romish church, to be the trewe church, which in very dede is not the church of Christ: and the church which is the spouse of Christ is iudged to be heretical: therefore is the church wrapped vp and as rolled together. The Lord unfold & preserve the same: Amen.

The effecte of corrupte doctrine is expounded, and that the Angels let that the winde blowe not.

The. xxxiiij. Sermon.



And al mountaines and Iles were moued out of their places. And the Kinges of the earth, and the great men, and the riche men, and the chiefe Captaynes, and the mightie men, and every bondeman, and every free man hidde themselves in denes, and in rockes of the hilles, and sayed to the hilles

D

and

and rockes: fal vpon vs, and hide vs from the presence of him that sitteth on the seate, and fro the wrath of the lambe: for the great date of his wrath is come. And who can indure it?

Chapt. 7.

And after this saue J. iiii. Aungels stand on the foure corners of the earth, holding the foure windes of the Earth: that the windes should not blowe on the earth, nother on the See, nor on any tree.

Hilles and
Isles are
moued out
of their
place.

Now followeth the effect of the corrupte doctrine in men. And hilles and Mondes are moued out of their place: where in is also a respecte had to the earthquake, as though by the earthquake thei were remoued from their place. And mountains and Isles do betoken, realmes, nations and people, so stedfast in faith, that as mountaines and Isles be immouable, & are not shaken with the stormes of the Sea, so these might seme to be immutable. Neuertheles at the alteration and corrupting of doctrine, they are nowe also remoued out of their place, & quite ouerthrowen. And such as reade histories shall finde euery where, that such haue ben disceiued by craftes of heretiches, by the power of Mahomet, & by the hypocrisie of the pope, whom you would not haue thought shuld haue be abused, in so much that whole Cities & Realmes haue cleane reuolted. For seduchinge is of efficacie namely in suche as nowe begin to slippe and slide from the rocke of the church.

They hide
them in
denues.

And they that beynge shaken, are remoued from the sure foundation, get them into caues and rockes of Hilles. For it is vnpossible, for him that holdeth not Christ to a sure faith, to be quiet. For like a raging Sea he is tossed hither and thither. For where as he hath not the sure and certayne maner of life, nother committeth him selfe to be only ruled by the Scriptures, that he might holde the certenrie, he is content to be led of euery one that he meteth with. Wherefore we see them, vnto whom Christ alone is not all, to seke saluation in Pilgrimages, in heremitages, in Monkerie, in more seuer discipline, in satisfactions, and I know not in what other follies, or rather blasphemies. And these in very dede are saped

to hide themſelves in denues and caues of ſtone. And thinke they may lie hidde ſafely in them, make ſatiſſaction for their finnes, and pleaſe the Lord.

But in reherſing many kindes of menne, he compriseth al Who hve ſtates in the worlde. For of all ſortes of men there haue ben theſe ſtates founde not a fewe nor of meane ſtate, whiche haue not taken for upon them the heremiticall and monaſticall life, and haue bounden theſelves to a ſtraite kinde of liuing. Here therfore are reckned up kinges, *μεγισταις*, greate men or princes, riche men, *χιλιαρχοι*, capitaines ouer thouſandes or chieftaines, *δυνατοι*, ſtrong or mightie men in this worlde, bonde me chiefly, & free men, whom we cal at this daie gentlemen. But howe many kinges & princes and noble gentlemen are ſet forth to be ſene in the churches of Abbeyes, paincted in tables & hangd on trees, whiche haue liued ſome time a monaſticall life?

But entreing into monaſteries, woodes, and wildernes, and taking upon them a kinde of ſtraiter life, ſondry ſatiſſactions, pilgrimages, and other like diſciplines, haue not yet ſo attayned to the quietnes of minde: pea they are now more affrayde than they were before, and are fallen into vtter diſpayre. For in the ſe things wherin they ſought for quietnes, they haue founde none: no, beſides Chriſt there is founde no quiet nor reſt. That thing which I ſaye here, do they vnderſtande right well whiche liue in theſe ſtraighteneſſe vnder the unhappie Paſiſtrie. And the wordes whiche S. Iohn reciteth here be of ſuche as are in greateſt diſtreſſe, and euen in deſperation, where they cry vnto the hills, ſal vpon vs, &c. For ſo this worde is vſed alſo with Oſee in the. 10. Chapter. and with Luke in the. 23. Chapt. And hereby is ſignified a conſcience moſt afflicted and moſt intricated, ſeyng or perceyving no where any comforte or conſolation: but couetyng none other thing than preſent diſtruction, to the intent to be deliuered from the preſent euil & intollerable greue of mind. Such a thing is that of Turnus with Virgill in the. 10. booke of *Aeneidos*.

fall vpon
vs Moun-
tains.

Helas what ſhal I do? what earth will gape ſo wide
What Sea ſo depe to ſwallowe me vp, that I no longer bide.
Moſt mightie windes I you adore, than pitie ye my caſe
Drive ſhip on rocke or ſirties ſandes, that non may finde my place.

Q. ii.

Mo: couce

Causes of
Desperatio.

Moreover the causes of this feare, dispaire and biding are, the face of him that sitteth on the Throne, the wrath of the Lambe, and so; that they perceiue how they can not abide to stande before God in the day of wrath and gods vengeance. Therfore they flee from the face of God, they flee from the Lambe, that they might eschewe the vengeance, if they could escape it. The feare of God is commended to vs in the scriptures, and they which feare not God are condemned; but the scripture speaketh of a feare ioyned with true faith and loue, For S. Iohn saith, loue casteth out feare. Euen so the same Scripture preacheth to vs God as iuste, and sheweth him to be angry with sinne: neuerthelesse declareth him to be benigne and merciful to such as acknowledge their sinnes, and are so; geuenes, that his only begotten sonne is geue of God to mankinde, by whose mediation we maye come to the Throne of God, whiche otherwise no man maye attayne to. It preacheth Christ the sonne of God to be the Lambe, that is a propiciation for the sinnes of the whole worlde: and that the same calleth al vnto him, excludeth no man, but promyseth and offereth vnto al, al things of life and saluation. But where as corrupte Preachers, Pretres and popische Priestes haue forsaken this simple and most pure doctrine, wholesome and ful of consolation, shewe that God is like to *Rhadamanthus* a iudge inexorable, and set forth Christ rather as one angry than fauourable, they doe alienate doubtles the mindes of men from God: that now they maye saye expressely, what is worthe to come into the sight of God? no man shal be saved before this God most seuer, and his sonne a iudge most rightiouse. They tourne them therfore to sundry meanes of saluation they chouse them mediators and intercessours by whose mediation, meane and merites they maye redeme themselves the fauour of the angry deitie. But since that with God the only mediation and intercession of the sonne is of force these wretches are disapointed of their purpos, and at the length fall into that same desperation. When they perceiue that the monastical life, and their merites, can not stande before God, they flee from the face of God: and tourmented with the prickles of their conscience knowe not what they maye do, whither they maye tourne them, where is the true saluation.

saluation. Therfore we iudge the rightely to be most blessed, whiche through Christ acknowledge the father as a father: and through Christ haue accesse to the father, as fauouring them & louing them: acknoweledging verely in the feare of God their sinnes, but yet with a true faith hoping for remission of sinnes, knowing that they are through Christ reconciled to God the father. The monastical, heremiticall, satisfactorious, & pharisaical faction acknowledgeth fully this doctrine, therfore are they tourmented with sorowes that can not be uttered. I speake not here of the monasteries or priories of this our time, in whome we see almost no conscience at al, nor other intent, than to be addicte to Idleness, voluptuousnes, and to beare rule. In times past were found men full of conscience, entering into cellas and woods, for no other cause, than that they might so be saued. Of suche spaketh the Lord in the gospel: when they shall saye, sayeth he, Christ is in the wilderness, goe not forth, &c. And I doubte not, but that some simple also at this day for this intent take vpon the monastical life: but they shall finde also, the same that S. John here sayed they should proue and trie by experience.

Furthermore this place might seme that it should be expounded of the tokens which go befoze the last iudgement, and of the terrour of the wicked: of whom the Lord preached in maner to the same effect in the. 21. of *Luke*. But of the laste iudgement shal be spoken more at large, and in his place in the. 11. and. 19. *Chapter*. of this booke and els where. And as I do not discōmende that same exposition, so seme there nowe to me the generall destenies of the church to be here set together, in the which, where the corrupte doctrine occupieth not the last place, there should nothing be spoken herof in general, wherof many thinges in particular shal be spoken in the 8. chapter. and others followyng, vnlesse this present place should after the same sorte be expounded, as it is. Furthermore those thinges that followe shall better be ioyned together, which shall haue no place in the laste iudgement: as the thing it selfe wil proue.

And the thinges that follow in the 7. *Chapt.* apperteyne to the exposition of the sixte scale, or vnto the treatise thereof. And three thinges chiefly it reciteth, howe the Angelles let

The place
is to be ex-
pounded of
the laste
iudgement.

Cap. 7

the windes that they shoulde not blowe: an innumerable company to be sealed in the middes of the corrupt doctrine, which shuld not perish. And what the state of them is, which are departed out of this world epyther by martirdom, or els beyng either undesiled with y^e corruption so ful of enormitie, or deliuered & pouerged from the same: which are annered because of cōsolation. For this booke of Apocalipse is wōderful Euangelical, most ful not only of prophesies, but also of admonitions, exhortations, and most cōfortable consolations.

What
winde is in
the Scrip-
tures.

First is to be expounded, that whiche is spoken of the freinte of the windes by the Aungels, that they should not blowe. Winde as also leauē in the scriptures, is used both in good and euil parte. For winde is called vaine and false doctrine, and an hope conceyued of erroneouse doctrine: As in Osee the. 12. and the. 5. and. 22. of Ieremie. So is leauen called the Pharisaicall doctrine, and hipocrisie springyng thereof. S. Paul in the. 4. to the Ephes. forbiddeth, that we be not carried about with euery winde of doctrine. And the holy ghost is shadowed by winde in the. 3. chapt. of S. Iohn. And in the 2. chapt. of the Actes. Winde is subtile, it pearseth, is felte, and is not sene: greate is the force thereof, it doeth refrigerate, it drieth, gathereth clowdes, whiche rayne and make the earth fertile. Full rightly therfore by winde is signified the spirit of God, and the sounde doctrine, whiche is of the spirit of God. Therfore is it one winde, the spirit of God whiche inspirereth: and there be foure windes, that is to witte many by the corners of heauen and partes of the earth, that is to witte preachers dispersed through out the whole world. Therfore the doctrine of the Gospell inspired from all partes of the world bloweth, or is preached: so that ther be many windes, yet all procedyng of one. For there is one and the same spirit, whiche speaketh by the ministers, and geueth them sundry graces. 1. Corinth. 12. Briesly, by the blaste of windes we vnderstand the free preachyng taken out of the holy Scriptures.

The pre-
chyng of
gods word
is prohibi-
ted.

Secondly we muste knowe that there be both good and euil Aungels in the Scriptures. Aungels as appered before, are called ministers. And there be good and euill ministers: the good inspired of God and the good Aungell; and the euill

euill of the euill Hungell. And the enemye of the trueth ſtretch
 vp men in al places of the world, in the Courtes of Kinges,
 in the places of Iudgement, in Scholes, in Colledges, in Ci-
 ties, Townes and Villages, whiche may let the free courſe of
 Gods worde. Therefore the proclamations of Kinges and
 Biſhoppes ſpe to and froe, are proclaimed and ſet vp, prohi-
 biting the reading of the Bible, the preaching of the Gos-
 pell, &c. And to the intent to haue ſome pretence of their euill
 doing, they forge that the Bible is corrupte in a thouſande
 places, & that heresie is learned and taught out of the ſame.
 Therefore alſo they prohibite and condemne the Bible and
 the booke of the Goeſpell, of the vnworthines of the whiche
 thing it can not worthely enough be ſpoke before the church.
 They do the ſame that in times paſte Antiochus, Epiphaneſ,
 Diocleſian, and other men of the ſame ſorte are red to haue
 done. The expoſitours of the Bible in times paſte deſerued
 exceeding great praſe: nother was there any ſaythfull that
 ſayed the holy booke to be corrupted, for that al translations
 agreed not amonges themſelues. We liue therefore at this
 daue in a time moſt corrupt and moſt vnthankfull.

And the reſtrainte of reading holy Scripture, is the founda-
 tion of the corrupte doctrine, and of intanglyng the con-
 ſcience, and of diſpayre that followeth on the ſame. And by
 the Earth he vnderſtanderh men dwelling in Earth: by the
 Sea and Iles, men of Ilandes, and that dwell on the Sea:
 by trees, men ſhadowed euery where in the Scripture by
 trees. For unleſſe the windes blowe, the trees florithe not,
 neyther the earth wareth grene. The Prophet ſayeth, ſende
 forth thy ſpirite, and they ſhal be created, and thou ſhalt re-
 newe the face of the earth. And excepte the worde of God be
 preached, the mindes of men ware not grene, nother are
 the fructes of good workes brought forth of men.

And therefore the Hungelles prohibiting winde,
 are ſayed to hurt: as in dede there is nothing
 more peſtilent nor pernicioſe, than the ſup-
 preſſing of the free preaching of Gods
 worde. The Lorde by his ſpirite
 renewe all partes of the
 worlde. Amen.

The faithful are sealed to saluatiō, which they obtayne by the grace of God in Christ Iesu.

The. xxxv. Sermon.



And I sawe an other Aungell ascēde from the rising of the sonne: which had the seale of the liuing God, and he cried with a lowde voyce to the foure Aungelles (to whome power was geuen to hurte the earth and the See) saying: hurte not the earth, nother the See, nother the trees, till we haue sealed the Seruauntes of our God in their forheades. And I hearde the numbze of them which were sealed, and there were sealed an. C. and. xliiii. thousand of al the tribes of the Childre of Israell. Of the tribe of Iuda were sealed. xii. M. of the tribe of Ruben were sealed. xii. M. of the tribe of Gad were sealed xii. M. of the tribe of Asser were sealed. xii. M. of the tribe of Neptali were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. of the tribe of Simeon were sealed. xii. M. of the tribe of Leui were sealed. xii. M. of the tribe of Isachar were sealed. xii. M. Of the tribe of Zabulon were sealed. xii. M. of the tribe of Ioseph were sealed. xii. M. of y tribe of Benjamin were sealed. xii. M.

After this I behelde, and lo, a great multitude (whiche no man coulde numbze) of all nations and people, and tungen, stode befoze the seate, and befoze the Lambe, clothed with lōg white garmientes and Palmes in theyr handes, and cried with a lowde voyce saying: Saluatiō be ascribed to him that

directly

sitteth vpon the seate of our God, and vnto the lambe. And al the Angels stode in the compasse of the seate, and of the elders, and of the foure beastes, and fel doune before the seate on their faces, and worshipped God, saying: Time. Blessing, and glory, wisdom and thanks, and honour and power, and might, be vnto our God for euer more, Amen.

We haue hearde, byetherne, the sixte scale being opened, that the Sunne was made blacke, the Moone bloudy, the Starres to haue fallen from Heauen to the Earth, and the rest that we haue reherfed: by all the whiche was signified the corruption of doctrine. A sorrowful and a feareful matter was shadowed with moste sorrowful and most terrible parabables. We hearde how there followed in the worlde a most great tourmoile of thinges, and with many a most greuous dispaire: and that the windes also were restreyned, that they should not blowe. But we haue experienced, howe greete a griefe it is, yea and distruction also, to waunte the ayre or winde, in so much that with out breathing and cooling, men muste nedes wither and be quesomed and choked vp. But with so great an euil are they vered which are destitute of the preaching of Gods worde.

A pestilent matter shadowed by fearefull parabables.

Some man here might saye: than the whole worlde perissheth in heresies, in the Alcorane, in Papistrie, and other corruptions. In what case thinke you than are our forefathers? do you thinke they be al damned? S. Iohn preuenteth these thinges, and with a vision al together Euangelicall, that is to wit with a consolation moste profitable sheweth, that God hath an innumerable multitude of them, whiche euen in the middes of those antichristian times or difficulties are made safe: and that of the mere grace of God, through the intercession of Iesu Christ, of whom alone is saluacion: y is to saye, whom alone they y are saued may thanke for their saluatio.

Whether the whole worlde do perishe in errors.

We haue at this present what to aunswere to menne of a contrary faction, altoapes obiectyng, cyther our Elders are damned altogether, it were wicked to condemne all, they be saued therefore. But they haue not hearde of that our newe doctrine, but kepte the olde, in the olde therefore shall we also be saued. To this we make aunswer, that our elders were saued, we graunt gladly, & beleue it also: but we adde, of the free

An argument of example & saluation of our elders.

Q. v. grace

Ja. 8. 15

grace of God, as we shal by & by more playnly understāde: and not by popish superstitiō: neyther therfore shalt thou by the same be saued: but thou muste also be saued by Christ, if thou wilt be saued. But rather seying at this dape through the singular goodnes of God, the gospel is preached, and is preached euen to thee, to the whiche thou shewest thy selfe a rebell, thou declarest thy self to be none of the nūbre of gods children, which heare the worde of God with ioye, and kepe it. Neyther shalt thou haue any cloke or pretense wherewith to excuse thy sinne. If thy forefathers had had the like oportunitie, which thou neglectest, good God, what a space wold they haue runne afore thee? Therfore thou both willing and witting, speakest against God, & wilfully throwest thy selfe into destruction. Dye therfore through thine owne faulte.

By grace
of god, man
is saued
at al times
in the most
corrupt re-
ligion.

Neither doeth this place only testifie, very many to be saued by the grace of God from corruption, & in the true faith, euen than, what time in mans iudgement there appere none or very fewe to be faithfull: and euen very fewe or none to be saued, by reason of the excreading great corruption of euery time: We haue also hearde and red in the .3. boke of kinges the .19. chapt. that Helias complayning most greuously of the scarsetie of the faithfull, understode, that God had reserued yet seuē thousand men, which had not boughed theyr knees before Baal. The lord therefore hath euermore his chosen, whiche in the middes of destruction and perdition by grace through Christ are saued.

Christe is
author of
saluation.

And the Authour of this saluation and preseruatiō is first declared to be an Angell ascendyng from the rising of the sunne: to witte the Lord Christ that sunne of righteousness, rising vp in those most thicke antichristian darknes, to those that seke God, and lighting them the darkenes driue away. For Christ is the trewe light of al times, lightyng al, so many as be illumined. He geueth his people also preachers, whiche by the worde maye defende Gods people, that they be not dystroyed with that comon destruction.

Of the Seal
of the lyuing
God.

For it is diligently expessed, that this Angell had a scale, & that not a scale only, but the scale of God, & euen of the liuing God. For Christ which is the Image of God vnsent, that is to say, the printe or expresse Image of his substaunce,

In whom we know, as he him self sayeth vnto Philip, the father, hath a seale, which is an instrument, wherewith we seale, such thinges as we wil haue sealed, saued, & confirmed, & discerned from that which is counterfet, & kept safe against disceipte. But the worde hath no suche seale, as we haue in this world: but so by a figure is called y spirit of god, to whom he inspirerth his faithful, by whō he geueth also a liuely faith, by the word of the liuing & eternal God. This seale therfore, is the seale of the liuing God, the spirite of life, and liuely faith: herof thapostle *S. Paul*, speaking: we also trust in Christ, after the word of trueth hearde, y gospell of your saluatiō, wherin after ye beleued, ye were sealed to the holy spirit of promise, &c. These thinges are not diuided. For faith is not without y worde, nor both these without the holy ghost in the faithful. For Christ worketh with mē by a lawfull ministerie, by mē, inspiring certen, that maye teach & adinornith men, vnto whō he geueth his faith & spirit, sealing theyr mindes. Christ therfore doeth prohibite the ministers of Sathan, that they in restraining & letting the free preaching of Gods worde, should not procede to hurte men, before the mindes of the chosen be sealed: that is to say teacheth, how soeuer y veritie is restrained, and the preaching of the Gospell obscured, yet that the mindes of many shal so be furnished with gods worde, and with godly inspiration, which may so liue, and be of such efficacitie in them, that seducing can either haue no place in the: or if it haue any at al, can not abide or perseuer to the ende.

Ephes. 1

There be also two other places of the scripture, testifying that signets were geuen to men, wherewith they were sealed, & were exempte or deliuered from the present euil: neyther be they repugnañt to this our seale of y liuing god. In *Exod. 12.* the postes or doze chekes of y Israelites were springled with the bloud of the lābe. The signe of it selfe should haue preuailed nothing, vnesse the vertu of God instituting, & a cōsecrating the signe with his word, had touned away thaungel destroyer: neither hath y signe waunted faith, beyng vsed of the holy mē of god. For the godly receiueth not y ordinaūces of god without faith. Therfore the same power of Christ preserved the Israelites frō destructiō, which now kepeth y faithful frō the infectiō of Antichrist. *Ezechiel. 9.* one sealeth y foreheades of

Howe the
auncients
in tymes
past were
Sealed.

of y^e faithfull, hauing the tipe of a scribe & priest. Verely Christ hath at al times defended his. And he sealeth by imprinting o^r w^riting this marke o^r letter *Tau*. That marke signifieth, that is to say, the Law, o^r direction o^r rule. For in whom so euer is ingrauen y^e law of God, the word of God, & euen the rule of faith, in the very hart, he is safe & sure from al euil. The auncients in olde time called the rule of faith & direction, the very articles of the christen faith, I beleue in God, &c. Be see therfore how al those signes come in dede all to one poincte. For thei be safe and sure from euil, whom the spirite of God hath inspired and illumined w^{ith} faith by the worde. This much of the scale.

Who be
sealed.

Now let vs also consider, who they are that be sealed. We reade in *Ezechiel*, passe through the citie of Ierusalem, & marke *Tau* in the foreheades of mē mourning and lamenting for al thabominatiōs done in y^e middes therof. And here it is saied, til we seale the seruaunts of our God. Therfore are y^e seruaunts of god, and they that are sorry for abominable wickednes, are sealed. The contemners of God hogs & dogs, are neglected.

In what
part of
them they
be sealed.

It is shewed mozeouer, in what part of the they be sealed. In tyme paste the bloud of the lambe was annoincted on the doze postes. In *Ezechiel* *Tau* is marked in their foreheades. Here also is imprinted the seale of the liuing God in the foreheades of the faithfull. And the forehead representeth a tipe of the minde the chiefeest and most excellent parte in man. The spirite and faith is put into the mindes of the faithfull. Where thelesse the marke is aptly fixed to the forehead, not to the hinder part of the head, backe, o^r shoulders. For they that be lighted w^{ith} the worde & spirite, and haue faith, do cōfesse the same, & dissemble nothing: and much lesse are ashamed, but desire that their glory that is their faith might be knowen of al men. We cal most notable things, w^ritten in our forehead: that is most manifest things, wherof we be not ashamed.

Examples
of such as
are sealed
w^{ith} y^e seal
of the ly-
ving god.

If we now applie these things to such as were done in old tyme, and now also at this daie, they wil bring a great light to them. There were founde good men, faithfull and fearinge God, mourning o^r sorrowing, and seruauntes of God. And there be founde at this day also, in the middes of Mahomett and Papistrie, which expressely condemne and haue cōdem-
ned

ned this kinde of life, openly confeſſing, that the ſame is not the trewe waye of life, that there is no moze wicked kinde of men liuyng, than be their prieſtes, that they would not committe themſelues and their ſaluation to them, but rather to coſecrate themſelues wholly to God his mercy. And others, whiche haue ſpent a great parte of their life of a good zeale, doubtles, but not accoꝝdyng to knowledge, in thoſe trifles and ſuperſtitious, when they are comen to the ende of their life, they diſpiſe al together: yea and freely profeſſing the veritie, they condemne al thoſe trifles, and committe theſelues wholly to the chriſtian faith, eſtempyng nothing moze excellent or ſurer, than the rule of ſapth, which alſo they couet to heare recited to them as a trewe confeſſion, & die in the ſame. All theſe hath the mercy of God ſealed with the ſeale of the liuing God, and deliuereth from al ſpote of Antichriſt and ſathan, from corruption and diſtruction, through Jeſus Chriſt our Lord.

But leſt we ſhould gather in euery age onely here one and there one, the lord him ſelfe nowe maketh here a great accompte, and firſt of the Jewes by euery tribe he gathereth twelue thouſande, and after by multiplication, an hondꝝeth ſourtie and ſoure thouſande: and of the gentiles a multitude innumerable. Wherefoꝝe in euery time and age innumerable obteyne ſaluation: how muche ſo euer errour, ſeducyng, and diſtruction reigne and rule in the world. Theſe thinges doe highly comende God his mercy, and comfort vs exceedingly. And where certen gather herof, that there ſhal be yet in this world befoꝝe the iudgemēt a Saturnical or golden age, wherein theſe thinges ſhould be fulfilled, and that all men ſhould come to the kingdome of God, it alludeth ouer much to the groſſe errour of the Millenaries, which is already expulſed out of the church of God. Theſe thinges were fulfilled in olde time, and are at this daye, and ſhalbe fulfilled likewise, ſo longe as the worlde ſhal indure. The kingdome of Sathan and of Antichriſt ſhall continewe alwayes to the laſt iudgemēt, and ſhal ſtil impugne the kingdome of Chriſt, and ſeme euen to oppreſſe the ſame: much leſſe ought they to promiſe vs ſo great ſecuritie. When the ſonne of man ſhall come, ſaith the ſonne of man him ſelf in the Goſpel, thinke you

A great
bye are ſa
ued euen in
the kyng
dome of An
tichriſt.

you shal he finde any sayth vpon earth? And agayne: it shal be as in the dayes of Noe and Ioth the wordes of the gospel are knowen, as be also those of the blessed Apostles Peter and Paule, 2. Pet. 3. 1. Thess. 4.

By this waie
is reasoned
of the resto-
ring of Is-
rael.

But suche as like not this our exposition of minde, vnder-
stand briefly, that the promises of the prophetes for the restoring
of Israel are not yet fulfilled: but that according to the ver-
tie of the eternall God, they must be fulfilled. They suppose
therfore, yea and contend also, that there must a certayne of
prescribed time remaine, wherein al these thinges may be ac-
complished. Hereunto I aunswer plainly, that we shal shame-
fully erre with Papias, Iustine, Ireney, Tertull, and Lactance,
and with those that are called Millenaries, vnlesse we iudge
here vprightly. I beleue therfore that the same restoring, wher-
of the Prophetes speake, must be diuided into three times:
that the first be & so be called historicall, which extendeth fro
king Cyrus vnto great Pompey, & the which Ezras, Nehemias,
and the Authour of the booke of the Machabees describe and
teache to be fulfilled. The second to beginne at the coming
of our Saviour, and procede vnto Antichrist, and to his de-
stroying, which in dede the Apostles and Euangelistes haue
moste diligently described, and wherein they testifie many
thinges to be accomplished: And that the thirde time should
beginne from the gospel restored, and the last iudgment, and
continewe soeuer more: whiche restitution verely seemeth to
be of al other most perfite & complete, wherein God wil geue
vnto man most fully, what thinges so euer he hath promised
by the mouthes of the prophetes and Apostles. Hereof hath
S. Peter most manifestly made mention in the actes the .i.
chapt. saying: it behoueth Christ to take heauen, vntil that time
of restoring of al thinges, which god hath spoken by that mouth
of al his saintes fro the time of the prophetes. And the Lord
him selfe in the gospel, speaking of the last iudgement, saith:
lifte vp your heades because your redemption draweth nere.

So happily we may on this wise diuide this matter per-
auenture more plainly: the restoring of Israel, or of al faith-
ful, is verely either corporall, or spiritual. The corporall may
be called historicall, and was perfourmed by Cyrus, Zoroba-
bel, Iehosua, Ezras, Nehemias and the Machabees: And the spi-
rituall

eternal is fulfilled, or shal be yet accomplished by the coming of our wholesome Messias our lord Iesus Christ. And the coming of the lord is of two sortes: the firste in dede is in the flesh, in the which we beleue many things, the Apostles bearing witness, to haue ben fulfilled of Christe: in the latter he shal come agayne from Heauen into iudgement. In that coming he shal most fully accomplish, such thinges as we see as yet not performed. And doubtles al our hope is herunto referred, and comforted by this coming. Those thinges that are spoken of the Apostle in the. 11. to the *Romains* of the conversion of the Jewes, are fulfilled partly, and partely are fulfilled daily, and as yet shal be fulfilled.

Now we retourne to the plenty of them that shalbe saued and are already saued from the middes of the kingdome of Antichrist, to be declared. S. Iohn diuideth the vniuersalitie of man kinde into Jewes and gentiles. Of the Jewes are reckoned an hondreth and fourtie and foure thousande. And after our iudgement, of a thousand Jewes there semeth scarcely one or two to be saued: but where by the testimony of our sauiour him selfe, so great a numbze is saued: there is leste verely, of this numbze certayne, an infinite multitude of this stifnecked people to be gathered which shal be saued. And they are not saued by the Lawe, or by circumcision, or by their damnable obstinacie: but by the grace of God in Christ their Messias, the only redeemer, reuealed to them of God mercifully, and of them receyued faithfully. For if the these on the crosse mighte be saued, nowe leauinge his lyfe, what shal lette, innumerable Jewes to be saued by the same meane: neuerthelesse I will here determine no measure. Neither will I also by this meane make frustrate the ministratione of the worde and Sacramentes. Howbeit I know the thinges to be trewe, that here are spoken: the measure or manner is known to God, neither is there any thing with him impossible. And hereunto serueth the Apostles doctrine, in the. 11. to the *Romains*.

Thou wilt saye: this doctrine wil make men to neglect their soules Saluation: where already nowe there are that saye, If the ende be well, then is all well. As though they shoulde haue sayed, how soeuer thou liuest in this world, drowned in pleasures

Many thousands of Jewes be saued.

If the ende be good, al is good,

pleasures and bloud, and geuen to gloutonny, befeue only at the last ende of thy life, and thou shalt be saued. Doubtes I am not ignoraunt that there be many vncleane hogges and filthie swine, abusing the worde of the veritie and consolation of the Gospel: but shal the abuse of prophane men take awaye the veritie from vs? The childre of God which know that there is none other propiciation or satisfactiō for sinnes, but the oblation of Christ, cease not therfore to renewe their life dayly by repentaunce.

The godly Thus although the godly doubt nothing, but that innumerable at the last ende of their life are conuerted and saued
abuse not of the Lorde, yet do they not abuse this mercy of God to the
gods mer- of the Lorde, yet do they not abuse this mercy of God to the
cy to h libertie of the flesh, but are affraied. For ther be other places
bertie of diuerse, which receyue them in order and duety. For the lord
sunynge. sayeth: thou arte made hole, go and sinne no more, leest some
 worse thing happen to thee. Item, let vs do good whilest we
 haue time: the time will come, when we can not worke. The
 parable of ten virgins declareth vnto vs the same. Also if the
 iuste shall vnneth be saued, where shal the sinner and wicked
 appere? moreouer tempte not the Lord thy God. And innumerable others of like sorte. And when the Saintes shall
 haue all their life time demeaned themselves blamelesse in
 the rightuousnes of God, yet in the laste time of their life
 they trust not to y same, but to God his mere mercy through
 Christ. They remember alwayes howe greuouesly he was
 rebuked in the Gospel, first in dede he, that inuied the good
 lucke of him that laboured with him in the vineparde, for
 that he had receyued so muche wages, coming into the vine
 parde about the laste houre of the daye, as he had receyued
 that had laboured al daie long, and agayne the churche sonne,
 for that he was sorry that his wastefull and prodigall brother
 was receyued agayne of his father, & a feest also made him,
 and for him that was alwaies obedient, and toke paynes continually, no such thing was prepared.

Innumera But the gentiles he contriuech not into any certain number
ble people by, but saith how he sawe a great multitude, which no man
of al parts could tel: no more than they could the starrs, sande, herbes,
 of y world or grasse how many they were in number. He signifieth they
 are saued. soze, that in al the worlde, at al times innumerable are saued
 by

by Christe neuerthelesse leeste any man should thinke that it should preuaile or hinder him to saluation, to be borne of this or that nation tribe or tonge: S. Iohn addeth incontinently, of al tribes, people and tonges to be ordeyned to saluation indifferently. Therfore this difference hindereth saluation nothing: but are founde in Inde, Aethiopia, Barbaria, and in the furthest parte of Libia, in Scythia, Tartaria, and in the uttermost endes of the worlde, whiche are saued by the grace of Christ.

And because it hath much doubtfulnes to reason of things to come, S. Iohn here moste exprestly speaketh of them, which are not to be saued, but already haue atchieued saluation, and are in heauen, to the intent we should not doubt of their saluation. And also shadoweth the maner of saluation and blesse euerlastinge. This treatise confuteth those which suppose the soules to slepe, not to haue the fruition of the godhead before the iudgement, nor to be as yet in heauē. First he saith, howe they stande before the Throne, and in the sighte of the lambe. For the firste felicitie in the blessed life, is to see God as he is, and to inioye his glory, to be with Christe in glory. Iohn. 17. 1. Iohn. 3. white stoles are the garments of triumphant and cleane persones. As hereafter shal be declared more at large, and hath ben noted ones or twise before. It betokeneth that the blessed soules are decked with light, &c. And the Palme also is a token of victorie. Plinie treateth much of the Palme in the. 4. Chapt. of the. 13. booke. All men write that the Palme was the moste auncient badge of a conquerour. And wherefore this tree chiefly was chosen for this vse of men of most antiquitie, Aulus Gellius sheweth the cause in the. 6. Chapt. of the. 3. booke of Noct. Att. Writing that in a Palme tree there is a certain peculiar thing, whiche agreeth with the nature of stout and noble men. For if you lase saith he, greate weightes vpon the wood thereof, the Palme geueth not place downwarde, but riseth vp against the weight, and beareth vwarde. And so; this he alledgeth the authoritie of Aristotel, and Plutarche, vnto whome you maye adde also Plinie. 16. booke. 24. Chapter.

The fatche
full in hea-
uē reioyse.

The palme

Vnto al these thinges is annexed an exceeding great noise, wherby not only they geue God thanks, and prayse his

A

mercy:

To whom
they impute
their sal-
uation.

mercy: but also thewe and testifie moſte manifeſtly, to whome they maye thanke for their ſaluation. And they ſaye, ſaluation to him, &c. For ſo σωτηρια is rather, as alſo Eraſmus hath noted. For they ſignifie that God is not bleſſed in him ſelf only, but to haue communicated this ſaluation vnto them, and ſaued them. Of the Throne or ſeate of God was ſpoken befoze in the .4. chapt. God the father him ſelfe ſitteth on the ſeate. It is therfore a phraſe of ſpeech, which hath this cenſe: we owe this our ſalutiō and bleſſednes to our God, which ſitteth in his Throne.

John. 6.
Ephel. 1.
Rom. 3.

Agayne they communicate this ſaluation to the lambe alſo, that is to Chriſt. For God by his grace through Chriſt ſaueth the beleuers. And where as Chriſt is called the lamb, the whole miſterie of the incarnation and redemption is remembred in the word Lambe, that beynge in dede reconciled to God by the bloud of the hoſte, we be nowe the heires of God, and the ſonnes of God. &c. Therefore the Saintes in heauen, and our fathers already ſaued, and dwelling in heauen, doe teſtifie, and in teſtifying teach, that they be iuſtified and ſaued not by Mahometrie, or Poperie, or any other obſeruauces, but by the mere grace of God in Chriſt.

Errours
are confuted.

1. Pet. 2.

Hereby are confuted two opiniōs, right hurtefull to the whole worlde. The firſt weneth, that the Papiſtes be ſaued for their ſimplicitee, and ſeuere diſcipline. For by cauſe, ſaye they, they know no better things: and the workes that they doe, they doe them of a good intente, therfore are they ſaued by the ſame. That is moſte wayne and moſte vngodly. They adde, vnleſſe we ſhould iudge thus, doubtles there ſhould not one of the Papiſtes be ſaued. Certenly I ſaye playnely, that no man is ſaued by papiſtrie, no more thā by Mahomettie. For it is called the waye of perdition euen of S. Peter him ſelfe. Howebeit I thinke not therfore, that no man of the nombre of Papiſtes is ſaued. But I beleue that innumerable, as I ſayed befoze, haue at the laſt ſene the filthines of papiſtrie through the illumination of God: and the papiſtry forſake, to haue imbraced the ſincere Goſpell, and ſo by Chriſt alone to be ſaued.

The latter ſuppoſeth, that euery manne in euery and what ſo euer his religion be, ſhall be ſaued. Agaynſte theſe the
Saintes

Saintes here crie: how they that are saued, are saued by the grace of God through Christ. Therfore none other religion saueth. There is non other name geuen to men, wherin they must be saued, but that of Christ Iesus. None other waye is open into heauen, nor any other doze: he that affirmeth any other, is called of the veritie a thiefe and a murtherer. Bea they utterly abolithe Christ, and the whole scripture, who so euer contendeth that euery man is saued by his owne religiō. Neyther can I tel, whether any other thing so hurtful can be Imagined. Therfore lette vs holde that thing, whiche all the Saintes in heauen haue taught vs, that saluatiō is of God through Christ.

Every mē
is not sa-
ued in his
religion.

All the Angelles in heauen confirme these thinges, leest any thing should waunte, which belongeth to a sure and cer- tapne testimony: and also teache vs by theyr example, what we should doe. They sing together Amen: wherby they also testifie, that saluatiō is of only grace through Christ. Againe they fall downe, and worship God. But howe muche more ought we men mortall by worshipping to attribute to him this honour: And by singing an hymne, they exhibite to vs a forme of seruing God, finally of iudginge rightly of God, that we attribute nothing to any creature to the reproche of the creatour, whiche belongeth to God alone: but ascribe all thinges to God wholly. The wordes of this hymne are expounded in the .4. and .5. chapt. that I nede not here to tary aboute them. They putte blessing for prayse, the reste of the wordes are playne.

The confir-
mation of
Angelles,
example of
songe.

And now lette vs learne, beyng taught by so many testi- monies and examples of all Saintes, forsaking al wayne & wicked opinions, to geue al glory to God through Christ: to whom be prayse and thankes geuyng. Amen.

Here is expounded who they be that are are clothed in white, from whence is saluation, and what is the trewe blessednes.

The. xxxvi. Sermon.

R. It.

And



And one of the elders answered, saying vnto me: what are these which are arrayed in longe white garmentes, & whence came they? And I sayed vnto him, lord thou wotest. And he sayed vnto me: these are they whiche came out of greate tribulation, and made their garmentes large, and made them white in the bloud of the lambe: therfore are they in the presence of the seate of God, and serue him daye and night in his temple, and he that sitteth in the seate, will dwel among thē. They shal hunger no moze, nother thirst, nother shall the sunne light on them, nother any heate: For the lambe whiche is in the middes of the seate, shall fede them, and shall leade them to fountaynes of liuyng water. And God shall wipe awaye all teares from theyr eyes.

The occasion of this exposition. S. Iohn saw the soules of Martires resting vnder the altar, couered with white garmentes. The selfe same sawe an infinite multitude of all nations and people, saued from the Idolatrie of the gentiles, and superstition of Antichrist, couered also with white garmentes. Upon this occasion these thinges shal now be expoūded vnto vs, what they are which are clothed in white garmentes: whence they haue that whitenes, purenes, and saluation: Finally what is the state or felicitie of these, or what is the trewe blessednes?

The breakingnes of mans vnderstandinge is holpen by an exposition of diuine. What time S. Iohn had sene them, he marueled without al doubt, what they were, neuerthelesse he is red to haue inquired nothing. But of his owne accorde one of the. xxiij. Elders, offereth him selfe to him an expositor, doubtles an excellent teacher, a Patriarche and prophet, finally a maiestie celestial, to whome we maye iustely geue credit. Here appereth the ignorance of mans witte. For like as the Eunuche

of Aethiopia in the .8. Chapt. of the Actes of Apostles acknowledged his ignorance, excepte an interpreter and mete teacher were geue him: so at this present also blessed S. John himselfe being demaunded, whether he knewe them that were apparled in white, confesseth his want of knowledge: yet he ascribeth to his teacher the knowledge therof, by this meane through a most humble modestie requiring a further declaration. Finally here appereth the vnmeasurable goodness of God, which taketh in hande to teache vs that are rude and unworthy. We haue many examples herof euery where in the prophetes, and in the holy gospel of Christ.

And in the begynnyng sleepight wayes he declareth to S. John, and to all the faithful in the world, what these are that are clothed in white: And expoundeth with all from whence they came. For with one & the same aunswere he dispatcheth both two. He saith briefly, that the clothed with white in Heauen be the godly people of all times and ages, whiche at the length haue escaped (ex tñs malis) out of great tribulation. Tribulation is founde to be sondry and diuerse. For first it is tribulation, which cometh of laying wayte and persecution of Trauntes. This apperteyneth to Martires alone. Wherof we haue spoken in the .6. chapt. Whiche for asmuch as in this worlde they were ouerwhelmed with reproches unspeakeable, for the worde of God, they haue in an other worlde receiued white garments. Than is there an other tribulation, which ariseth of the feare of God, and is a care of obteynning saluation. This is sory for the vnihtuousenes and corruption of man. It is sory for the greuous abominations of Antichrist. And these also, albeit they be not made Martires, yet are they in an other life clothed with white. Finally they haue tribulations and are molested after the fleshy, so many as mortifie their fleshe with the concupiscences thereof. And because they moune here, in the worlde to come they shal receiue comfote and consolation.

Agayne lesse any man should ascribe life and saluation to martyrdom as to our worke, and to repentance as to our deserts, the Lord moreouer declareth by thelder expressely, from whence that life and saluation proceedeth, and how that whiteness and puritie chaunceth vnto vs. And they haue washed

What they
are, & from
whence they
come clothed
in white

from whence
is life and
saluation.

how blood
sprinkled
should pur-
rifie.

their garmentes, sayeth he, and made them white by the blood of the lambe. And here is founde a diuerse reading. And ἐλατυναν, that is, that they haue enlarged their garmentes, so that he might appere to haue alluded to the families of great Princes, which vse, for the setting forth of their renowne, to put on moste wide and moste sumptuous garmentes. But in my opinion the complutensian copie and Aretas seme to reade more rightly and more simply or plainly, and ἐπλυναν, haue washed, as also the olde interpreter hath translated it. For by this exposition by & by followeth, and haue made white. Primasius readeth, and haue made their garments white in the blood of the Lambe. And hereby is signified, that the saluation and purification of the church is full is of the blood of Christ, and of non other thing. Where verely blood sprinkled whitereth not, but pollutereth. Therefore must we vnderstande these thinges spirituallly, to witte that the very, natural and humane blood of Christ, shed ones on the Crosse, being sprinkled vpon vs spirituallly (as S. Paul to the Hebrew. the. 10. expoundeth) and receyued with faith, although it touche vs not naturally and corporally pourgeth vs from all sinnes. And therefore we reade in an other place, that Christ pourgeth vs with his blood. For by cause sanctification is the only worke of God. Therefore where y^e saintes are sayed now to haue washed, and whited their garments, by the blood of the lambe, It signifieth that they haue receyued by faith the pouergatio prepared by blood. And this doctrine is catholicke and of the right faith, which hath so many and so great testimonies in the holy Scriptures. Finally we perceyue how those whiche are saued from the kingdome of Antichrist, are saued by the merite of Christ alone, & by none other thing, as I haue also shewed you before. And ouer by and by is inferred; therefore be they in the sight of gods seate. For what cause I praye thee? bicause they haue washed and whited their garmentes in the blood of the Lambe: therefore for the merite of Christ haue they entred into heauen, and there are inuironned or clothed with eternall light.

What is
the state of
saintes &
the true
blessednes.

Finally the elder declareth moste at large, what the state of Saintes is, and what is the true blesse of the faithfull. And these thinges are certen tastes, set here for a consolation.

Other such things as the eye hath not sene, or eare hearde, that same hath God prepared for those that loue him. And he reciteth many thinges, of the which he will haue vs to gather the excellencie of eternal saluation, & what good thinges we obteyne in the same.

First stand the Saints before the Throne of God. In the Throne is the maiestie of god to be worshipped for euer and the blessed Trinitie. And the Saintes stand before the seate, not as they are wounte that tarpe before the gates. For as the most intier frendes of God, they are alwayes in the sight of God, & haue the fruition of his deitie. Wherof the lord speaking in the Gospel: praye ye, sayeth he, that ye maye escape these thinges, and stande before the sonne of man. And also Dauid: the accomplishment of toyces is in thy sight, and pleasure in thy right hande for euer. And there is annexed another thing, which maye expoude that standing: they serue God in his Temple bothe day and night. That seruice hath pleasure and no painefulnes. And they serue God in the temple, as God is wont to be serued in the Temple. For they kepe holy dayes, they are glad, reioyse, be merry, prayse: and so they offer vp sacrifices, and are refreshed with heauynly repasse. And this ioye shall be euerlastyng and perpetuall: which is signified by daie and night. Otherwise in the blessed euerlastyng there is no mighte at all, nor anye changeable course of time: whereunto is added, that he that sitteth in the seate, that is the diuine maiestie, *οὐρανὸν καὶ γῆν*, will dwell in them: that is to witte, God will be al in al, or he will leane ouer them, and as it were a tente or tabernacle, will ouer shadowe them, defende and kepe them; and geue him selfe whole to be inioyed of them, as moste familiar and frendly to them. Moreover they shall hunger no more, nother shall they thirst. For all infirmitie and miserie is taken awaye from the blessed soules, and bodies glorified. They are filled with al good thinges without any lothsomnes, with a most ioyeous fulfyllinge. Nowe the sunne falleth not upon them, nor the heate: whiche phrase of speache betokeneth, that they are put to no trauel nor paine, but are deliuered at ones from all displeasure, and all paynesfulnes, and to be at moste pleasure rest.

Christ fe:
beth and
quikneth

Jacob. 16

Against the
cōdemners
of y^e blessed
lyfe.

Agayne is set in the cause of so greate felicitie, Christ the lambe, that is to saie Christ mediator and redemer: in the middes of the seate, that is, very God. For he, as both Ezechiel, in. 34. chapt. and the lord also him selfe in the. 10. of Iohn. Wittenesseth τοι μαρτυρῶ that is to saie will fede them, like a sheperde, and as a Captaine of life will leade them to the fountaines of liuely water: that is to witte, will quicken them for euer, & preserue all his in that felicitie. He vseth in this treatise wordes of the prophetes most accustomed, and vsed euery where, that climyng vnto higher thinges, we might aske some sorte esteeme heavenly giftes. Hereunto he toyneth to yet a notable benefite: and the Lord will wipe al teares from their eyes. Which wordes he hath borrowed of Esaye. For Saintes in this world tourmoped with sondry euils, haue shed most plentiful teares: but in the world to come, the Lord comforteth them, gladdying them with ioye euerlasting, nother geuyng the at any time any occasion of greife. And therefore he sayed in the Gospel, verely I saie vnto you, ye shall wepe and lament, but agayne the world shall reioyse: and ye shall moune, but your mourning shal be tourned into ioye. And your harte shal reioyse, and your ioye shal no man take from you. We shall heare the like thinges vnto these also in 21. of the Apocalipse. &c.

Whereof they perceiue, howe shamefully they transgresse, which haue alwaies in their mouth, if I should contene this life present for religiōs sake, who shal tel me, what is y^e other life to come? peradventure if I neglecte this, in an other world I shal get nothing. For here we haue a most manifest testimonyp, that as most assured saluatiō is prepared of God in heauen for the faithful: so is it also most ample and great in so much that the Apostle in an other place sayeth, that the afflictions of this time present are not egall, to y^e glory which shal be reuealed to vs. The Lord graunt vs, that we may acknowledge these thinges.

¶ Whylest the. vii. Seale is opened, and the Angels with trompettes come forth, Christ the intercessour of his church offereth vp before his father the prayers of his faithful.

The. xxxvij. Sermon.

And



And when he had opened the. vii. Chap. 8.
 ſeale, there was ſilence in Heauen chapt.
 about the ſpace of half an houre.
 And I ſawe ſeven Aungels ſtan-
 dyng befoze God, & to them were
 geuen ſeven trompettes. And an other Aun-
 gell came and ſtoode befoze the Aultar, ha-
 uing a golden cenſer, & much of odoures was
 geuen vnto him, that he ſhoulde offer of the
 prayers of al ſainctes vpon the golde aultar,
 whiche was befoze the ſeate. And the ſmoke
 of the odoures whiche came of the prayers of
 al ſainctes, aſcended vp befoze God out of the
 Aungels hand. And the Aungel toke the cen-
 ſer, and filled it with fire of the Aultar, and
 caſte it into the earth, and voices were made,
 and Thonderinges, and Lightninges, and
 Earthquake.

I ſuppoſe ther be no booke in the world, of whom ſoeuer, The excel-
 or when ſoeuer they were written, which maye cōpare with lency of 2
 the booke of holy ſcripture, as concerning the ſincere veritie, bookes of
 pure ſimpleritie, and plaine order. No other perauenture that holy ſcrip-
 maye ſeme any maruell to any man, knowing that the ſame ture.
 are written in dede of men, but inſpired of the holy ghoſte.
 There be edifices moſt ſkilfully builded of men, and framed
 and cōtrued in a moſt goodly order. But what beaultie wil
 pou iudge them to haue, in caſe ye compare them with the
 creation of the worlde, and with that moſt beaultifull order,
 whiche we ſee daily in all thinges created, and chaungeable
 courſe of times: the moſte excellent workes of men haue no-
 thyng in them, yea ſeme vile, in caſe pou compare them with
 the workemanship of God the creatour. But for the moſte I receiue
 bright order and moſt playne treatiſe this booke of the Apo- tulation.
 calipſe hath amonges others moſte notable, an excellent and
 wonderfull propheſie. S. Iohn promiſed a ſome of the matter,

signifying that he wold speake of those thinges, which should be done in the church from his time vntil the iudgemēt. And the faithfull doe knowe to what ende they should take those thinges, not to thintent their curiositie might be maintained or satisfied: but that they sufficiently warned before, should not fail, but take hede to themselves & hold faste the true saluatiō. And forasmuch as there is muche talkie emonges men, whie God doeth thus, or permitteth that, and whie he prohibiteth not these or those thinges: *S. Iohn* hath exhibited to vs a most holesom visiō, by y^e which we may learne not to talke against God, & not to contende with him but to acknowledge, al his iudgments to be rightiouse & iust. Which thing verely both al the Sainctes in heauen, and also angelicall spirites doe knowledge, and attribute to God al glōry. And thus hauing prepared the mindes of the Auditours, he cometh to y^e thing it self, and declareth the fatall destenies of the church. Under the. vi. seale he toucheth generally the corruptiō of doctrine, which sins it is more perillouse & more pestilent than al daungers of mans body, or outwarde perilles, he reasoneth yet more fully therof: and nowre particularly under the opening of the. vii. seale reciteth, howe farre the same stretcheth. For he declareth how many, how great, & what manner of sectes, heresies and troubles shall arrise in the church, & howe hurtful they shal be to the church. And this place conteyneth an Historie of the corrupte doctrine, of heresies or sectes and troubles euer sins the time of *S. Iohn* vnto the last iudgemēt: It is extended through out the. 8. 9. 10. 11. chap.

I consolacion euen euāgelical.

Nevertheless before the trompettes come forth, for a consolation as it were by a little digression, is placed a remedy, which the faithfull in al ages may use in that pestiferouse corruption to keepe safe their soules, & the integritie of the same. For many times in this booke are broughte in most strong consolatiōs in maters of most difficultie. For al the. 10. chap. shall serue also to this Argument. And the remedy that he sheweth, is this: that we muste flee vnto *Christe* redeemer of of mankynde, intercessour & propiciatour. And that we shall be safe vnder his defence, that we muste offer vp to him our prayes continually. And verely the Lord in the Gospel, reasonings of the greatest daungers of the Deuill, prepared

for the company of Apostles, and being at hand. Yet addeth he by and by, that whiche mighte comforte their sorrowfull mindes: I haue prayed for thee Peter, that thy sayth should not faile, &c. Beholde we are saued in greatest distresse, through Christs protection, that we should not faile in sayth. Wherefore, as euery where the Euangelicall and Apostolicall letters do intimate, our continual prayers, which we offer to God through Christ, must be ioyned to our truste in Christ. And in fewe wordes the intercession of Christ at the righte hande of God, and effecte and maner of the prayer of the faithfull are here set forth to beholde.

But we shal declare euery thing in order. The spake in general vnder the .vi. seale of corrupt doctrine, in the seuenth he will declare the same particularly and most aboundantly. And whileste the seuenth seale was opened, there was silence in heauen almost halfe an houre. Of this silēce the expositours write diuersely. But as I thinke the hearers are excited by this silence to a diligent and attentive hearing. For silence hath an admiration and an expectation of matters most weightie. Salomon sayeth in the .9. of Ecclesiast. the wordes of wise men are heard in silence. When weightie matters should be proclaimed and set forth, the crier is wonte to proclaim silence. And in dede they be matters of great importance that followe, which unlesse we obserue with great attentuenes, we shal perish in sectes and seductions. Those spirituall wickednesses be more dangerous than corporall perilles.

And now whilest in silence they loke for with an admiration what should come, the last seale being opened, behold there appere seven Angelles trompetters, of these we shal speake afterwarde.

Nowe is placed & set forth a remedy to be taken in so great evils, as I sayed. The whiche, to the intent it might be more agaynst all liuely, and maye be printed more depely in our brestes, is set forth to be sene with a moste godly vision. Before the seate, and in the compasse almoste of the seate, appereth a golden Altar. And there came an Angell and standeth at this Altar: the same hath in his hande a golden censur, into this the Sainctes put their offerings. He offereth the before the seate,

A remede
agaynst all
kinde of
sectes, tra-
pries and
troubles.

seate, and the smoke of the odoures ascendeth up from the hande of the *Xungel* before God.

Christe is the golden Altar. We sayed in an other place, that the golden *Xungel* of incense, was the Lord Christ him selfe, whiche is bothe *Xungel* and sacrifice and priest: as S. Paule witnesseth to the *Hebre.*

The same is called an *Xungell*, to witte the same of whome *Malach. 3.* both *Esaye* maket mention in the .9. *Chapt.* and also *Malachie* saying: beholdes I sende mine *Xungel*, which shal prepare the way before me, and sodenly the Lord shall come vnto his temple, whom you seke for, and the *Xungel* of the couenaunt, who you desire: beholdes he cometh, saith the lord of hostes. The former *Xungell*, that is to saye messenger or *Embassadour*, was *John Baptiste*, whiche prepared the way for the Lord. He, to witte the later *Xungel*, came immediately after the preaching of *John*, and made complete that everlasting couenaunt. The same nowe appereth on the right hande of God in Heauen.

What christ doeth at the right hand of the father. And two thinges of him are vttered. Firste, that he stode before, or in, or vpon the *Altar*. We may here imagine nothing corporally: but we must thinke that by this maner of speaking is signified the priesthood of Christ. He appereth alwayes in the sighte of his father, for vs: As S. Paull hath taught the .8. to the *Romains*, and .9. *Chapter* to the *Hebrewes*. He pleadeth therefore the cause of his church before God, and is aduocate for the faithfull. The same mozouer standeth before the *Altar*, the same standeth in the middes of the seate. For he is coequall with the father after his deitie, after the which he standeth in the seate: and after his humanitie, is of the same substance with vs, according to the which dispensation he is red as *Bishop* and very man to stande before the *Altar*. The latter, which is to be obserued, is this, that Christ holdeth in his hande a golden censer. For he hath taken our very nature without sinne, that he might make intercession for vs, and offer vp our prayers to God the father.

Christ offereth vp our prayers. And lest any man should doubt, that he receiveth our prayers, and offereth them to God, finally that the true office of the Church might also appere, offering vp al thinges by Christe, there is added, to him are geuen many odours. But to what ende? that he might geue them vpon the golden *Altar*,

Multar, and that befoze the ſeate, as though you ſhould ſape, that he might bring them into the ſight of God.

And becauſe of a further declaration, leſſe we ſhould not know the trewe odours, whiche pleaſe God, and whiche the

faithful offer vnto God through Chriſt: ones or twiſe he ad-
 deth, that thoſe odours be the prayers of Sainctes. And he
 meaneth by Sainctes, not thoſe that dwell in heauen, but vs of ſainctes.

in the earth, which are ſanctified with the ſpirit of our God,
 with the bloud of Chriſt, baptiſme, faith and worde. Iohn. 13. Phillip. 4.

And the prayers be inuocatiōs, and geuping of thanks. And
 he ſaith expreſſely of al Sainctes, leſt any ſhould ſcare that
 he and his prayers offered by Chriſt were excluded. If thou
 beſeeue, thou arte holy, and thy prayer is of God accepted.
 What the prayers of Sainctes be, it appereth in the Lordes
 prayer, which we offer vp to the father in the name & worde
 of Chriſt: hallowed be thy name, thy kyngedome come, and
 theſe ſidewe, which all fight with thoſe ſectes and corrupciōs
 of trewe doctrine.

Ireneus alledgeth this place in the. 31. and. 32. chapt. of the.
 4. booke. And by this meane he calleth *Eucharistia* whiche is
 geuing of thanks, the ſacrifice of Chriſtians. For the main-
 tēners of papiſtrie do corrupte that place, and utter it ſo, as
 though it mente that the prieſte ſhould ſacrifice the real body
 of Chriſt for the quicke and the dead. But the holy Biſhop
 of Lions knew this filthie errour. Away with them and their
 ſophiſtrie, whiche they are worthe. I haue ſpoke alſo befoze,
 ſomething of the ſame matter.

And that it might clerely appere vnto all menne, that the the ſmoke
 prayers of the faythfull, offered to God through Chriſt, are of the or
 pleaſaunt and acceptable, ther is added: and the ſmoke of the dours ac-
 odours aſcendeth, that is to ſaie, the prayers of the faithful cendeth.
 were of God accepted: Therfoze let vs offer dilligently our
 prayers vnto God through Chriſt. For he heareth vs, and
 deliuereth vs from euill. And the ſcripture many times cal-
 leth our prayers an acceptable ſacrifice to God. The places
 are in Oſee. 14. in the. 50. Pſalme. And in many other places.
 In the. 141. the prophet ſaith. Let my prayer be directed as
 incenſe in thy ſight, the liſting vp of my handes an euening
 ſacrifice. *Primaſius* expounding this place, ſayed how Chriſt

is sayed to haue taken of the prayers of Saintes. For by cause through him the prayers of al maye come sweetely vnto **Heb. xii. 13** God. Herof the Apostle: by him we offer vp alwayes a sacrifice of prayse vnto God, that is to saye, the fruite of lippes confessing his name.

Agayne therby is cōfuted the opinion of them, which suppose that **praying of** the Saintes in heauen be the intercessours of the faithfull, **Saintes** which should cōmende their prayers vnto God, & make the waye open to God. For what nede haue they to procure to themselves other intercessours or aduocates? what lacke finde they in Christ? or whom maie they preferre or compare with Christ? what shal we say that euē at this, present the odours are offered vp by the hande of the Angel? The celestiall saintes were present with the Lorde, and were sene aboute the seate: but which of them taking the censer, and gathering the prayers of the faithfull, offered them vnto God? It tourned **Ozias** or **Asarias** the king to displeasure, that he toke in hand the censer minding to sacrifice, and to execute the priestes office: the same would be worse for the heauēly dwellers, naye they should not remayne in heauen, in case they toke vpon them the office of the only Bishoppe. &c.

He filleth
the censer
with fire &
sendeth it
into the
Earth.

Luke. 12.

After this we haue heard, that Christ filled the censer with fire taken from the Altar, and sent it downe into the Earth. By the whiche narration he retourneth agayne to finish the exposition of the trompettes. This fire, is the grace of the holy ghoste. That is put into the censer, is taken of the Altar, is sent downe into Earth. For Christe toke the fulnes of the spirite, as **S. Iohn** sheweth in the. 2. and. 3. chapt. Christ is Altar and censer. Of the Altar here is take fire. For the holy ghoste, is the spirite of the Father and of the Sonne. Whom, sayeth he, I will sende you from my father. Him he sente into earth, vnder the shape of fire tongues: he sendeth him also at this dape into the hartes of the faithfull, that he maye inflame them. This is the same fire, which the Lord in the gospell of **Luke** sayeth, that he will sende into the Earth, and would that it should burne.

Moreouer the effecte of this fire followeth immediately. For there were made thonderinges, and voices, and lightnings, and Earthquake. By the voices of the Gospell the wounds

woundes of sinners are healed, and the hartes of men light-
ted by the illumination of the holy spirite, &c. Of the whiche
thinges we haue spoken also in the .4. chapt. and .24. Sermon.
Of the preaching of the Gospel, as Haggens also prophesied
it should come to passe, inseeded a wonderfull commotion of
all nations, &c. Sathan also was stirred, whiche repled vp his
ministers through out the worlde agaynst holesome preach-
ing of the Gospel. For there sprange vp sectes, whome the
mayneteyners of the veritie resisted, fightynge with them.
Whereof now he wil reason at large. The Lord geue grace,
that these thinges mape bothe be spoken and hearde with
much fruite.

Of the seuen Aungelles trompetters, and
of the trompettes: and of the first. ii. and. iii. trompet.

The. xxxviij. Sermon.



And the seuen Aungels which had
the seuen trompettes, prepared
themselves to blowe. The firste
Aungell blewe: And there was
made hayle and fire, which were
mingled with bloud and they were caste into
the Earth: and the thirde parte of trees was
burnt, and all grene grasse was bzēt. And the
second Aungell blewe, and as it were a great
Mountaine burnyng with fire was caste in-
to the See, & the third part of the See tour-
ned to bloud: and the third parte of creatures
whiche had life died, and the thirde parte of
Shippes were destroyed. And the thirde Aun-
gell blewe, and there fell a great starre from
Heauen, burnyng as it were a cresset, and
it selle into the thirde parte of the Riuers,
and

and into the fountaines of waters, and the name of the starre is called **wozme wood**, and the thirde parte of the waters was tourned to **wozme wood**. And many menne died of the waters because they were made bitter.

Our lord Iesus Christ hath kindeled in earth a bright and hole some fire, which the Apostles and men Apostolical haue euery foote moze and moze inflamed. But contrary wise Sathan seketh to quenche this hole some fire, & not only to corrupte and depaue this doctrine of saluation: but also to abolish it and ouerwhelme it with lies. The meaner and manner herof is at this present described, and euen paynted out gallantly, to none other ende, but that the faithfull beyng warned and fully taught, might be wel ware of that pestilent infection. For the scope or ende of this boke is, to preserue the church safe and sounde from corruptions, or at leest to repare the same beyng corrupted.

The seuen
Angelles
stande in
sighte of
God.

S. John therefore sawe seuen Angells stande in the sight of God. To stande signifieth to minister, and compriseth the faith and diligence of Ministers. Seruauntes stande before kinges, ready to do service, and to execute al theyr commandementes. We reade in the .i. chapter of Iob. The sonnes of God came, and stode before the Lord, and Sathan came also into the middes of them. The blessed Angelles are called the children or sonnes of God. They come to doe service before God: Sathan prealeth in emongs them, forasmuch as he is also the minister of God, for y executiō of those things, whiche apperteyne to the wrath and indignation of God against the wicked. Al elementes be Gods ministers, and finally al the creatures of god. For he is the lord of Sabaoth, the God of hostes, whiche for the saluation and iudgement of men useth wel and rightly all his creatures: euery one according to his nature and disposition. For he useth the ministerie of Angells, like Angells: and so the service of Devils, as Devils in dede. But where as the seuēth number is the number of fulnes, conteyning in it self al times: for there be seuen dayes of creation and rest, there be seuen worldes or ages: certainly seuen Angelles appere before God, for that they

they betoken all battels that ſhall be foughten to the ende of the world.

For to theſe ſeuē ſungels are geuen ſeuē trumpettes, and the ſungels already had the trumpettes, and euen prepared themſelues to blowe the on ſet. Where chiefly the uſe of trumpettes is to be ſearched for. The ſame is moſt plentifully deſcribed of Moſes, in the .10. of Numbers. The uſe of trumpettes was diuerſe, as it is alſo at this daie. Firſt by the ſounde of the trumpet the people of Iſrael were called together, to conſult of the cōmon welth. Agayne at the ſounde of the ſenate of princes of the people did aſſemble. Moreover they were warned by the trumpet, when & who ſhould remoue their tentes. Furthermore the trumpets blew vnto battel, what time they ioynded to fight, as maye be ſene in the .20. of Deuter. The people moreover were called together with trumpettes on the holy dayes to publicke and diuine ſeruiſe. Sounde with the trumpet in Zion, call the congregation; ſayeth Iohel, gather the people. There was moreover a feaſte of trumpettes, and a Iubiley, hauing the name of the blowing and ſounde of trumpets: as appereth in the .25. of Leuit. Finally the preaching of the veritie was figured by the ſounde of trumpettes, neyther might any other blow the ſame but prieſtes. For it forceth much to whom you cōmitte or deliuer the ſignes publicke.

The uſe of trumpets.

Of this ſundry uſe of trumpettes, none ſhall agree better to our mater, than the warlike. For this world hath a ſhape of warre. In it are the campes of good men, and the campes of euill: the tentes of Catholikes, and tentes of heretikes. The ſnelletrayne of theſe is Sathan, and of thoſe Chriſte: the Captaine and Emperour of theſe is the Deuill, of the other the ſonne of God. And now the ſungels ſounde their trumpettes, and blowe the onſet: not that the good ſungels and God himſelfe is the Authour of heresies and of heretikes, whoſe original is referred to Sathan and ſinne: but ſounding their trumpettes they geue in dede warning to all men, and ſignifie that moſt greuouſe warres ſhal arriſe in the worlde, and euen in the church it ſelfe. But diuerſe men are diuerſely moued and worke in warre accordyng to their natures. The trewe catholikes being warned by the trumpet, take heade

to themselves, praye, and finally taking in hande spirituall weapons, prepare themselves vnto battell and manfully fight for Christ, and for mainteinyng and defending the veritie. Heretickes, sectaries, and menne of corrupte mindes, accordyng to thei mallice, taking to them also Armour, runne forth and fighte agaynst Christ and the veritie, defende lies, and such as be weakelynges they take, spoyle, beate downe and distrope. The good sheperdes, are the trumpets of God and of Christ: the Decill bloweth vp Archeheretickes and beginners of sectes.

Of the good, and of their fight, we shal heare in the. ii. and in the *chapt.* following. Neuertheles in euery conflict we must vnderstand that the saintes slepe not, nor be any where idle, but to doe their duetic euery where. It was nowe in dede enough for the lord to shewe vs the heretickes & sectaries fighting, & to declare, how much they maye hurt, that we might watche moze dilligently, and beware of all corruption.

The firste
trumpet of
fight.

The firste Tuncel soundyng the first trumpet, denoungeth vnto vs the first conflict. All and singular battels haue something like, and diuerse. It is like, in that all heresies doe impugn Christ, and would haue the trueth of the Gospel, either extinguisht, or washt out of the true sense. And that same is singular or diuerse, that at an other time, Sathan sayling other doctrines, hath spred abroade in the Church sundry heresies. Therefore whylest the Tuncell soundeth the trumpet, that is to saye proclaymeth warre, he warneth the Saintes to watche. Therfore as he is yet blowing, through Gods permission, accordyng to his iuste iudgement, by the meane and suggestion of Sathan, ther was made hayle and fyre mixed with bloud, the whiche beynge so tempered, was sente or fell vpon the Earth. For S. Paule acknowledgeth spiritual policies in the heauenly spirites. And the Scripture in a certen place doeth figure rightwell, the sounde and holysome doctrine by the heauely dewe and shoure that maketh the earth fructifull: most rightly therefore S. Iohn compareth the false and hereticall doctrine to hayle. For that destroueth the fructifull places of the earth, and marreth utterly the plentiful fructe of the earth. Wherfore like as els where the peruerse doctrine is called darnell, leuen, chaffe, &c. so is it here
called

called haile. But this haile is tempered, and of a wonderful mixture. For it hath fire and bloud ioynd with it. These thinges muste be expounded after an allegorie, not after the letter. Haile is water congeled to colde. And water they haue called the wisdom of the scripture: haile therfore shal be false wisdom. Yet fire is put vnto it. The pretense of scriptures and inspiration of the holy ghost, wherunto is added bloud, the euil affection of man, to witte the vice of Ambitiō, wrath, contention, hatred and like affections. Of these is compounded an haile doctrine, hurtfull doubtlesse and pestilent. For when false doctrine ruleth or depaureth the Scriptures, and wicked affections of teachers are ioynd with all, a pestilent doctrine ariseth. Such was frō the beginning the doctrine of the Nazareans, or Mameorites, and of the Hebionites, cōtending that iustification came not by the only faith of Christ, but by the law. Our men fought sharply, to wit S. Paule & thother Apostles, against this pernicious doctrine. And frō the beginning many corrupt with Philosophie, others blinded with mens traditions, haue brought forth most corrupt opinions. Histories beare witness herof. And Tertulliane not without cause called Philosophers the patriarches of hereticks. For S. Paule most diligently warned, that the godly shuld be ware of Philosophie. They that haue not kepte themselves from it, & haue set more by Philosophie, & know not what traditions, they in stead of the heavenly dewe & swete showres, haue cast into the church great heauy haile stones. And haue verily hurte the church very much. For the iii. part of trees was burnt, and also al grene grasse. This numbze is intimated in foure troopers, and in fire likewise. And it seemeth to signifie, that a greate parte of men inconstaunte and vnsstable are seduced & losse, geuing themselves to be distroyed of wicked men: agayne, the best part of the saychful to be saved. The lord him self knoweth the numbze exactly. It is enough for vs to know these thinges which he hath reuealed vnto vs, nother to searche curiously any further.

That men are signified by trees, appereth by the 9. chapt. Trees: where it is sayed, & they had cōmaundement, that they shuld not hurte the grasse of the earth, nother any tree, sauuing on- ly men, whiche are not &c. After he had sayed, saue only those
S. ii. trees,

trees, which were not marked: but he had rather saye, men, that he might as it were with this keye vnlOCKe the misterie. Nocher is it rare to shadowe men in the scriptures by trees, floures, and grasse: as we maye gather of the .1. Psalme, the .40. of Esaye, and the .12. chapt. of S. Matthew. But that latter poynte, that al grene grasse was brent, muste be fauourably expounded. For who can beleue that al men were destroyed by those first heresies: we vnderstand therfore that the mindes of the faithfull were diuersely afflicted and tourmoyled with those errours and troubles: but yet as the Golde tried in the fire, not to be utterly consumed.

The second
trompet.

A burning
mountaine.

Valentini-
nians.
Manicheis.
Montanists.

The second Hugel soundeth the trompet, signifying that newe warres are nowe a brewvng: and therfore exhorteth, that al the godly would defende themselves with wapone. And there is cast into the Sea not a Mountaine, but as it were a Mountaine burning with fire. The sea beareth a figure of the world, than the which there is nothing more vnsustainable. It is a thing most frequented in the prophetes, to call this our world, wherein we liue, a sea. By mountaines are signified kingdomes, witnesse Esaye in the .2. chapt. Daniel the .2. And Zacharie in the .4. chapt. And Christ him selfe in the .7. of Matth. By remouing of hilles or mountaines, signifieth any harde thinge; and by the opinion of many impossible. Nowe therfore springeth vp an heresie and a doctrine in the church, as it were a burning Mountaine, as the which was in dede most furnished, and as it seemed inuincible. We read that such was the heresie of the *Valentinians*, whose secte the holy martir *Ireneus* taught to be diuided into many. Such was the surp of the *Manicheis* and *Montanistes*. They seemed to many to burne with the spirite of God, and to be whole nothinge els but the spirite, and all their oracles to be of the holy ghoste. *Manicheus* called him selfe the Apostle of Iesu Christ. The *Montanistes* bragged of a newe holy ghost. There was moste greate plenty of this darnell throughout the vniuersall church. Nocher was the successe therof small. For the thirde parte of the Sea was made bloud. The Apostle signifieth the wickednes of sectes. For howe vile and impudent were the heretikes called *Gnostici*, the *Valentinians*, and *Manicheis*, *Ireneus*, *S. Austen*, and *Epiphanius* doe testifie. And a great

great part of the creatures in the Sea perished. And he speaketh of such as haue soules, not of fishes in dede, but inuene. Many shippes moreouer were lost, to witte Mariners, and blonde men, beyng corrupte with these heresies.

That time those heresies sprange vp in dede of those hours which I named: but as yet thei be not utterly extinct, corrupte men buddynge vp in a manner at euery time, and renewing the olde errour. Wherupō a bitter strife remaineth yet at this daye in the church: and we are dayly admonished, that we should beware of those corruptions.

The thirde Angel bloweth his trumpet, proclayming new warres: and behold a great Starre fell doune from heauen, burning like a cresset, and infecteth the thirde parte of riuers and fountaines of waters, that starre is called wormwood. I tolde you in the. i. Chapter that Starres are called, Preachers, Bischoppes, and notable men in the church. It signifieth therefore that some notable man should fall awaye from the trewe faith into heresie, wherwith he should infecte a great parte of the world, in corrupting the Scriptures, and founde doctrine of sayth. And these thinges seme to be fulfilled in Paulus Samosatenus and Arius. This cresset burned horribly, and inflamed the whole worlde without recouerie. That pestilence denied the deitie of Christe, and made the whole Gospel to vs moste bitter. For if Christe be not very God, how is he a Sauour, King, Bishop, intercessour, mediator, and saluation of the faithful? he quenched the light, that denied the deitie of Christ. Therefore is he called by the name of wormwood. The prophet Ieremie used the selfe same allegorie, or metaphore, or allusion, in the. 9. and. 23. chapt. And Amos in the. 6. where he sayeth, that the Iudges haue tourned iudgement into Wormwood.

The thirde trumpet.

A burning cresset.

Paul Samosatenus Arius.

The Scripture and doctrine whiche is trimly figured by riuers and fountaines, corrupted of the Arrians was to man the occasion of death. The Scripture and doctrine of the Gospel, is of it selfe mortal to no man, but rather liuely to all: corruption maketh it deadly. Poyson put in wine, maketh the wine deadly: the wine of it self killeth no man, but rather gladdeth and reioiceth al men. Reade the Ecclesiastical stories of Eusebius, Theodoretus, Sozomenus, Socrates, and others, and

Michell
Serueto.

pe thal perceyue howe aptely S. Iohn hath wrytten all these thinges, and how rightely they are al fulfilled. No smal parte of that bitternes hath flowed vnto our tyme, whilest that old error is often times by the instigatiō of the deuil renewed. For what that vncleane beaste *Michell Serueto* a spariarde vomited against the Sonne of God, for his impenitent wickednes, and continuall blasphemie burnt at Geneva, the world knoweth. We muste praye therfore to the Lorde, that in suche daungerouse conflictes, he would kepe vs safe and sounde. Amen.

The fourth and fiste trompet is expounded, of the opening of the botomlesse pitte, and of grasse hoppers creeping out into the Earth.

The. xxxix. Sermon.



And the fourth Aungel blewe, and the third parte of the sunne was smitten, and the thirde parte of the Moone, and the thirde parte of starres, so that the third parte of the was darkened. And the daye was smitten, that the third part of it should not shine, and likewise the night. And I behelde, and hearde an Aungell flyng thowow the middes of Heauen, and sayng with a lowde voyce: wo, wo, wo, to the inhabiters of the Earth, because of the voyces to come of the tromp of the thre Aungels, which were yet to blowe.

The. 9.
chapter.

And the fiste Aungel blewe, and I sawe a starre fall from Heauen vnto the Earthe. And to him was geue the keye of the botomlesse pitte. And he opened the botomles pitte, and there arose a smoke of the pitte, as it were

were the smoke of a greate fornace. And the Sunne and the ayre were darkened, by the reason of the smoke of the pitte. And there came out of the smoke locustes vpon the earth: and vnto the was geuen power as the Scorpions of the Earth haue power. And it was sayed vnto them that they should not hurte the grasse of the Earth, nother any grene thing: nother any tree, but only those menne which haue not the seale in theyr forheades, and to them was commaunded that they should not kill them, but that they should be beryed fiue monethes, and their payne was as the payne that cometh of a Scorpion, when he hath stonge a manne. And in those dayes shall men seke death, and shall not finde it: and shall desire to die, and death shall flie from them.

The fourth trompet declareth an hurtful and a long strife, The.iiii. trompe.
whiche arose in the churche of the doctrine of Pelagius.

This Pelagius taught, that the sinne of Adam, hurte him alone, and not mankind, and therefore that in the same all men die not. That man hath free will, so that he maye doe good. Nother that he shoulde be free, if he nede the helpe of God. Which if he hath it, he maye the more easely do good: if he haue it not, that he maye yet neuerthelesse worke it by his owne vertue, and maye deserue euerlasting life. Therefore that our victorie is not of the helpe of God, but of free will: and that remission is not geuen to the penitentes after the grace and mercy of God, but after the deserte and worthyng of them whiche through repentaunce are worthe of Godes mercy, and the residue whiche Saincte Austen reherseth in the hondreth and sixte Epistle to Boniface, that Pelagius had renounced: whiche neuerthelesse in an other place he sheweth that the same had taught, and returned

The doctrine of pelagius.

Whilste
fooles et
chewe one
vice they
runne into
an other.

Who falle
into the er
rour of the
Pelagiās.

The third
part of the
sunne, of
Moone &
the starres
smitten.

to his vomite: As in the register of heresie, the. 88. heresie.
The same against two epistles of the *Pelagiās*, in the. 2. booke,
2. chapter to Boniface. The *Manicheis*, sayeth he, denie that a
good man had the beginning of euill of free will. The *Pelagiāns*
saye also, that an euill man hath free will sufficiently to
fulfil a good precept. The catholike doctrine reproueth both
these, and to them sayeth, God made man right, &c. And to
these sayeth, yf the sonne hath made you free, you are verely
free. And in the. 9. chapt. the same *Nichour*. Where we saye
that the wil of man vnto euill is free, to do good that it muste
be made free by the grace of God, it maketh against the *Pe-
lagians*. And where we saye that the euill, whiche was not be-
fore, is comen of him, it is agaynst the *Manicheis*. Moreouer
in the. 8. chapt. *Pelagius* sayeth, that the thing which good is,
mape soner be accomplished, if grace helpe thereto. By the
whiche addition, that is in adding, more easely, he signifieth
verely that he thinketh thus, that although the help of grace
waite, he can yet, albeit more hardely, persourne that which
is good by free will. Agayne the same in the. 47. Epistle to
Valent. That man, saith he, falleth into the errour of the *Pe-
lagians*, whiche supposeth the grace of God to be geuen for
any deserte of man, whiche grace alone maketh manne free,
through *Iesus Christe* our *lorde*. But agayne he that thin-
keth, when the *lord* shal come vnto iudgement, that man is
not iudged after his workes which might now by reason of
his age, vse the free choyse of will, is neuerthelesse in errour.
He sayeth in a maner the same thing in the. 2. booke the. 18.
chapt. of the merites and remission of sinnes.

With this doctrine of *Pelagius* was stricken, that is to
saye, darkened (for so *S. Iohn* him selfe a little after expoun-
deth him selfe, saying. in so much that the third parte of them
was obscured, &c.) the thirde parte of the sunne, to witte of
Christ, which is the trewe sunne of rightuousenes. For the
Pelagians doctrine denied the grace of *Christ*, & with mans
merite rode vnderfote the merite of *Christ*. Whereby also
the thirde parte, that is to witte a great parte of the *moone*,
namely the church, is red to be smitten and darkened: more-
ouer the thirde parte of starres, I meane preachers and mi-
nisters wounded, hath not taught with such light as became
them.

them. For stories witnesse that this heresie hath soze infected diuerse partes of the worlde, that euen Bishoppes and learned menne haue followed this nopsome errour. At Palestine in the East was assembled a Synode of Bishoppes, which droue Pelagius to recant. They disputed also at Rome sharply against the Pelagian doctrine: and Counsels were assembled, which condemned the same. Ther were Synodes assembled in Affrica, and after much reasoning sentence was pronounced against Pelagius. For many were dayly taken with this infection. For the doctrine is pleasaunt, whiche wauerteth not euen at this daie his mainteyners and defenders. For it semeth godly, and for the study of vertue nedeful, to affirme free wil, and mans merite: agayne it appereth to be licentious to attribute al thing to Gods grace.

We addeth, that nother the daie shone with the third parte thereof, nother yet the night with his thirde parte. For like as grace coulde not be fully perceiued by the doctrine of Pelagius, no more coulde sinne. And S. Austen in the 2. booke of originall sinne. 23. 24. chapt. saith, that the Christians sayth consisteth properly in the cause of two men. For by the one we were solde vnder sinne, by the other redeemed from sinne: by the one throwe headlong into death, but by the other deliuered vnto life, &c. And whilest al these thinges are spoken, they are spoken to this ende, that we might beware of those heresies.

Neither
daye nor
night shone
with the
third parte
thereof.

And hitherto haue we spoken of the soure trompes, and greatest conflicts in the churche: there remaine three trompettes: which haue now a little preface set before them, whereby the mindes of the hearers might be excited.

And S. John saith, howe he sawe an Angell flying thorow the middes of heauen, and hearde him cryng: wo, wo, wo to the inhabitants of the Earth, and that for those thinges which should chaunce vnto men than, when the other three of earth. trompettes should be blowen. Therfore vnto euery trompet is Ioynd an wo. Whiche we expresse very well in dutche by owe, owe, owe. For the Grekes saie, and S. John wrote in Greke, οὐαι, οὐαι, οὐαι. And it signifieth verely, y the times of the fourmer conflicts were sharpe: but yet that suche as followe shal be a great deale sharper and crueller. For I tolde

S.v.

you

pou in an other place, that this vocable two, compriseth the willes bothe of this life present, and also of the life to come, aswell of body as of soule. Therfore shall the times of Popisrie, Mahometrie, and of the last iudgement, be most dangerous.

Hom read The complutensian copie hath an Egle, where we read an Egle for an Angell flying thorow the middes of heauē: perauenture an Angell. because he founde it so in Hieras. Beas and the comon translation, commonly called S. Hieromes, hath an Egle for an Angell. And therfore Primasius readeth it so likewise, which semeth to haue followed the olde translation in all things. But the Egle is swifte, and of moste sharpe sight, signifying the almighty knowledge of God, and expedition unspeakable in doyng of things.

The fiftē trompe.

The fiftē trompet comprehendeth a moste cruell battell, whiche the Pope stirred vp, in admittingte errorrs into the world, yea rather bringyng in, setting forth, and defendyng them, by his vngenerous locustes that ate vp all thynges. He lasteth to the worldes ende. Of whome he will agayne discourse more plentifully and more properly in the. 13. and 14. chapter. 7c.

A starre falleth from heauē into the Earth.

The Original of this euil is referred to the fall of a starre. For a starre hath fallen from heauen to the earth. Starres, as I shewed you in the begynnyng of this boke, about the ende of the. 1. chapt. represente vnto vs the state of Ministers, or Bishoppes. For as the starres shine in heauen: so Bishoppes illumined with heauenly light, ought to shine in the church aswell in doctrine as honeste lyfe. And whiche they stande in heauen, so long as they doe theyr duetie: they fall to the Earth, what time forgetting the heauenly commyssion and doctrine, they thinke vpon earthly thynges, speake and followe honoures, pleasures, and such like corruptions. A little after will he call him an Angell, whome now he calleth a starre. The Church of Rome was notable and praiseworthy also once by the praysse of the Apostles. The same had Bishoppes, that is to saye, ministers of the church, vnder the emperour Constantine, about. 32. for the most part very well learned, moste holy (yet men) and moste glorious ministers of Christ. Agayne from the emperour Constantine vnto

Gregory

Gregory the great are accounted Bishoppes or pastours of the church of Rome, about 32. emonges whom there were not a few diligent enough, learned, and godly: but yet emonges these were founde also, whiche blinded with the euill of Ambition, began more to incline to seke honours, and glorious titles, than the doctrine of Christ concerning humilitie and simplicitie, and the example of Christ, and apostles hath permitted. Christ fled, when the people would haue chosen and made him king. He sayed, that kings should reigne, that Apostles and their successours should serue. If kings therefore had offered them realmes and riches, they should not haue receyued them. What certen Bishoppes of Rome practised with the churches of Affricke, and how they would haue ruled ouer them, the stories doe plainly declare. Notwithstanding there were founde emonges the latter Bishops as Pelagius and Gregory surnamed great, which greuously accused the Bishops of Constantinople, for that they went about to establish church of Constantinople, as chiefe of al others in the world, and the Bishop thereof vniuersall. Neither was Gregory ashamed to saie expressly, that he is the vaine-curour of Antichrist, who so euer would couet the name or title of the vniuersal bishop. But Boniface the 3. of that name moued nothing herewith, required and obteyned of the emperor Phocas no long time after the death of Gregory, that the church of Rome might be called and taken for the chiefe and head of al churches. Wherby the Bishops of Rome plucked out of heauen, and caste to the earth, vnto earthly thinges, to care for earthly thinges, yea euen to aspire to the empire and chiefe rule and gouernement, here haue you, what starre fell from heauen to the Earth.

And to this starre (he calleth him afterward the Angel of the bottomlesse pitte) or Bishop (I name one, I vnderstande all of that state and succession in that seate) was given the keye of the bottomlesse pitte. Christe verely kept the keye of David: as I shewed in the 2. chapt. of this booke. The same he gave to the Apostles the keyes of the kingedome of heauen, power to open or to shut heaue: that is to wit, the ministerie of preaching the Gospell, wherby is shewed assuredly promised the forgiveness of sinnes and eternall life to beleevers:

and

and the reteyning of sinnes, & certaine damnation is threat-
ned to the vnbeleuers. No godly mā doubteth but that these
keyes were geuen also vnto Bishoppes of Rome: agayne
euery man knoweth that the latter popes would not vse the
lawfully, but corrupting the Euangelicall veritie, and mis-
sing the lawefull ministerie, haue gotten them counteref-
feyned keyes. Therfore is geuen to them of the Prince of Darke-
nes the keye of the botomles pitte, to witte corrupt and counte-
fet doctrine, and not the Apostolicall, but apostaticall minist-
rie, wherby as it were from hell set open, they haue brought
forth outrageouse errors and superstitions, and vngodli-
nes of all sores. And I suppose it hath chaunced not with-
out Gods prouidence, that Bishoppes of Rome are called
Clauigers or keye bearers, and weare keyes in their Armes.
But you shall not vnderstande them to be the keyes of the
kingdome of heauen, but of the botomlesse pitte rather: for
he is a teacher of errors and of all abomination: Author
moreouer of all warres and dissensions, leadyng them eu-
er vnto hell.

**The popes
keyes.**

**God is a
liuely foun-
taine.**

God is in dede the fountaine of perpetuall goodnes, and
of all veritie: whiche opened in Christ by the Apostles in the
preachyng of the Gospel, refretheth with wholesome water
that thirste for eternal saluation. Of this fountaine *Esaye* maketh
mention in the. 55. chapt. And *Jeremie* in the. 2. chap. The
Lorde also in the Gospel after *Iohn* in the. 4. & 7. chapt. and in
diuerse other places.

**The bot-
tomles pitte.**

Against this liuely fountaine of euerrunning waters, is
set the botomlesse pitte, vnsearchable I saye by reason of the
mallice of Sathan, full of vngodlines, abomination, and a
kinde of lying. From hence blubbereth vp into the world
false teachers and ministers of Antichrist what error and
abomination so euer is in the world. For Sathan the father
of lies, spreadeth abroade in the worlde by his instruments
what darkenes so euer there is.

**The bot-
tomles pitte is
opened.**

Therfore the starre or Hengel of the botomles pitte, that is
the Pope or Bishop of Rome openeth the botomles pitte
with a keye, and by & by ascendeth vp the smoke of the pitte.
For I haue spoken hitherto of the beginnyng of euill: now
shal follow of the proceeding and setting forth of the same.

The Pope by his corrupt ministerie openeth hel, and not heauen. Out of hell ascendeth or riseth a smoke. Smoke in some places of the Scripture, is a token of the presence and wrath and vengeance of God: as where in the time of *Esaye* a smoke rose in the Temple of Salomon, 3. booke of *Kinges*. 8. chapt. *Esaye*. 6. In the. 19. of *Exod*. We read, smoke ascended from the mountaine, as out of a furnace. You read in the. 18. psalm. Smoke wente vp in the wrath of God, fire burnte from before his face. At this present, smoke semeth to signifie hurtful and deuillish opinions. Smoke hurte the eyes, and suffereth not cleerly to see the truth. So doeth also peruerse doctrine, it daseleth the eyes, takieth away iudgement, & blindeth with error. And woe: thely do they suffer these thinges of the smoke of God his wrath, & of the lies of disceauable men, whiche haue forsaken the light of the Gospell, and the grace and perspicuitie of Gods veritie. Under the name of this smoke infernal, are conteyned the opinions, and abominable doctrine, that the Bishop of Rome, as he is the prelate of the chiefe church and Sea Apostolicke, so to be pastour vniuersal and Apostolical: and mo:ouer the head of the church militant, the vicar of Christ in earth: whose voyce muste be heard aswell, as Christes him self: that he hath full power in the church, the keyes of the kingdome of heauen, &c. And the esse of the like sorte. That the same ordeyneth and geueth to all churches Bishops or Pastours, which should gouerne all other churches after the prescripte of the church of Rome. &c.

Smoke
out of the
bottomlesse
pitte.

But how great this smoke is, and howe effectually, it is liuely expressed: it ascendeth, sayeth he, as the smoke of a great furnace. And signifieth that the popish opinions, and doctrine are thicke, or grosse, manifolde, and apparent: where in dede they be nothing but smoke and vanitie puffed vp and wayne. But it is of such a power, that it darkeneth the sunne and the ayre. I haue tolde you ofte times now that Christ is the sunne of righteousness. And we cal the ayre the wholesome doctrine, wherewith the soules of the faithfull are refreshed. Therfore by the popish doctrine the sunne & the ayre, that is Christ and the Gospell are obscured. Christ is the pastour vniuersal, the high and only Bishop, the head & helth of the faithfull, whiche freely forgiueth sinnes: the whiche is preached

How great
smoke & of
what effecte.

preached by the Gospel. This doctrine wareth vile, what time the Pope is admitted for head of the church, with the full power of granting indulgences for all sinnes. Thus is the sunne darkened.

Of the
smoke ar-
ise locu-
stes.

What are
Locusts.

Howbeit the euil proceedeth further, and setteth vp it selfe in the church a greate deale more effectuell. For our of the smoke came forth Locustes vpon the Earth. For what time through the false perswasion of corrupt doctrine, the eyes of all men were blinded and lohed not rightly vpon Christ, and his only gospel, and all men reuerenced the Pope, as the vicar of Christ, the head of the church, and a man Apostolicall, and as it were the mouth of God, and he nowe made Schoppes and priestes, and nurrished, auanced and established Monkes and Freres: an infinite multitude of the clergie increased moste luckely, I meane by a moste plentiful increase, and numbre that coulde not be numbred. For he himselfe immediatly in the wordes that followe, and with a fuller exposition declareth, that he speaketh nothing of those little wormes the Locustes. For he sayeth, and it was commaunded them, that they should not hurte the grasse or hape of the earth (a verely the clergie liueth not with hape) nor any grene thing, nor any tree, but manne onely. As though he should saye, I speake nothing of grassehoppers suche as in times past distroyed Egypte: but I speake of pestilent men, afflictyng men with the poyson of doctrine. But a little after they are so described in euery point, that no man need doubt that the false clergie thereby is signified. The which thing Primasius also saith, which in his commentaries vpon this booke saied: he putteth chaithours of euil doctrine. For like as the Locuste hurte with her mouth, so do they teare with their preachinges: as we reade, greedy Wolues meate sparing the flocke, &c. Thus sayeth he. There be also other causes wherefore he likened the false clergie to Locustes. If the locuste be alone, he seemeth to be moste contemptible: so there is nothing more vile than a solitarie Monke or Friar, priest or sophister: but if they swarme together, they be a scourge to men, neither can they be drine away with any force, they eate & distroye all. When the prophet Iosiel would shew a great euil to come, he saith that the Locustes will come. In

former they singe, scape, lyue at ease and pleasure, to the losse and hinderaunce of husbandmen. The same thinges mayest thou see also in the clergie. I speake nothing here of holy An excuse
priests, that is lawfull ministers of the church, of good men, & exceptio.
honest and learned: I speake nothing of the auncient & holy
Monkes, whiche were burthenouse or greuouse to no man,
and wer no preachers, but very lay men, getting their liuing
with their handes, in the church subiecte with other fayth-
ful to the pastours of the church, &c. I speake of the vnaw-
ful, sluggerds, Idle bealies, deuourers of vitaille, but chiefly
of false teachers.

And doubtles the Popes clergie is moste rightly cōpared The clergie
to grasshoppers or catarpillers. For both they are innume- is innume-
rable, and they occupie and cōsume al thinges. In times past table.
the ministers of the churches mighte be numbred. For the
yombr was but smal: nother were vnprofitable or vnnesse-
sarie persones nurrished of the church goodes. There remai-
neth a constitution of the mperour Justinian, where amongs
other thinges we ordeyne that there be not at any time in the
sacred great church aboue. lx. Priestes, men Deacons an. C.
Subdeacons. lxxx. and readers an hondreth and ten, nor
aboue. xxii. singers: that the whole nūbre of the clergie of the
greater church maye consist in .ccccxxv. persones, and be-
sides an. C. doze liepers, as they terme them. Therefore in
the moste holy great church of this our noble Citie of Con-
stantinople, and in those thre churches to the same united
(to witte in the church of our Ladie, S. Theodoze, and
S. Irenes, let there be so great a multitude of p̄ clergie. This
some of the ministers of this imperiall citie and moste large
church established fife hondreth and twentie and fife per-
sones. But how many at this dape may you finde at Rome,
or in an other greate Citie Priestes, Monkes, Freres and
Nunnes? They excede this numbze foure times and moze.
And to leaue out many thinges that mighte here be brought
in, Pope Pius Sabellicus sheweth in the. 9. booke of Aeneidos.
the. 7. Chapter. That the secte of graue freres was so greatly
multiplied throug out the worlde, that than they helde
and possessed. xl. prouinces, and vnder euery one diuerse
Cloysters and conuentes (wardens they call the rulers) and
exceeded

exceeded the numbze of three score thousande men: in so much that the master of the whole order, whome they call general, hath ben hearde many times, to offer the pope preparing an Armye against the Turkes thirtie thousand fighting men of the order of S. Fraunces, which should be well able to serue in the warres, and yet be no hinderaunce or let to they religion or seruice. And nowe who is it that knoweth not howe many orders ther be of Monkes & Freres: you maye therefore accompte other orders after the rate of the order of S. Fraunces, and though you attribute to euery one but the one half of that numbze, to what a some wil it amounte? To these if you adde the colledges moze and lesse, through out so many diocesse, persons, vicars, chaplaynes and parish priestes, thou wilt graunte that not without cause the popishe clergie is compared to locustes.

Locustes
distroye all
grene thinges.

But howe they light vpon and deuoure all thing, I need not with many wordes to declare. It is comonly sayed, where so euer thou seeest any place, fertile and holesome, where thou ridest or goest, thou shalt finde it full of the clergie, and possessed with religious men.

Of the
power of
the locustes.

He reasoneth also expressely of the power of these Locustes. He setteth them forth by a parable: and power was geuen them, sayeth he, as the Scorpions of the earth haue. A Scorpion is a flattering and in maner a domestical worzme, which sodenly striketh with his taylor, or rather with the sting of his taylor, and so poisoneth. Therefore with flattering wordes the clergie of Antichrist discepueth and powreth in the poison of venenouse doctrine. So speaketh the Apostle against falseteachers in the .16. chapt. to the Romains. Through flattery speache, sayeth he, and flattering, they disceiue the hartes of the simple. They power therefore is none other, but euill doctrine, wherewith as it were with the venome of Scorpions they infecte the simple Christians, but especially those that contemne the doctrine of the Gospel.

Whome the
Locustes
can hurte.

For there followeth a declaration, whome these Locustes maye hurte. There be two kindes of men. The one in dede willyng and witting will perishe, and are the open and possessed enemies of the holy Gospel: whome by the iust iudgment of God these Scorpion locustes distroye with their power.

son. The other being more simple, doe erre rather of ignorance, than of obstinate mallice: these sins they haue a seale in they: soztheades (wherof is spoken in the .7. chapt. are not stongen of the Scorpiolocuses. For the power of this euill is limited, and not out of measure. Therfore was it geuen to the locustes, that they should not kil (not those wicked which had rather dye than liue) those simple. They hurt verely, but not as the vnfaithfull to death. And they were them siue monethes. And that tourment is the trouble of the conscience, which they tourment with threathings, hipocrisie, and wonderfull terrours.

There is added for a cōsorte, siue monethes. The locustes siue monethes. verely come out in the moneth of Aprill, and liue vntill September, and when they haue liued wholy siue monethes, incontinently they die. It signifieth therefore that suche as are cōsecrate to godlines shal fele these tourments a little while: nother that the discepuers shal alwayes preuaile: but that there shal be spaces to reste and bzeath in, wherein the godly through the trueth maye be recouered. For the locustes distrope not, & are sene al the yere long. There semeth therfore a comparison to be here in this determinate nūbre, that the sense should be: like as the locustes liue not longer, than from Aprill to September: so doubtles there is a time prefired to those seducers, and false Popishe clergie. Euen thus hath also the Apostle S. Paul him self comforted the church: which after he had prophecied that the church should be wōderfully vexed of hypocrites & false teachers, incontinently he addeth: and like as Iannes and Iambres resisted Moses, righte so doe these resist the trueth, men of a minde corupte, and lewde as concerning the faith: but they shall preuaile no longer. For their madnes shal be manifeste to al men, like as that was of the other. And Primasius: they are ment here, saith he, which although they were intangled with false doctrines, yet hauing remorise about the ende of their life, they receiue Gods veritie. Againe we see, as I warned you in the .7. chapt. that al did not perish, whiche were ones intagled with the snares of Antichrist. For at the length through the mercy of God they escaped, & required the grace of God to be geuen them through Christ, for saking al superstitions, we see mozeouer,

2. Tim. 3.

by reading of histories, how god hath at certē times opened the veritie by his faithful ministers, through whose preachyng the lewdenes of the Locustes is interrupted, that menne began to smell them out, and to eschewe the same: not withstanding the regenerated, many times haue retourned, &c. And likewise other ministers haue retourned home, &c.

How great
is the force
of the pop-
son.

And furthermore he declareth, howe great was oꝝ is the force of this euil. Their tourmēting, sapeeth he, is as the tourment of a Scorpion, when he hath striken a man. At the first there is no greate payne felte, by little and little it gathereth strength, and at the laste aketh exceedyngly. If remedy be had in time, the poison is not deadly: if it be not takē, he dieth that is stongen therewith. To the declaratiō of this tourment, whiche men fele in their consciences, apperteyneth this that followeth, and in those dayes men shal seke deatch, &c. And it is a like phrase of speache in a maner, as is that same, mountaines sal vpon vs, and couer vs, &c. Wherof I spake in the 6. chapt. And it is the voyce of one that is soze afflicted, and brought in a maner to dispaire. Doubteles the popishe doctrine of merites, of the monastical perfection, & of other such like doctrines, haue diuē many headlong into desperatiō. Hereunto is added, that the times of the locustes were most full of sorrowes: wherof al histories cōplayne. The lyfe was not pleasaunt, the Locustes did so set menne together by the eares emongs themselves, &c. And to be brieft, they brought men in such case, that they wished to die. The Lord Iesus do liuer vs from the popson of these Locustes.

The Locustes are described by a marvellouse hyppotipolis, the Popish clergie: and is shewed, what sorze the Antichristian warre shal be.

The. xl. Sermon.



And the similitude of Locustes was like vnto Horses prepared to battel, and on theyꝝ heades were as it were crownes, like vnto golde: and theyꝝ faces

faces were as it had ben the faces of mē. And they had heere, as the heere of women. And their teth were as the teth of Lions. And they had habergions, as it were habergions of yro. And the sounde of their winges was as the sounde of chariotes when many horses rūne together in battell. And they had tailles like vnto Scorpions, and there were stinges in theyr tailles. And theyr power was to hurte mē fūe monethes. And they had a king ouer them, which is the Aungel of the botomlesse pitte, whose name in the Hebrew tongue is Abaddon, but in the Greke Apollion.

We haue spokē already of the original & power of the locusts: neuerthelesse leest any mā should be impeched with any stande and obscuritie, so y he could not know the locusts: & beware (for beware of this is thende of y whole prophecie to understād y misteries of Antichrist, & beware) now also he describeth the locusts as a wonderful suffiguration, & theyr fight agaynst Christ, and against the doctrine of godlines of al other most perillouse.

And there is no doubt but that the whole Armie of the Pope is here described, especially the spiritualtie as they terme it. For the soldours of the Emperour, kinges, and all princes serue him, whom they call seculare. But in the popes tentes of the spirituall Armie be Cardinales, Patriarches, Archebishops, Bishops, Abbottes, Prelates, nother is there any nōbre of Priests, and religious persones of both sexes. Hereunto appertaine many vniuersities, Doctours, and Maisters, great Champions of the Pope: these be verely those Locusts, of whome the Lorde Iesus speaketh of here. I knowe howe displeasantly many will take this my exposition. And I would gladly (God is my witness) haue spared them: but all the blame is in them, whiche in wordes and workes bewape, and declare themselves to be locusts. For except y thing it self crie out, that those things are done of them, whiche by the exposition are now brought to light:

E.ii.

I will

To vnder-
stande and
beware of
the locusts.

The spiri-
tual hoo-
se of y
Pope
is descri-
bed.

I will not desire that credit should be geuen to me. I speake nothing here in the fauour of any manne, nother for hatred. Let God him selfe be iudge betwixt vs, let the veritie it selfe iudge. Certenly al expositours with one consent vnderstand by locustes false teachers.

All thinges
are made
playne by
parables.

But lette vs see the description of the Apostle S. John by the reuelation of Iesus Christ, which doeth iniurie to none, which slaundereth no man. And he sheweth the *Homoiomata*, that is to saye, the similitudes of locustes, by the which they maye be figured, and as it were set before our eyes, to be like the things which he bringeth forth. For vnto euery part he applyeth a parable or similitude, wherby he expresseth most aptly the disposition and maners of the locustes.

Horses
prepared to
battel.

First he saith that locustes are like vnto horses prepared to battel. By the whiche parable he signifieth many thinges at ones: that the clergie shoulde not only be ambitious and proude (for an horse is an Image of pride) but mozeouer rebellious and bolde, and euē cruelly, fierse, and in their incredulitie, and in all their errors most obstinate. Being vntuly ignorant of reuersion, that is of repentaunce. For S. John seemeth here to haue alluded vnto these wordes of Ieremie: howe chaunceth it that this people is not tourned away from so frowarde an auersion: They cleaue stiffely to discript, they refuse to retourne. I marked and hearde, and they spake me right: there was none that was sorry for his euil, & that would saye, what haue I done? euery one of them did runne his course, as it were an horse dislodged into battel, certes with this kinde of men there is none amendement. They thinke rather all, howe they maye allure others into errors with them. He signifieth mozeouer that the clergie shal be warlike, and the Authours of warres, and shal moue warres against the Sainctes and true worshippers of God. For they haue the secular power, as they cal it, ready. Of longe time now there haue ben in maner no warres, which haue not ben effected by this kinde of men. Stories beare witnes hereof. And in this our time cardinals and Bishoppes haue had the leading of Armies, &c. Finally there is signified hereby that the clergie shal continually weepe & weep with spiritual warres also, the trewe church of Christ. Wherefore in the. ii. chapter.

we shal heare howe the beaste commeth out of the botomles pitte, and maketh warre with the excellēt prophetes of God. They mixe therfore and practise aswell spiritual as corporal warres. Laste of all is signified, that the popes clergie shal be wel fed, faire and welllikyng, and geuen to voluptuousenes, lustes and pleasures of the body. For this kinde of people represente not hozses that be gaunte or leane, suche as goe to plowe and carre: but such as are wel kept and fed euē to serue vpon in the warres. For beholde with me and consider, of what sorte the clergie is (for the most parte) and you wil say, that they are here set forth in theyr coulours.

Secōdly vpon theyr heades, sayeth he, as it were crownes, Crownes like vnto golde. *Rabanus Maurus* in the 3. chapt. of the firste boke of the institution of Clerkes calleth the shauinge of the priestes crowne, a kingedome, a token verely of the dignitie of a king and prieste. For Priestes and Monkes or Freres boaste themselves to be kinges and priestes, and yet in dede are neyther of both. For the trewe saythfull besore God are kinges and priestes. 1. *Peter*. 2. But by the ordeyning or shauing of the Pope, they receiue nothing either of kingdom or priesthood. Full well therfore *S. Iohn*, vpon theyr heades, sayeth he, as it were crownes like vnto golde: for he sayeth not, they were crownes, but like as they were crownes of golde. They were not crownes in dede, neyther were they deuē vnto them. And yet not withstanding in the ende of the world now they haue taken vpon them diademes, or miters, and crownes of golde also, and the same most precious. Yet haue they done this by no right. In times past Bishoppes of Rome did were white miters, in token of puretie and sincerenes, finally of the knowledg of both Testamentes: but none of the Apostles nor Apostolike men ware them. Therfore they bewraye themselves like a flarte with their owne utteraunce, the which I suppose to be done by Gods prouidence, that they might be knowen, and eschewed of Christes shepe as crowned wolues.

Theyr faces were as the faces of men, not as the faces of Locustes. So likewise in *Daniel* to Antichrist are attributed 7 eyes of a man. To wit industrie and pollicie. These me pre-
tende a great humanitie, they be furnished with saye speech,

you woulde thinke if humanitie were losse, it mighte be founde in them: but they sayne these thinges, to the intente that in creeping thus into mens bosomes, they maye bring thep; matters to passe, and disceiue. In craftes, disceipre, wilines and practise, as they terme it, the Popes Legates, Ambassadors, Priestes, and Religious persones, excell all other wisemen of the worlde. They pzeale into al assemblies of all menne, they will be made priue to all thinges, they take all thinges for the bringyng of thep; matters to passe, they semble and dissemble all thinges, they can easely supplant and begyle, euen such as be moste wittie. Moreover they are learned, wittie, eloquent, and wonderfull craftie in all thinges. The thing it selfe speaketh and testifieth, that I write the trueth.

Wemens
lockes o;
heere.

And they had heere, like the heere of women: by the which similitude he noteth thep; wantonnesse, Idlenes, whoreshe apparell, and effeminate mindes. For they be commed and piked, and very finely apparellled, delighyng in womens Jewels, wearing costely garimētes, especially in the church, where they ought moste of all to shewe humilitie and frugalitie. Whiche of the Apostles went euer so decked (or rather disguised) in the Temple or without the temple? The excessse and costelines of apparell of Priestes and Monkes geueth no place to the costely arrape of the Persian Kinges. Againe the thing it selfe speaketh. S. Austen in an homelie vpon the seuenth of the Apocalipse, in the heere, sayeth he, he wold vnderstānd and shewe, not only an effeminate or womanly sex, but also cyther or both sexes. This sayeth he. Which I leaue to be construed and scanned of others.

The teeth
of Lions.

In attributing to them also the teethe of Lions, he signifieth their crueltie agaynst the poore and faithfull professors of Christ. They are most cruell in persecutions, and of bloud moste thirstie, neptier are they moued herin with any compassion. They destrope also with the sworde all thinges: many deuise sondry tourmentes. They excelle in tiranny Busirides and Phalarides: the thinge it selfe speaketh agayne. For yf Kinges, Princes or Magistrates, would spare the seip wretches, the priestes and Freres crie out that it is not lawfull: finally they incense the mindes of all Princes and Magistrates

distraies agaynst Gospellers, in prescribing fourmes of in-
 quisitions and oppressions. Hereto is added some of them
 are flouers, houreping up with unsatiable couetousenes, and
 religious robberies, thinges treasures. Agayne some other
 wasters succede, whiche sette abroad euill gotten good, and
 waste it prodigally in riotte, disping, whozping, in practise of
 warres. Therefore are the teeth of lions attributed to them
 rightely: In like case as Amos is red to haue attributed to
 the false Prophetes. They had also habergions (Thoraces) habergions
 whiche is a defence for the breste, called a breste plate, or a
 vaungarde. Others expounde it, cures, but they couer
 all the body, habergions doe properly couer the breste. And
 hereby is signified, that their harte should be obstinate and
 inflexible. They are stiffe necked and strait lased, nother de-
 parte one heere breadth from theyr errours, but euen soze
 that the same Sea can not erre: yea and that the Pope can
 not erre. For nother can they abyde to be taught and admo-
 nished, but playnely the Church of Rome, saue they hath
 neuer erred: therefore thereremayneth none other thinge,
 but that thou muste subscribe to it, or els be condemned for
 an heretike, and suffer death. It is signified moreover that
 these shall be through an other mans protection moste safe.
 For they haue theyr immunities, they haue theyr priuile-
 ges, they haue the secular power alwayes ready to fight at
 theyr request, they haue theyr fraternities, fellowshippes,
 leages and affinities. What should we saue that Bishoppes
 and Abbottes be the sonnes, bretherne and Cosins of Prin-
 ces: who so euer therefore toucheth them, he hath touched
 the apple of the Princes eye. For euen for the mainteyning
 of them and their state, all men fight as it were for lyfe and
 landes.

To the Locustes moreover are ascribed winges. For they
 are exalted aboue the common state of menne, whilst they
 are taken and accompted for the moste fortunate and moste
 excellent in the world, &c. Yea and impudently they bragge,
 that herein they are worthier and greater than the Virgin
 Mary, for that she bare ones in her wombe the Sonne
 of God, but they can calle him dayly vnto the Altar: &c.
 And whilst they sic, they make such an noyse, as horses do.

T.iii.

Drawing

Winged
Locusts.

Warlike
charottes.

drawyng warlike chariottes, and now ready to invade the ranks of enemies: that is to saye, al they? doynges are most vehement, most warlike, to men horrible, and deadly. Hereunto apperteyne the clamorous disputations of Sorbone and other scholes, excommunications, sentences geuen at Rome, the popes bulles and wyptynges, the boastinges of decrees, and they be in obstinacie invincible. All these thynges make a noyse together, and thonder terribly.

Hereunto is added, that by they? decrees and counselles they breake a sunder, or invade. Whereupon Daniel attributeth also to Antichristians, prosperitie: he shal doe, sayeth he, and shal prosper. And they invade in suche sorte, as we have sayed also befoze, men wil desire to die, supposing that there is no deliuerance.

The King
ging talle
of Scoz
pions.

Of the tayles of Scorpions, and of five monethes I have spoken befoze in the fourmer Sermon. They? venemouse doctrine is noted, which neuerthelesse at certen times shalbe reproued, that godly men maye beware therof. And who seeth not, yea who feleth not also, howe greuouse or harde is this fight or battell, that is made of such Locustes? Therefore hath the lords mouth ioynded rightly an wo with y locusts. Men wishe ful rightly to dye, to the ende they might be deliuered from so great daungers. Lette vs waue and consider these thynges at this dape, and let vs praye that we maye overcome and escape the moste pestilent popson of Antichrist.

A King of
Locustes.

For nowe also is broughte forth the kinge of these locustes, and is pointed as it were with the finger of Christ. He setteth him out by thzee titles, that he maye the better be knownen. The locustes, sayeth he, haue ouer them a kynge. This king is not lawefully geuen them, but they themselves haue that kinge ouer them. For who knoweth not, that by the policie of the spirituall fathers, the Pope exempted from the iurisdiction of princes, should rule ouer all the spiritualitie? For they acknowledge none other Magistrate, than the pope of Rome: and rale upon secular princes (for so they call them) and wil not obeye them. All they binde and sweare themselves to the see of Rome, which to haue saue and soude, they care not, though al other me perishe. The fourme of swearing is knownen, which is made of Bishops, Abbottes and doctours

to the Pope. And if kinges and princes do but touche with their little finger one that is annoiacted with the Bishoppes oyle, although he be a church robber, a murtherer, a thiefe, and paracide, they are holden accursed and they and theyr realmes excommunicated. Thus I say the locusts haue the pope king ouer them.

The same is called also the Angel of the botomles pitte: and streightwaies in the .ii. chapt. he shal be called the beeste which ascendeth out of the botomles pitte. Christ descended to vs from heauen, the Angel of the Testament and great counsel. Whome who so euer disdaine to heare, they heare worthely the angel of the botomles pitte, that is to witte Antichrist sent of Sathan him self from hel. For he is the aduersarie and enemy of Christ, in whom corporally dwelleth the Devil: As also thought S. Hierome, that the Devil should wholly inhabite that great Antichrist.

The angel
of the botomles
pitte.

Therefore also a trewe name, and a trewe title most agreeable is geuen him. For thei lie, which salute, and cal him, most blessed father, moste holy Pope, &c. Christ setteth forth with another stile, and geueth him other titles. His name, sayeth he, was *Abbadon* in Hebrew, and in Greke *Apollyon*. He publisheth his name in eyther tounge, for none other cause, than for that in eyther Testament, wherof the one is written in Hebrew, the other in greke, this title is attributed to him.

Abbadon &
Apollyon.

Abbadon or *Abaddon*, or *Apollyon* signifieth a waster or destroyer. But *Daniel* in the .7. 8. and .ii. chapt. And *Zachar.* in the .ii. doe attribute to Antichrist this vertue and propertie. S. Paul calleth him the sonne of perdition, to wit most lost, most damnable, and the greatest Authour of perdition and damnation: whiche finally shal be vnto many Authour of slaughter, by sondry warres. For through false doctrine he destroyeth soules, and with tyranny by fire and sword he wasteth the lande, and those that refuse to obeye him, moste cruelly. Let the Popes actes be considered, and the practises of spirituall fathers: lette them be applied to these oracles of God, and than let a coparison and iudgement be made. And this is as it were the kepe, opening to vs the sense of this place, and that it should be expounded of Antichrist, whome S. Paul called the sonne of perdition. *Habad* in Hebrew

The childe
of perdition

T. v.

signifieth,

signifieth, is losse or destroyed. And therof cometh *Habbalon*, perdition or destruction. So in Greke *Apoleo* and *Apollyon* signifieth to lose and destroy, herof is *Apollyon*. The Lord Iesus slaye this destroyer with the breath of his mouth, & take him away utterly by his gloriouse commyng.

The sixte trompet is expounded, where is created of Saracenes and turkische matters.

The. xli. Sermon.



One wo is passe, and beholde two woes come yet after this. And the sixte Angel blewe, and I hearde a voyce from the foure corners of the golden Altar, whiche is before the eyes of God, sayng to the sixt angel, which had the trompet: lowse the foure Angels, which are bound in the great riuer *Euphrates*. And the foure Angels were lowsed, which were prepared for an houre, for a daie, for a moneth, and for a yere, for to slaye the the thirde parte of men. And the nombze of Horsemen of warre, were twenty times ten thousande. And I hearde the nombze of thē. And thus I sawe the horses in a vision, and them that sate on them hauing firie habbergions of a yalowe and brimstony colour, and the heades of the horses were as the heades of Lions. And out of theyr mouthes wente forth fire, smoke, and brimstone. And of these thzee was the thirde part of mē killed: that is to say, of fire, smoke, & brimstone, whiche proceeded out of the mouthes of them. For their power

power was in their mouths, & in their tailles
for their tailles were like vnto serpentess, ha-
uing heades. and with them did they hurt.

The sixte cossete or sight is of Mahometrie by the Sara-
cenes, Turkes & Tartariās, most cruelly foughten and with
muche wo. And would God it were foughten. For we per-
ceiue daply by the thinges themselues the misterie of the
prophecie, and see the fulfilling, and euen experience it also.

At the sounde of the trompe of the sixte Mungell S. John
heareth a voice from the foure corners of the golden Altar,
that is to saie from the middes of the Altar: neither is there
any cause, why we should seke a misterie in the fourth nobze.
And he speaketh of that Altar, whiche is besoze the eyes of
God. That voice commaundeth, the Mungell trompeter to
lowse the foure Mungels bounden in the great riuer of Eu-
phrates. Whiche thing as soone as it was done, an innume-
rable armie of hozemen marched forwarde, and slepyeth and
distroyeth the thirde parte of the earth, that is the thirde parte
of men. And those hozemen, and the force or power therof is
most diligently described.

The sound
of the dis-
tion.

We learned of late, that the golden Altar doeth signifie
Christ, sitting on the right hand of the father. He is purer and
more precious than golde: he is priest and sacrifice of all the
faithful, standing besoze the eyes of God, to witte pleasynge
God, wherin or in whome his soule is pleased with al sayth-
full, whose vertue suffiseth all. And suche a one God the fa-
ther would haue him to be preached and beleued of all the
saythfull in the worlde. Such a one also the auncient church
instituted of the Apostles beleued and taught him: vntill by
the worke and instigation of the Deuill, menne moste cor-
rupt sprang vp in the church, wherof these deny the deitie
of Christe, those the humanitie, others plucked a sonder the
persone consisting of God and manne, and others confoun-
ded the natures, or proprietie of natures. The goodnes of
God suffered this longe patiently, many times sendynge
saythfull and open defenders of the veritie, whiche mighte
roote out those blasphemouse errors: the whiche we haue
red to be done by seuerall Bishoppes or Preachers of the
church, or by ecclesiastical assemblies, which we call cōsels:

The golde
Altar.

such

such as were the counsells *Nicene, Constantinopolitane, Ephesine, and Chalcedonian*: In the whiche were cōdemned *Arrius, Macedonius, Nestorius, Eutiches*, and other monstres of heretikes which impugned *Christ*. Howbeit the incurable perversenes of men getting the upper hande, there was none ende of alteration and blasphemies. For two great Bishops

Peter and
Seuerus
deny thanl
ear *Christ*
to be dead.

of no smal churches, *Peter* patriarche of *Antioche*, and *Seuerus* of *Constantinople* springing up, in the reigne of the emperour *Iustinian*, impudently and moste wickedly affirmed (as the actes of the .5. counsell of *Constantinople* doe plentifully enough declare) that the body of *Christ* was utterly incorruptible, and verely deified, neyther subiecte to any affections, as oures are. For that the worde was so made flethe, that by and by it began to be one nature, to wit diuine, that *Christ* was made ἀθάτος, *is* incorruptible. These thinges should seme to procede out of the most wicked schole of *Valentinian, Marcion, and Manicheus*. *James Syrus*, surnamed *Zaluz*, of whom at this day the *Iacobites* are named in the east countrie, toke vpon him to defende the doctrine of *Seuerus*. He taught that *Christ*, for that he was incorruptible, neyther to haue suffered, nor ben crucified: but that some other was put to tormētes for *Christ*, *Christ* only standing by inuisibly and looking on. This opinion was madde, by many testimonies of the Scripture, and finally repulsed and ouerthrowen with the articles of our fapth.

James Syrus.

Christ suffered
verely.

For we professe in our belefe, suffered vnder *Ponce pilate*, was crucified, dead and buried. The prophetes tolde expressly befoze that he should suffer and die, that he hath suffered and died the Apostles haue witnessed, of whom *S. John* behelde the death and passion of *Christ* on the crosse. No other reade we that the Lorde was euer so much offended with his disciples, as he was with *Peter* going about to diswaide the passion as unworthie the sonne of God. For he sayed, goe behinde *Sathan*: thou sauourest not those thinges which are of God, but which are of me. Therfore should they not haue renewed the error and madness confuted. He semeth to reason probably, that God might haue redeemed the worlde by an other meane, than by the incarnation or passion of the sonne of God: to be an unworthie thing, that we should be

lure

leue the sonne of God to haue ben beaten with the hādes of the wicked, and mozeouer slaine. But this probablenes is of vncleane fleshe, not of God, yea it is of Sathan him self. Yet hath this absurde & mosse wicked opinion founde not a fewe followers. For the heresie of the *Iacobites* conteyned in the *Alcorane*, is spread abroade farre and nere ouer al the *Easte* cuntrye. Wherof it is playne, that the golden Altar was of them mosse filthily polluted: and the merite of *Christs* passion denied, the dignitie and maiestie of the priesthood and sacrifice of *Christ* trode vnder fote. There were besides these other most corrupt opinions in the *Weste*, &c. Which thing worthely kindled the iuste wrath of God. For of his iuste iudgement he permitted *Mahomet* to make newe lawes, and to spread abroade the *Iacobisme* farre & nere through out the world. For they that wil not heare christ worthely heare *Antichrist*: whiche thing the *Apostle* hath also in the .1. chapt. to the *Romains*, and .2. *Thessa.* 2. chapt. affirmed. Therefore is hearde from the Altar a voice of him that sate on the righte hand, and commaunded to loose the foure *Angels* bounden in the riuer of *Euphrates*, that is to witte to byng forth into the world destroyers, which may ouer runne a great part of the world.

For the heresies of the *Nestorians*, *Iacobites*, *Monotelitanes* beynge of force, *Monkes* and freres now increasynge, and of *Benedicte* Abbot of *Cassinea*. Greatly augmented, mozeouer idoles or Images comming vp in the churche, and taking strength, and the pride and unfaithfulnes of the *Bishoppes* approachynge, *Mahomet* the destroyer of y world was bozne in *Moecha* a citie of *Arabie*, of parētes very obscure: the same was broughte vp of *Sergius* a vile *Monke* polluted with all kinde of heresies. Whiche after he was comen to the age of xx. yerres, belied him self to be the prophet of God. And thow rowe sedition beynge driuen out of *Moecha*, where a greate rabble of *Jewes*, *Iacobites*, *Christians*, *Paganes*, and heretikes were gathered, he went into the nexte cities, and houses, and secretly by the space of ten yerres, he so instilled his doctrine into miserable mē, that euery where through out *Arabie* ther was founde a greate multitude of *Mahometes* secte. Thar *Homar* a bolde fellowe, taking to him about. lxx. other men

The origi-
nal of *Mahomet* and
his religio.

Ye reade a
like thinge
in .3. booke
of kinges.
11. chapt. of
Salomon
and his en-
emies.

Homar.

ready

ready to fight, asked Mahomet what he would have done. He answered: verely my will is, that executing the commandementes of the lawe, ye cleave vnto it in riches and pouertie, and cleave to gether with mutuall and stedfast loue: that ye defile not other mens wiues by adultery: that ye absteyne from euil, and prohibite others: that ye do good your selues, and perswade others: that ye make warre in the name of God, and that by feare and force ye sette forth the lawes to the disobedient: for the whiche thinges verely I promise you Paradise. At this talke they gaue ech other their faith. : Omar with his sworde drawen swore, that he wold not suffer that the preaching and lawe of Mahomet shoud be kepte any longer secret: thus verely what by preaching & what by the sworde Mahometisme preuayled very much in thozte space. They brake into Moecha, they put downe o ther religions, and beheaded suche as resisted, and there this newe Solon Mahomet proclaymed a newe lawe in the Temple at Moecha. A great multitude of seruantes and vntyrifles resorted to that wicked fellowe. Who sent Ambassadors to the people aboute him, and sollicitied them to receyue his religion, and perswaded many that wickednes. These thinges were done under the prour Heraclius about the yere of our

The begin
ning of the
destructiō
of the whole
worlde spiri
tual and
corpozally

lozde. 620. And that wicked and mosse absurde lawe of Mahomet yet remaineth, and is called the *Alcorane*, so that it wold be no further declaration. Ful well therfore Nicephorus in his history, τὸν θαν, οἱ σαρακηνὸν ἤρξαντο τὸ παντὸς ἐρημῶσαι, sayeth he, the Saracenes began the desolation of the whole worlde. Saracenes were called the followers of Mahomet.

Certes they subdued Arabie, the Saracenes and Persian, they inuaded also Siria and Aegipte, Chaldey, and Armenia. After arose the Turkes and Tartarians, receyuing the religion of Mahomet, who haue subdued in a maner all the prouinces of the Romane empire in the east & to the South.

Euphrates.

By the riuer of Euphrates mosse famous in all Asia stode Babilon, the seate of the Monarchie orientall: and the mosse mightie people of the East, the Assirians, Babylonians, Medes and Persians, which were lordes of the world befoze the Monarchie of Grece and of Rome, seemed to be as it were drowned, buried and hidde, and euen bounden in the same time.

For the Macedonians of the west, were gouernours of the world, and after them the Romanes: and these most mightie nations, whiche we now named serued them. But after the golden Altar, was as I saied, defiled, and innumerable people in the East and Weste reuolted from the trewe christian faith, God stirred vp agayne the orientall distroyers of the worlde, whiche hath ben longe as it were layde a slepe. For the prophetes testifie, that those nations were the scourges of the world: the same whippes therfore god agayn brought forth by his iust iudgement. Certes we reade in the. 10. chap. of Daniel, that there was an Angel of Grece, and an Angel of Persia, and that by them the whole people are vnderstand. So now are reysed vp the nations of the East, Arabians, Saracenes, Turkes and Tartarians, who for sinne might waste the worlde, and the East might rule agayne: as Lactantius out of Sibille prophecied should come to passe, let the Weste serue.

The. 4. angels doe signify the most strong nations of the East.

Lette vs learne of this treatise, that all euilles, and chiefly the desolation and destruction of Realmes, doe rise of the reuolting from the trewe religion to the false. The solitarie people at this daie Iudge cleane contrarie, and for the same cause are miserably distroyed. Let vs learne that fierse nations are restryed and kepte backe of God, that they should not hurte: that the same be stirred vp of him to take iuste punishment of the impenitentes. Thus was Sinnacherib, Salmanassar and Nabuehodonor, called the seruautes of God, which executed his iudgements. Therfore let vs feare God, and perseuer in the trewe religion.

The beginning of calamities of the world.

Nowouer the Saracenes, Turkes & Tartarians are most diligently described. Firste is comended in them a wonderfull expedition and celeritie, the principall vertue in warres. They are euer, sayeth he, ready at euery momente to execute the iudgements of God. Therfore he rehearseth al partes of time, euē euery houre of the daie. And so there is no securitie fro them: thou canst be neuer in suretie. They are by & by in armure, & come vnloked for, they inuade, & spede they; matters most luckely. He addeth that though the most cruell & best armures the third parte of men in the world should be slayne. Verely Asia, Affricke, and Europe haue felte of the most

Prepared daye and houre.

moste cruell slaughters and distructions of the Saracenes, Turkes, and Tartariās, euer sins the time of Mahomet vnto our dayes, about the space of. ix. hondzeth and. xx. yeres. And also the priestes of Mahomet are verp quicke and diligent, to allure men into thep? errours, neyther waunte thep lucky successe.

Nombze.

The nombze is also noted in a maner infinite, and the nombze sayeth he, of the armie of hozsemen is twenty times ten thousande, δύο μυριάδες μυριάδων. And Μίριας is the nombze of ten thousande: so that two myriades of myriades should make twenty times a thousande Μyriades. And so the olde translatour hath red or translated it: and Erasmus, twenty times ten thousande. The dutche translation hath, many thousande thousandes. Laurence Valla in his annotatiōs vpon the newe Testament doeth interprete, as hath the dutche translation, thousande thousandes. But howe so euer it be, certayne it is by the conference of other places, that a certen nombze is put for vncertayne, that is to saye for excedynge great: and to be signified, that the hozsemen of the Saracenes, Turkes, and Tartarians should be innumerable. For we reade in the. 7. of Daniel, thousande thousandes serued him, and ten thousande millions stode before him. And he speaketh of Angelles (whome he signifieth to be innumerable) and of thep? ministerie. So also in the fift of the Apocalypse, I hearde, sayeth he, the voice of many Angelles, and thousande thousandes sayng with a lowde voyce, &c. Certenly the stozies testifie that the Saracenes came out of Spaine into Fraunce in nombze foure hondzeth thousande. Paulus Aemilius in the. 2. boke of thactes of Frenchmē, reciteth that Charles Martell ouercame thzee hondzeth thzee scoze and. xx. thousande Saracenes. And Matthias a Michon in the. 1. booke 8. chapt. of Sarmatia in Asia. Tamerlanes, sayeth he, had an armie of. 12. hondzeth thousande. Moreouer it is playne, that there were neuer in any age or memorie greater Armies of hozsemen led out of any nation, than of Turkes, Saracenes and Tartarians. S. Iohn addeth, that he hearde theire nombze, eyther for that he would so confirme, that he had sayed, how thep? power should be greatest: or for that he would partly signifie, that thep? victozies also were nombzed, and should haue

haue an ende. That in Daniel is most notable; *Mene, Thekel pheres*: that is, hath nombred, hath wayed, hath diuided. He hath nombred, sayeth he, thy kingdome, and hath brought it to an ende.

And at the beginning and also in the times that followed, the matters of Mahomet increased exceedingly. After Mahomet him selfe they had in order. xxv. *Amires* (for so they called they: kings or princes) which ruled with great power vnto the yere eight. C. three score & ten. About this time the. xv. *Amiras* called Mahomet, went aboute to drive out and oppresse *Imbrael* gouernour of Babilon, which sent for *Muchulet* the Turke out of *Seythia* agaynst *Amira*. And the Turke dispatched his matters, and drove many of the Saracenes out of Asia, and the Turkes began to reigne in the East. And the Saracenes expulsed out of those parties, came into Affricke: from thence sapling into Sicilie and other Ilandes, they possessed Spaine also: and ouer rode other nations nere, and invaded Italy, spoiling Rome, and consuming with fire many goodly buildynges. Concerning the which matter ye may reade *Volaterane* in the. 12. booke of *Geograph.* in the threesolde Arabia. About the yere of our lord. M. CCC. the Turke hisse emperours had they: beginning of *Ottoman*, who possesse at this daye a great parte of Asia, Affricke and Europe. Herof hath written *Baptista Ignatius* in the ende of the. 2. booke of the Romane emperours, and *Paulus Iouius*. Many of the Tartarians receiued the religion of Mahomet, & haue most greuously plaged the world, wherof *Mathias* a michon writeth in *Sarmatia* of Asia. And doubtles the people of Mahomet haue ben of very greate power, and be so still euen at this daye.

Now are painted out also the horsemen and horses wherupon they ride, that is to witte the maners and power of the Mahometanes are described. The horsemen had on habergions, not of yron, but fire of pelow and brimstony colour. Therefore fire, *Hiacinth* and sulphur, were in stead of the best plate, they: *Armure*. For the *Hiacinth* he putteth by and by inoke. For *Hiacinth* in colour resembleth smoke nere vnto fire & flame. And the horses had Lions heades, & Serpentes tales with heades. The horses breathed out of their mouths

The power
& successe
of Maho-
metanes.

Horsemen,
Horses.

fire,

fire, smoke, & sulphur. With these plagues, sayeth he, to wit
 fire, smoke, & brimstone, the thirde parte of men were slayne.
 They did hurt also me with the Serpentine tails. He addeth,
 they power was in their mouth, hurt in the taylor. These app-
 pery to be vnderstand and expounded spirituallly and corpo-
 rally. For y Mahometanes by their wicked doctrine, which
 is aply compared to fire disceiuing, to smoke blinding, and
 to stinking sulphure, haue destroyed innumerable. Finally
 with a lionish or tirannical force they haue constrained many
 people to receyue theyr Alcorane: and moreouer what time
 their false prophetes seme to flatter (for *Esaye* sayeth, a false
 prophet is a taile) they playe the serpente, and infecte men
 with the most corrupte poyson of doctrine. Out of their
 mouthes procede not onely blasphemous lawes, but also mar-
 uelouse prayes, greate boastinges of victories, abominable
 blasphemies. Where saye they, is your chrysten faith? our re-
 ligion of Mahomet ouercometh al. Al your things are mis-
 erable. Being vauquished we serue like bounde slaves, every
 where. The thing it self declareth, y our religion is true, and
 yours starke false. And in dede y Mahometanes reigne in a
 maner every where, in victories & riches they are fortunat &
 noble. That thing maketh the Christians affraide, & causeth
 many to reuolte. For what is done emōgs vs, is to manifest
 to al me. The gospellers haue ones or twise sought vnluckly,
 and abide every houre great persecutions: the papistes ouer-
 come & reioyse. There are soude therfore many thousandes,
 which say, how the thing it self speaketh, whether religion is
 better. Doubtles this great felicitie holdeth many still in er-
 rour, which would els be geyle & tractable. Therfore it is no
 maruel, though turkes or mahometanes preuaile verp much
 w their mouth, sine emōgs chrystians, victories & the felicitie
 of this world is of so great force in maner to al men. And yet
 they excell with their mouth & boastinges, in the thing it self
 and in veritie. For although the Turkes be victoriouse, yet
 is their religion moste false, most wicked and moste absurde.
 And corporally, how those thinges may be expounded, ther
 is no man that seeth not, whiche knoweth the Turkeish histo-
 ries. The Mahometanes burne with fire and brimstone, for
 hardely is ther any other nation, whiche hath so wasted the
 world

world with fire, as this. Which waie so euer thei count the,
al thinges burne with a light fire, all is full of smoke. Their
princes are lions, & their gouernement is like lions, al thinges
cruel. They comaunde cruel thinges, nother cometh ther
any other thinge out of their mouche, than that is blouddy.
Therfore haue many of them called themselves the wrath of
God, & the whippe or scourge of god. And verely this wrath
of the lord followeth corrupte doctrine and swaruing fro the
faith. With these three plagues fire, smoke and brimstone
the third parte of the world is slayne and distroyed.

Mo:ouer the Serpentes taile admonisheth chiefly, that The Serpentes taile
in heades.
they do hurte very much. For in case the *Mahometanes* or
Turkes haue any where entred in leage with christen Prin-
ces, thei haue not done it without craft and guile. They that
haue beleued thei: promesses and flattering wordes, & haue
required and had ayde of them, haue nurriched a Serpent in
their bosome.

Herof remaine two notable examples. A discorde arising The ayde
and flatter-
ing of turkes are
pernicious
betwene the emperour of Constantinople and his Princes.
Whilest *Marcus* lord of *Bulgaria* toynded him selfe with the
princes, or lordes of *Grece*, the emperour was compelled to re-
quire aide of *Amurathes* the first of that name the .iii. turkish
Emperour after *Ottoman*. And he ayded the emperour gely.
For he sent into *Grece*. 12000. chosen turkes, with whome
the emperour beyng ayded, he discomfited and put to flight
Marcus him self & the rest of the rebelles. But that same anni-
tie was the beginning of the destruction of the empire of Con-
stantinople, & of al the calamities of *Grece*. For when *Amu-
rathes* understode by the soldiours whiche returned home,
that *Grece* was both a most goodly countre, & not strong, by
reason of the discorde & dissention of Princes: he determined
to transporte thither immediately, under pretense of persecu-
ting thei: enemies. And so began to possesse *Grece* it
self, which both his sonnes & nephewes with in an. C. yeres
brought wholy into their subiection. In our time arose a
discorde for the realme of *Hogarie* betwixt *Ferdinando*, which
nowe is Emperour, and *Iohn Vaynode* Prince of *Hongarie*:
which beyng not able in strength, to matche *Ferdinando*, was
driven to traue ayde of *Solyman* Emperour of *Turkes*.

The Turke was by and by ready with great faith and diligence, placing Iohn in his kingdome: howbeit we see, that immediately he being extincte, the Turke inioyed the kingdome of Hongarie. Would God therefore that Christian Princes would not trust the turkish nauie and warfare. For whilest the Mahometane laugheth vpon the Christian with a frendely countenance, he intendeth to put a Serpent into his bosome, and to distrope him. And we are also at this day in this sirc, as also in the fiftie sighte, in the Papisticall and Mahometicall corruption, wickednes and tirany. The lord Iesus deliuer vs from al these euilles by his gloriouse coming vnto iudgement. Amen, Amen.

What should be done to the residue of impenitentes, in this meane while felnyng none euill, of the Locustes and Horses.

The. xlii. Sermon.



And the remnaunte of the menne, which were not killed with these plagues, repēted not of the dedes of theyr handes, that they should not worship deuilles, and images of golde, and siluer, and brasse, and stone, and of wood, which nother can see, nother heare, nother goe. Also they repented not of theyr murther, and of theyr witchcrafte, nother of theyr whoredome, nother of theyr thefte.

The waite
must be ful
filled in
gason.

It is spoken aboundantly, how greate calamitie shal come vnto the world of the locustes and horses vnder the fiftie and sixte trumpet: & where it is sufficiently knowē, that al are not subiecte to the locustes and horses, neyther to be punnished of them, which neuerthelesse committe thinges also worthe of punnishment, some man might maruel, whether these being free and exempted from these plagues, may safely leade an impenitent life: he preuēterly and safely, and the residue of

of men, which also committe shameful things against God, and yet are not slayne with these plagues set forth, maye not thinke to escape unpunished. For euen they shal be punished also of God most iust. For the speache is defectiue, and therfore to be made vp, both by the temere herof, and also by the catholike sense of the whole Scripture, which is that all impenitent persones are punished of God: & that so much more greuously, the more carelessly that they haue abused gods longanimitie, beyng nothing moued with any examples of Gods iudgemētes. Yet saith he not this by expresse wordes. It was enough for him to reherse the wickednes, wherin they were drowned. For herof maye euery man gather, what is due to such offenders. Aretas a Greke expositor, expounding this place. This speache saith he, sheweth an excellencie of insensibilitie, that is of the wantonnes and lasciuiousnes of them, which haue spent the time graunted them of God to repent in, aboute vanity, that euen for the worthines of their sloughfulnes they might receyue theiꝝ reward: yea euen before the eyes of the vngodly the very reward is put in effect: yet these men not only by the sight of these terrible things, which they had present before theiꝝ eyes, were made neuer a whit better, but also worse, & more and more wrapped in sinne, haue fulfilled theiꝝ course, &c. Thus saith he.

Whereof we maye gather that it is not sufficient to a godly ^{What is} and blessed life, that a man be not a papist, or a Mahometan: ^{required of} but that of euery one of vs is required a true faith, ^{the very} which maye make vs to walke in al the commaundementes ^{godly.} of God: and that we should know, that al must be greuously punished of God, so many as transgresse the lawe of God, of what religion: condition, age, state or degree so euer they men be of. For God most iust hath no respecte of persons. Who so euer haue sinned without a law, saith the Apostle, shal perishe without lawe: and who so euer haue sinned in the lawe, by the lawe shal be iudged. Certely S. Iohn semeth here now to bring forth both the tables of the lawe, & thereby to reprove the sinners and wickednes of the vngodly men, of who he will also that iudgemēt be gathered. The first table setteth forth the seruice of God, commaunding to worship one

God, not to worſhippe Idolles, &c. The ſeconde geueth preceptes of liuing, and teacheth the loue of our neighbour, forbidding murder, adulterie, theſte and like miſchiefes. S. Iohn bringeth forth two ſinnes, done againſt the firſt table: and three or foure committed againſt the ſeconde. Neither is there any doubt, but that he compriseth vnder theſe all like or not vnlike, more or leſſe offences againſt God, and his will. Who ſo euer therefore thou arte, if thou offende againſt the diuine law, thou ſhalt be punniſhed. If thou ſeme in this world to eſcape free, and to ſitte from hence happie, the ſame maye chaunce vnto thee, that happened to the riche glutton: whoſe iudgement is deſcribed in the. 16. of Luke. Briefly he ſhal be punniſhed, who ſo ſhal offende God. God knoweth the maner, whether he ſhal punniſh here and in the world to come, or in the worlde to come only: and graunt here a voluptuouſe life.

They are And we muſt chiefly obſerue in this treatiſe, that ſinners dāned that be not here condemned. For we are all ſinners: ſo ſhould no repent not. man be ſaued. They are damned that doe not repent, which verely die in their ſinnes, without repentaunce: Thapofle denieth that Idolaters, aduouterers, theues, couetouſe perſon, extortioners, &c. ſhal poſſeſſe y^e kingdome of God, but he addeth: but ſuch were you verely, but you are waſhed, but you are ſanctified, but you are iuſtified by y^e name of our lord Ieſus, & by the ſpिरितe of our god. And in caſe thou doeſt doubt whether thou mayeſt come againe into ſauour with God, if thou beyng ones lighted and iuſtified, doeſt fall agayne into ſinne, learne of the fall and ſinne of S. Peter, that thou maiſt be reſtozed: and the ſaine that we reade wriſten, howe ſometimes falleth the iuſt, and riſeth againe, &c. Therefore lette vs learne herof, howe effectuell is repentaunce, and howe poſſible lacke of repentaunce. If thou be, or haſt ben an idolater, thou oughteſt not to diſpayre, tourne vnto the lord, and doe penance. If thou fall againe, abide not ſtill in thy wickednes. Whereof I haue ſpoken more in an other place. But if thou wilt not retourne vnto God, nor leaue the euill cuſtome of ſinne, neuer loke for any grace of God. Thou ſhalt periſh in thy ſinnes.

It remaineth that we declare in ſerue wordes the fourme of

of finnes, set forth here of *S. Iohn*, vnder the which as I sayed before, he hath doubtles comprised like offences, that of like thinges the same iudgemēt be had. First he sayeth as it were generally, neither haue thei repented frō the workes of their handes. For albeit that with this note or marke idolatrie is of mens condēned in the prophetes, yet do I extende it vnto all other handes. dedes proceeding of the force of mē. For our worke is verely sinne: & the good worke is of the grace of God and of regeneration. And this generall thinge ones set forth, he addeth diuerse partes kindes, and fourmes, two agaynst the firste table, and foure or thre agaynst the seconde.

It is agaynst the firste commaundement, to worship Deuilles. For our very God will haue him selfe alone taken for God, honoured and worshipped. And who is so madde, sayest thou, that will worshippe Deuilles? Verely ther be certain people in the East, which are sayed to worship Deuilles, for none other ende, but that they should not hurte thē. This is a barbarouse and folishe people, whie doe they not rather worshippe him, whiche is only able to restreynne the Deuill, that he can not hurte? Howebeit this wickednes stretcheth farre. For they in dede worshippe the Deuill, whiche will seme to worshippe Gods. For this matter is esteemed not of the opinion, or intente of the worshipper, but of the lawe maker. For the gentiles would not seme, that they sacrificed to Deuilles: but would haue taken it most displeasautly, if any should haue sayed that they worshipped the Deuill. Thou arte a most vile and moste impudent varlet and sclanderer, they would haue sayed, which darest so reproche the goddes and vs. But *S. Paule* neuerthelesse, I saye not, sayeth he, that an Idolle, or that is offered vnto Idolles is any thing: but this I saye, that the thinges which the gentiles offer vp, they offer them to Deuilles, & not to God. For where there is one only God, & he alloweth only these sacrifices, whiche are offered to him, calleth straunge Goddes deuils, & Idolle offeringes sacrificed to the deuil: of this iudgmēt is the thing esteemed, & not of the fonde intente of men. King Saul would haue offered to God y burnte offering of *Samuel*: but *Samuel* tolde him, that he should comit idolatrie, & magicke, &c. This is an harde sayng, but yet trewe. Wherof I haue spoken in

To wor-
ship ima-
ges.

an other place more at large. The worshippynge of Images of God and of the Sainctes is against the precept of the first table. For al Idolatrie is prohibited. S. Iohn here with couler defineth Idolles, and raunterh them also, alludynge to the wordes of the prophet in the *Psalme. 114.* The Idolles of the gentiles, are siluer and golde, the worke of mens handes: a mouth they haue and speake not, &c. Therfore it appereth of the matter, that Images haue nothing of religion. For they be of earth, of golde, brasse, stone, timbre, &c. Agayne of the fourme and shape it appereth, that Images are vayne. For the fourme resembleth a moste grosse shape, and euen a lesling. For nother God, nor the Sainctes were of that shape, whiche the Idolles represent. And now there is no vertue in them. They see not, they heare not, &c. Wo v than do they represent God or the sainctes? I haue spoken of Idolles elswhere. They that thinke how ther is a diuersitie betwixt the Idolles of Ch:istias and those of the gētiles, let them thow that theys are not of wood, or that those other doe see, heare, &c.

Murther.

The sinnes that follow, are against the secōde table, which commaundeth, thou shalt do no murther, thou shalt cōmitte none adulterie, thou shalt not steale. There be many kindes of murtherers. For they slepe moste cruelly, whiche haue no sword, but a venemouse tongue. Many kill with corrupt doctrine. There be māquellers, and parricides, and murtherers, &c. Except these repēt, they shal not enter into the kingdome of God. And they that swell with enuie and mallice, are homicides, as S. Iohn saied in his canonically Epistle. 1. and. 3. chapt.

Witch-
craft, or
poisoning.

φαρμακία, Poyson, Witchcraft or sozerie, or inchanting, apperteyneth to murther. Poysoning, louecuppes, and inchauntements, were in the time of S. Iohn most frequēted, througħ out the Romane Empire: at this daie those wicked artes are renewed. But they shal be punnished of God, so many as applye themselves to the same.

Fornica-
tion.

Fornication hath also diuerse partes. To the same belong whoredom, incest, adultery, and if any other thing be more abominable than these. The gentiles supposed, that simple fornication, that is to witte, betwene two single persons,

was no ſinne. But the Apoſtle defineth the contrary in the 1. to the Corinth. 6. and. 15. of the Actes. This peſſilent opinion at this daie is reuſed in many. But ſure it is, that a whoze-monger entreteth not into the kingdome of God. Ephes. 5.

Finally is ſet theſte with all his partes. Whereof I ſpake **Thereto** ones in the expoſition of the x. cōmaundementes. The Lord Jeſus preſerue vs from all deſilpng of ſinnes, &c. Amen.

Chriſt a ſtrong Aungell, is ſet agaynſt Antichriſt: and is excellently deſcribed, ſhynpng againe in the darkenes of the church with conſolation.

The. xliij. Sermon.



And I ſawe an other mightie an- **The. 10. chapter.**
gell come downe from Heauen,
clothed with a clowde, and the
raynebowe bpō his head and his
face was as the Sunne, and his
ſete as it were pillers of fire: & he had in his
hand a little boke open: and he put his right
foote bpōn the ſea, and his leſte foote on the
Earth. And cried with a lowde boyce, as whē
a lion roareth. And when he had cried, ſeuē
thonders ſpake theyr voices: and when the
ſeuē thonders had ſpoken theyr boyces, I
was about to write. And I hearde a voice frō
heauē ſaiyng vnto me: ſeale bp thoſe things,
whiche the ſeuē thonders ſpake, and write
them not.

Hitherto haue we hearde many things of the moſt daun-
gerous conflicts againſt the chriſten pietie and veritie: but
nothing hath ben ſpoken of the defence and mainteyners of
the true religion: but rather the ſucceſſe and wonderfull fe-
licitie of the wicked hath ben preached, eſpecially in the fiſte
and ſixte tromper, to witte vnder Papiſtrie & Mahomettie.

v. v.

Therfore

A greuous
reptatio in
felicite
of the An-
tichristians.

Therefore it might seme to many, that the veritie it selfe was not only oppressed & losse, but also that the veritie of Gods promesses began to fainthe & decaie. For the godly oppressed, iniquitie triumpheth in al places: the veritie being trode under fote, liying reigneth euery where. Who therfore would not thinke, that the thinges be in maner vaine, which are spoken euery where of the rewardes of good men, and punnishment of euill: doubtles the children of Israell doubted of the fayth of Gods promesses, when the terme of their captiuitie was extended only to thre score and ten yeres. What maruell is it than, if the faithfull at this daye also, seying the seruitude or bondage of Mahomet, and the tyranny of the Pope or Antichrist hath continued nowe many yeres, begiune also to be tempted: as also the Sainctes were tempted in olde time, witnes Asaph, Psalme. 73. And verely ye shall haue at this daye, which wil say, perauenture this world shal be alwaies, shal neuer haue ende, papistrie shal reigne for euer, the Mahometanes shal conquer for euer, the godly shal be miserable for euer, therfore it is better to frame theselues to the world, we haue nowe looked for thy iudgement a long time, yea our fathers. D. C. C. and a thousande yeres since had thought the last day of the Lord had ben at hand, but none ende appeareth any where, but all thinges are dayly renewed: therefore shal the same face of the world be alwaies, & courses of times dewly retourning. Who therfore knoweth, whether a reward be prepared for the godly, or punnishment for the wicked? For there chaunce farre other thinges vnto holy men, than many loke for: They loking for blessing, life & felicitie, behold they are ouerwhelmed with the curses of al men, caried to executio, and seme the most vnforsunate of all men. He that cleaueth to the papistes, Turkes and enemies of the Gospell, goeth through luckely enough, &c.

Therefore as euery where in this boke, ioyfull thinges are mixed w sorrowfull, so here also after moste greuouse battell of the. v. and. vi. trumpet, and moste stronge temptations, is ioyneith a most ioyouse gospel for the consolation & cōfirmation of the faithfull, lest they should any where doubt of the fidelitie of gods promesses, or reuolte from the trewe religio to the false: therfore against Antichrist, the blacke Hungell of

The bottomles pitte, is ſet the bright or ſhining Angel of heauē the lord Chriſt. Here is gallauntly deſcribed: & is ſayed to re-
 tourne vnto his: the ſame ſweareth ſolemnely, that there ſhal
 be none other time, but that in the .vii. trumpet the very mi-
 ſterie of God ſhould be fulfilled. Moreouer the lord Chriſt
 commaundeth S. Iohn to eate y^e open booke which Chriſt held
 in his hande, & to propheticke againe. By al the which thinges
 to the comfort of al godly is ſignified, that Chriſt ſhal retourne
 into the church, out of the which he ſemed by his enemye and
 vicar to be caſt out, with great glory and power: nother the
 hope and expectation of the faithfull to be vaine, how ſo euer
 the laſt daye of iudgement be differred into many ages, and
 the godly fele of great aduerſitie: Finally that punniſhment
 and reward is prepared of God: and that this ſhal be geuen
 to the godly, and that inflicted to the wicked. For to the in-
 tent we might herof be moſt aſſured, Chriſt taketh a ſolemne
 othe. And ſayeth it ſhal come to paſſe, that the catholike and
 chriſtian veritie ſhall agayne come into the ſielde, and fighte
 valeauntly againſt the Antichriſtian and Mahometical doc-
 trine. Herof therfore ſhal we learne, not to deſpice in the long
 perſecutions of Antichriſt and Mahomet. We ſhall learne
 alſo howe to fight agaynſt Antichriſt, and howe he muſte be
 ouercomen not with warlike, but ſpiritual weapons. Theſe
 is not he able to match. He whettereth one ſworde on an other.
 And hitherto in dede in theſe two laſt chapt. hath ben ſpoken
 of the warres of heretikes and of the vngodly, and of Anti-
 chriſt the head of al euil: hereafter ſhal follow of the contrary
 fight of the godly, and maynteynauce of Godlynes.

Before theſe is ſet a deſcription of Chriſt moſt elegaunt, A goodly
deſcriptio
of Chriſt.
 moſte holeſome, and moſte full of conſolation, declaring his
 force in the miniſterie, by the miniſters of the worde, who he
 hath clothed with vertue from aboue, & by the weake things
 of this world, ouercometh and beatech together the ſtrongeſt
 things of this world, and the which ſemed invincible. Chriſt
 king and Biſhop animateth al his faithfull with his ſpिरite
 and word indifferently, & alwaies and euery where worketh
 many things by his vertue, ſo y^e he is now ſelte of al mē to be
 comen agayne, vnto who he ſemed hitherto to haue abſented
 him ſelf ſome what to long. And I doubt, whether ther be in
 all

all the canonical booke after the prophetic of *Esaie*, after the story of the Gospell, and especially after the gospell of blessed *S. John*, any other booke which hath mo and more goodly descriptions of *Christ*, than hath this booke. They are deceyued and much abused, which suppose a rare gospell to be preached in this booke. But let vs see the description of *Christ* by partes.

*Christ a
mighty
Angel.*

We haue shewed in the .v. and .vi. trompe, that *Antichrist* the Pope and *Mahomet* are strōg. Now is set agaynst them a mightie Angel, the lord *Christ* him selfe: an Angel in dede not in nature or dignitie. For he toke not the nature of an Angel, but the seide of *Abraham*, and is much greater than Angelles, as he that is lord of Angels. Which the Apostle sheweth in the .1. and .2. to the *Hebrewes*. But it is the aungell of great counsel, to witte the ambassadour of God the father vnto vs, as *Esaie* and *Malachie* called him, to teache the will of the heauenly father, and to worke our saluation, and now also appointed, that fro the right hande of the father as king and Bishoppe, he should kepe and defende his church. This *Christ* I saie geuen to men, is strong, not weakie. Strong to ouercome and breake a sonder all the force of this worlde, of his enemies, of *Antichrist*, of the Deuill and of hell gates. No man therfore nede to doubt, but that he may be defended by this strong giaunt: no mā nede to despayre in any perilles or matters be they neuer so desperate, sins *Christe* almightie uerth, which is able to helpe wery matters. He therfore muste be called vpon of vs in al daungers: of him we must loke for helpe patiently and with stedfast faith.

An Angel
cam doune
fro heauē.
A starre in dede is fallen from heauen, but in the meane time of *Antichrist* crepte out of the bottomles pitte, & *Christ* descended from heauen. The Lord cometh not from heauen corporally, but vnto the last iudgement: but spiritually he is sayed to retourne, so ofte as he hath semed a little, to haue withdrawen and absented him selfe. For he is neuer absent, he is euer present with his, which is euery where. And he is sayed to be absent, when his ayde is not felte, but are troubled with aduersities, and as it were broken with rilles. *Christe* therefore descenderth vnto vs so ofte as he geureth vs ayde and counsell standing in nede. So in the most daungerous

rouse conflict of Antichrist and Mahomet, finally of heretics and of al other aduersaries, Christ him selfe with his spirit is present with his, helpeth his, encourageth and animaterh his, and defenderh his.

Antichrist as it were clothed and wrapped with the smoke of the botomles pitte, is euill sauoured: and Christ couered and as it were decked with a clowde, bothe therewith him self to be God, whiche can conueye vp his aboute the ayre and clowdes into his kingdome, and can raine downe dewe of wholesome shoures to comle and make fructfull his chosen. A clowde many times in the holy historie was a token of God present. A clowde toke vp Christ as it were girded from the eyes of his disciples. Clowdes with Esaye in the. 45. and. 60. chapt. droppe downe grace. Finally we shall be taken vp in the clowdes with al the chosen to mete the Lord in the ayre. Antichrist is crowned with a crowne, whiche he gotte to him self by craftie meanes, by flatterie, threatenings & disceiptes: and keperh the same by wicked practises, blouddy weapons, and all kinde of craftie suggelyng and ungodlines. But the rainebowe is on the head of Christ. For he is kyng of peace, pacifyng and reconciling al thinges vnto God: reconciling also me themselves together with the bonde of charitie. The rainebowe is a token of the leage & amitie of God towards vs, as we mentioned before in the matters of Noe. Of Antichrist is wo, desperation, anguyshe, and a mosse afflicted and troubled conscience. Christ is a consolation, and peace of the conscience, that no man nede to saye: ye Mountanes sal vp on vs, and couer vs. For the faythful deliuered, crie Abba father. The sameorde Christ sayed also in the Gospell: in the world ye haue affliction, but in me peace. And agayne: come to me all that labour and are burthened, and I will refreshe you. Therfore the rainebowe sitteth on no mans head more rightly, than vpon Christes head. For in the head of this angel appered the rainebowe, as though it had be his crowne or Diademe. And now we vnderstande, from whence consolation and pacificatio is to be looked for: in most greuouse perilles and afflictions of Antichrist.

The sunne through the smoke of the botomles pit, repesed by the Angell therof beynge darkened mosse fithelp, was a great

Angel covered with a clowde.

In Angell crowned with the rainebowe.

the face of the Angell was as the sunne.

great

great grief to the world. But the face of this our Sunge is cleere, and clarifieth, and shineth as bright as the sunne: as in times past also he is sayed to haue shone in the. 17. of S. Mat. The brighte face of Christe bringeth ioye and unspeakeable gladnes to the beholders, and pacifieth the mindes. And the same is sene of vs spiritually and by faith. S. Paul is the best expositour of this place in the. 2. to the Corinth. 3. and. 4. chap. Certenly of the full knowledg of Christ, wherby we becom him to be geuen vs of the father, that by him shoulde be accomplished, and he himselfe alone shuld be to vs al thing, & as a most ioyfull light arriuerh in the mindes. For we are lighted of the light, as is declared in the gospel of S. Iohn. Wherein euer therefore the terrible darkenes of errours & calamities be ouer cast in the world of the prince of darkenes by y^e pope and Mahomet, & other corrupters of Gods veritie, yet the light which is in the mindes of the faithfull throught faith in Christ, directeth, lighteth, comforteth and preserueth.

The fete of
the Angel,
pillers of
fire.

He setteth
his fete on
the Sea &
lande.

Antichrist hath the talles of Scorpions most venemous: but the fete of the lord Christ are as pillers of fire. All things of Christ are firme, right, and most cleane. In an other place also the veritie of the lord is figured by pillers. And god himselfe is called a consuming fire, burning vp all uncleannes. No ouer fire pearseth, nother can it be easely quēched, whē it beginneth to catche, and to burne. And who shall lette the course of the fire of the holy ghost: with these is topped another thing, that the Angel set his right fete vpon the Sea: and the lefte on the Earth. But to set fete, is to challenge to himselfe some possession. For as we saie in dutche, for that which is, to fire the minde to dwell in any place: so we reade of the Hebrew phrasē, what so euer your fete shall treade vpon, shall be yours: that is, what so euer ye shall winne, shall be your owne right and possession. And Christ seemed as it were to be cast out of his possessiō by Antichrist, Mahometans, and the rest of his enenies. For we haue heard many times that they haue wonne landes and Ilandes. But this vision instructeth vs, that Christ recouereth agayne, recētereth his possession, and bringeth vnder his subiection, suche places as seemed to haue ben taken and lost both by sea and lande, that is in al partes of y^e world. For by the preaching of the gospell

many are recovered, which were plucked away from the true religion: that now I neede not reherse, that Christ hath in all parts of this world his chosen, which neuer bowed their knees to Baal. In them hath he a most strong and most purified kingdom, figured by the steele pillars. Certes the apostle calleth the church a pillar and base of veritie. 1. *Timoth.* 2. And Christ him self also saith that his kingdom in the world is unmovable, howe so ever it be assailed of Antichrist. The gates of hel shal not prevaile agaynst it, and his church.

And like as Antichrist coueteth to haue this booke of the gospel shutte, and closed, obscure and vnperfite: so the lord Christ holdeth the booke open in his hande. He openeth, and no man shutteth. You vnderstand therfore wherof it cometh that Antichrist, although he be of most great power, can not at this day shut the gospel booke, which he seeketh with all his force to do. Of Christ & his spirit we haue the word bright & clere. By the grace of Christ we haue the bright preaching of the gospel, contrariwise a darke & an intricate sophistrie of Antichrist: of this booke shal follow hereafter more plentiful things. Herunto apperteineth the worthie inuention and godly benefite of *Printing*, neuer commended enough. This openeth booke, and sendeth them abroad into the world in despite of all the enemies of Gods veritie, and scattereth them abroad in euery corner of the world. So that they which can not heare preachers, to them come godly booke not without fruite.

The Angel
holdeth in
his hand a
booke open.

Printing.

The sounde of Antichristes winges, is as the noise of charrettes, when many horses runne into battell: therefore Christ also maketh a noise, and crieth in dede with a lowde voice. *S.* John addeth a parable. He roareth (*ρυξάται*), he lowereth, which is as much as if he had sayed, he roareth. For Erasmus, peruenture, saith he, the Grekes kepe not difference betwixt *ρυξάται* and *ρυξάσθαι* as the latines doe betwene *Rugire* and *Mugire* that is to roare & to lower as a lion. We haue heard before how Christ is called a lion of the tribe of Juda. Therefore like as when a lion roareth, as *Amos* noteth in the 3. chap. All are affrayed of themselves: so when the Lord Christ crieth by his word at the wicked are amased. Wherby is signified that the gospel shal be preached agaynst Antichrist constancely and with authoritie, to the terrour of Gods enemies.

The Angel
roareth
like a lion.

And

And doubtlesse although the princes aswel spirituall as temporall, seme to contemne and utterly to dispise the preaching of the Gospel, yet is it certayne by many tokens and coniectures, that they are exceedingly sore affrayed, of that preaching whiche as vile they dispise. For they indeuour with all force of minde, and herunto applie all theyr counsellers, that they might abolish that same preaching. But in case they suppose it to be of no force, whie are they so affrayed therof: whie are they at so great charges: whie can they neuer be at rest: herunto apperteineth the common prophetic, which telleth, that whilest antichrist reigneth, *Helias* shal come, which with a sharpe, liuely, & manly preaching, shal confute the trissings of Antichrist. Therefore the spirite of *Helias*, and his earnest preaching, is that roarynge of the Lion, whiche roareth out *Christes* veritie.

The voyces of the seven thunders.

And as soone as that roaryng was hearde, the seuen thunders utter also theyr voyces. By the which voyces are signified the sondry graces of the holy ghost, and chiefly the terrible preaching out of the veritie of the canonically scriptures, as appered in the .4. chapt. of this booke. For with the gospel in the latter ages shal be expounded agayne the Scripture of the prophetes, whiche semeth as it were to thonder agaynst Antichrist, agaynst sinnes and wicked people. Wherby *Iames* and *Iohn* bretherne and *Apostles* of *Christ*, of the free, plaine, & earnest preaching of the trueth are called of the lord *Barnabas*, that is the sonnes of thonder, thonderers, that is to witte excellently sharpe in preaching, and to be feared.

He is forbidden to write the voices of thunders. he is commaunded to scale them.

And *S. Iohn* would by and by haue written the voices of preaching of the thunders, but he is forbidden so to do: he is commaunded to scale them out. For since the holy scripture, through the inspiration of the holy ghost, was writte and set forth already by the seruantes of God the Prophetes and *Apostles*, what nede were it to write and set it forth agayne. Those thinges are sufficient for the godly that are written. Therof make the preachers take vnto the agaynst Antichrist and al sectes thonderinges, lightenings, and thonderbolts. And where he is commaunded to scale vp the thinges set forth already, it alludeth to the laste chapt. of *Daniel*: and that scaling is referred aswell to the godly as vngodly. Sealed by

ters are doubtles of most authoritie. S. Iohn therfore by his seapng maketh not now the Scriptures authenticall, but in seapng them declareth, that they are authenticall enough: so to the full scriptures no godly man goeth about epyther to adde, or diminich. Thus I save the Scriptures are sealed to the godly, as to the that are most perswaded, that the scriptures are most persit and Authentical, which may most fully suffice in the church for trewe pietie against all vngodlynes. Where the wicked will not see this, & seeke not for al thinges of godly religion in the Scriptures, nother care greatly for the scriptures: what maruell is it, though the Scriptures be sealed to them, that is shutte vp, whiche they neyther greatly care for, nother understand, nor yet wil understand. And on this wise is Christ sette against Antichrist, and recouereth agayne his church, discomfiteh and subdeweth Antichrist: to whom be malediction for euer.

¶ The Lord Christ perfourmeth an othe, and constemeth his electe, that they should not doubt of the sayth of Gods promesses, &c.

The. xliiij. Sermon.

And the Angel which I sa we stāde vpon the sea, and vpon the earth, lift vp his hande to Heauen, and swoze by him that liueth for euer more, whiche created heauen and the things which therin are, and the sea and the thinges which are therin, that there shal be no more time: but in the dates of the voice of the seuenth Angell, when he shal beginne to blowe, euen the mistery of God shal be finished, as he preached by his seruantes the Prophetes.

But whilest the wicked triumphed, and thenemies of God, Antichrist & Mahomet, overcame with most lucky successe,
 whilest

whilest al good men were oppressed, and discipline and living reigned euery where, many men will thinke that there shall neuer be an ende, nother of these euilles, nor yet of the world. For the Apostle S. Peter knowe this, sayeth he, that in the latter dayes shall come mockers, which wil walke after their owne concupiscences, and wil sape, where is the promise of his coming? Of whom Malachias also reasoneth in the. 3. and 4. chapt. But to the intent the goodnes of God might heale the woundes of the godly, and might auance them in the veritie agaynst living and reuolting, and establishe them in the same, Christ cometh abroad: and sweareth in the sight of al men solemnely. Which thing must be expounded by all circumstances. For it is a thing of moste weight, moste ful of comforte, and right holesome and necessarie for al men.

Christe
sweareth.

There is no doubt, but that he alludeth to the laste chapt. of Daniel, wherein also the Angel of the lord sweareth, confirming by a solempne othe, that such thinges as haue hitherto ben tolde to the Prophet by prophetic, shall be all fulfilled in their times, therfore this mightie Angel sweareth now also, yea euen Christ him selfe, whiche set his fete on the Sea and Lande. For by the state and behauour of the body he sheweth stedfastnes, lesse we shoulde doubt any thing of his sayth and veritie: whiche sins he is lord of all, standeth moreouer vpon fete, not fleshely, but of fire pillars. All thinges therfore of Christ be certayne, sure, and vnmouable. He that resteth on him, standeth surely, he that beleueth his wordes, shall not be confounded. And it is no newe thing, that Christe sweareth. For we reade very ofte in the Scripture that God hath sworne. We reade in the Gospell that the same Lord Christ hath moste ofte repeted, verely I sape vnto you, verely verely I sape vnto you. Whiche is an othe of one swearing. When Caiaphas adured the lord in iudgement, Christ did not conceale, and by holding his peace dissembled, but with expresse wordes confessed the veritie. Whereof thou mayest learne, that the Lord when he forbade to sweare at al, meant not the sacrament of swearing. Which where the buffardely Anabaptistes wil not vnderstande, they styre vp wonderful trouble, worthy to be put to silence with more seueritie.

But whie, or to what ende othes be made or taken, the
Apostle

Apostle (out of the lawe in the. 22.) hath declared at large in the. 6. to the Hebrewes, to witte, that manne wauering and doubtful might be confirmed, and certified, and made quiet. Soeth any manne doubt, whether thou deale saythefully with him: God commaundeth to auouch it by a sacrament, to the ende al diffidence maye be taken awaye. Apostle: men sayeth he, sweare by him, whiche is greater, and is to the same an ende of al controuersie, in case it be confirmed by an othe. In the whiche consideration God myndyng more abundantly to shewe vnto the heyes of promission the vnderchaungeable stedfastenes of his counsell, expresth an othe. Euen so at this present where the diuine prouidence did foresee that vnder the kingedome of Antichrist the hartes of the saythfull should be mosse greuously tempted, and that many by reason of the mosse prosperouse fortune of Antichrist and all the wicked, shoulde be harde harted to beleue Gods promesses, and that many, whiche thing also Daniel in the. 11. chapt. propheted, shoulde reuolte to Antichrist: it semed to God good to confirme his promesses by an othe, and that a solemne othe by his sonne: to the intent that suche as will be wise, maye thinke, if an honeste man and a trewe should cofirme his promesse to thee by an othe, thou wouldest thinke it an vnworthie thinge to doubt of his promesses: howe much lesse shall it be lawefull for thee to doubt of his promesses of the Sonne of God, and of all his wordes by a solemne othe confirmed: beleue therfore the sonne of God sworne, beleue his Gospell mosse confirmed, although the skye shoulde fall, and the Earth gape neuer so wide. God can not lie, whiche is the veritie, and that the eternall veritie: whiche nother disceaueth nor is disceaued: whiche is mercifull, and loueth manne so, that he tempereth him selfe also after their capacitie. For euen for vs and for our infirmite he perfourmeth a Sacrament, lest he should seme not to satisfie vs in all thinges: and that all occasions of incredulitie, and reuoltyng to Antichrist, and to the filthie worlde might be cutte awaye.

why othes
are taken.

The sted-
fastenes &
certitie of
Gods pro-
mises.

Nowe cometh also to wape the maner of fourme of the othe. Two thinges are here recited: the maner of the swearer, and the solemne wordes of the swearer. For he sayeth, howe

the maner
of fourme
of Christe
his othe.

To lift vp
handes.

the Angel lifted vp his hande toward heauen: which in dede is the moste auncient rite and holy ceremonie of swearers. For we reade the same of Abraham in the. 14. of *Genes.* And in the. 12. of *Daniel* is written of an Angel: which listyng vp to heauen his right hande & his lefte swore. We verely holde vp our right hande. But where we sape, that geuing of vowe we wil holde vp both our handes: we signifie that we wil utterly be of that sentence, that we heare there propounded. Therefore the holdyng vp of bothe handes doeth signifie a most perfite fidelitie, and moste assured confirmation of the thing sworne. Certenly in the holy scriptures the listyng vp of the hande is oftener than ones put for an othe. Wherof peraventure we Germanes haue borrowed, where we say, that is to sape, thou shalt confirme me this by an othe. And in matters most seriouse and graue we are wont to vse some outwarde ceremonie, wherby we maye make the wordes and the thing it self as it were more notable & graue. Wherupon when we praiſe vnto God, we liste vp our handes. And verely an othe is as it were the calling vpon the name of god. Wherupon it is commonly accustomed, with great feare to persourne othes. For al men arise, and put of their cappes, as they were ready to fall on their knees before the sighte of God him selfe. When bargayne or contracte is made with wordes, the right handes are ioynd together also, in token of fidelitie. Therefore when we take a solemne othe, we liste vp our hand toward heauen, where we beleue that the Lord sheweth him self gloriousse to the faithfull: from whom we fele that al good thinges come vnto vs: from whẽce we perceiue also that vengraunce doeth fall vpon the periured, and contemners of God. Whitherto therefore Christ applieth him selfe vnto vs: and after the maner of men, to the ende that men maye be made the quieter, he listeth vp his handes vnto heauen.

Solemne
wordes to
swear by
him that
liueth for
euermore.

And the solemne wordes of the swearer be these: he sware by him that liueth for euermore, whiche made heauen, and the thinges that are therein, &c. So reade we of Abraham in the. 14. of *Genes.* I liste vp my hande to the high lord God, possessor of heauen & earth. And in the. 12. of *Daniel.* I swear by him that liueth for euermore. Also in. 7. 4. of *Ieremie.* And thou

thou shalt sweare, the Lordethieth. We say so truly as God
 spuech, and againe, so God helpe me. And this is a trew ma-
 ner of swearing. God the creatour, is here most plentifully
 and most properly expressed, and here are all creatures seue-
 rally expressed. He alone is the creatour, he alone is lyving
 for evermore, as he that is life of himselfe, and geueth life un-
 to all. This creation verely and diuification, is not commu-
 nicated to others. No also he alone knoweth the hartes of me:
 that hereof we may learne to sweare by the name of God a-
 lone, not to adde to him any creatures, which know not the
 heartes, neither are lyfe of themselves, but are lesse than he:
 adde also lesse than men, as they that are made for men. Next
 after God, there is nothing greater than man. Therfore let
 not mā sweare by any other thā by God. For al the gētiles
 sweare by a greater, yf thou swearest by y^e saintes, or by the
 Gods, thou shalt sweare by men, egal verely, and not great-
 er. God alone is greatest and best. Therfore must we swea-
 re by the name of God alone, lyke as the scripture teacheth
 else where, in the .6. and .10. of Deuter. 23. of Exod. 23. of Iosue.
 4. and .5. of Ieremy. 45. 65. of Esay, and else to here.

But seying that is in dede God himselfe, howe sweareth
 he, sayest thou, by him that spuech for evermore: that is by
 god: he sweare doubtles by him self, as in many other places
 of the scripture. Or els he swaie after the dispensation and as-
 sumptiō of the humane nature: after the which he sayed, my
 father is greater than I, which notwithstanding in his deitie
 was neuerthelesse corquall with the father.

And the same that I now reherfed, is the most simple and
 most trewe doctrine of othes and fourme of swearing. And
 yet ther be some which understād that doctrine wel enough,
 but neuerthelesse for the fauour of men would sweare gladly
 by Saintes: and therfore demaunde, whether they may not
 ioyne Saintes to god, especially in this sense, vnlasse I per-
 fourme this, I wil not be accōpted in the nombze of saintes:
 I answer, that they maye not: aswel for that we haue no ex-
 presse maner of swearing, which obediently to the honour of
 God we ought simply to follow: & also for y^e they which re-
 quire and prescribe this fourme, would haue vs to sweare by
 the names of Saintes in heauē, and so to acknowledge that

we are holpen and punnished by their vertue and power. Which if ye do and acknowledge, ther is no doubt but thou doest greuously transgresse thy sincere religion. Certes if thou confesse God here befoze men, he will also confesse thee befoze his father and his Angels: yf thou deny him, he will also deny the. &c. An othe is as it were thy confession, whereby thou confessest, whome thou doest acknowledge and beleue to be thy chiefe filicitie, the reuēger also of euil & rewarder of good. Yf thou shalt therfore ioyne Sainctes vnto god himselfe, and match them together and say, so help me God and his Sainctes: These so coupled with God, thou shalt graunt to be thy Gods, which can both helpe and hurt the. Therfore take hede what thou doest. Reade S. Iustien in the 145. Epistle to *Publicola*.

What
Christ did
swear.

Whomebeit we must see mozeouer, what the Angel swore by this custome and solemne woordes. For in this one thyng consisteth the whole somme of the matter. The Angel in the 12. chap. of *Daniel* ded swear. Because for a time, times, and halfe a tyme, and in the woundinge vp, to scatter the hand of the holy people, all these thinges shall be fully done. So this our Angel here sweareth that there shall be no moze time, but in the dayes of the voyce of the seuenth Angel, when he shall begynne to blowe his trompe, that the misterie of God shall be fulfilled, but here let no man vnderstand that all time utterly, and that euerlastyn. nes it selfe should be abolished and that there should be no tyme moze after the iudgement: but there shall not be alwayes suche a time, as nowe is, and suche as the wicked inlope in this worlde, supposing that the courses of times shall be alwayes, that the worlde shall continue alwayes, that they shall alwayes flourish in honours and pleasures, oppressing the Godly. This shall not be, sayeth he, nother shall there be any moze suche a time that shall perishe and be subiecte to changeable courses. For aboute the laste iudgement shall perishe, or be renewed, all these thinges that shall perishe, and lyfe and glory euerlastyn shall succede, I meane the time of eternitie with all sope moste replenished. Therfore sayeth he not simply, that there shall be no moze time: but addeth, in the dayes of the voyce of the seuenth Angel, that is to witte, at the laste iudge-

iudgement, that the miſterie of God ſhould be made conſummate, perſit, and fully complete. What this ſecret, or miſterie of God is the Apoſtle expoundeth and ſayeth, 1. Co-
 rinth. 15. Beholde I tell you a miſterie, we ſhall not all ſleepe: what it is, and the reſidue which are red there, the miſterie of God therefore is nothing els, than that the ende, of all corruptible thinges is at hande, and the happie and euerlaſting worlde ſhall ſuccede: ſo that Chriſt ſhall then come to iudgement: that Antichriſt by him ſhall be abolithed, that he with the whole body of the wicked ſhall be diſtroyed, the dead reſeſed up agayne: the wicked to euerlaſting perdition, the good to eternal life: ſo that death, ſinne and al corruption muſt be taken awaye from the godly, and be troden under ſote, and al miſerie impoſed to the wicked, that they may be tourmented worlde without ende. And ſo: aſmuch as many times meene doubteth thereof, (as I haue ſayed nowe ofte) Chriſte hath ſwozne, that all theſe thinges ſhall aſſuredly come to paſſe, and that the godly ſhall be conſummated with al glory, and that the wicked ſhall be conſummate with all kinde of tourmentes. And this is that great miſterie of God, for the which the very Sonne of God beyng incarnate, dead, and reſeſed agayne from the dead aſcended into heauen, that he might conuaye vs thither to him, hauing ſubdewed hell, Satan, Antichriſt and all vngodlynes. Therefore as in the 6. chapter was ſayed to the Marries, that they ſhould reſte for a little ſeaſon, till the numbꝛe of choſen be fulfilled: ſo here we heare alſo, that the miſterie of God ſhall at length be fulfilled, &c. The which is ſpoken to this ende alſo that the godly ſhoulde be of quiet mindes, and patiently abyde deliuerance. If therefore this conſumation be differred, let vs abyde patiently and conſtantly, confirmed in Chriſt, and his Euangelicall veritie: as alſo the Apoſtle of Chriſte S. Paule hath taught vs out of the Prophetes, in the. 10. chapt. to the Hebrewes.

Moreover ſo: a further declaration is added, as God hath euangelized, with a good and a lucky message hath preached, to wit by the ſeruaunts his prophetes touching the ende of the worlde, the laſt iudgement, of the euerlaſting puniſhment of Antichriſt, and al wicked, & of the

The prophets alſo haue ſhewed this miſterie.

glorifying of the godly, &c. Noether sayed he these thinges for a declaration only, but for confirmation also. For by the oracles of the prophetes the faithful are comforted, whose oracles sins they haue neuer failed in any thing: noether shall they in the ende disceyue, in such thinges as they had prophesied concerning the last iudgement. And againe we see how great is the auctoritie of the auncient scripture, and that the use of it is excellēt in the church euangelicall: wherin we see both Christ and his Apostles to confirme all theyr saynges with propheticall scriptures, and also to illumine, set forth and declare, or demonstrate. The testimonies of the prophetes concerning the last iudgement, of the reward and punishment of the godly and vngodly, of the abolishing of Antichrist, of death, and of al corruption, are in the. 110. Psalme, in the. 24. 26. 27. and. 46. also in the. 7. 11. and. 12. of Daniel. in the. 14. of Zacharie. 3. and. 4. of Malachie, and also els where. The apostle hath cited Osee. 1. Corinch. 15.

Therefore let vs lift vp our heades, bretherne, let vs watch and pray, for because our redemption draweth nere. Deliu vs Christ from al euil. Amen.

CS. John denoureth the booke receyued at the Angelles hande, and prophesieth agayne to the gentiles, nations and Kinges.

The. xl v. Sermon.



And the voice which I hearde fro Heauen spake vnto me agayne, and sayed: goe and take the little booke, which is open in the hande of the Angel, which standeth by the sea, and vpon the earth: and I wente vnto the Angel and saied vnto him, geue me the little booke. And he sayed vnto me, take it, and eate it vp, & it shal make thy bealy bitter, but it shalbe in thy mouth as swete as hony. And

I toke the little boke out of the hande of the angel, & did eate it bp, & it was in my mouth as swete as hony: & as sone as I had eaten it my bealy was bitter. And he sayed vnto me: thou must propherie againe vnto the heithē, and tongues & people and to many Kinges.

This is the.iii. comfort, which in this. x. chap. is cōteined. The apostolical doctrine must be restored in the laste times before the iudgemēt against Antichrist & Mahomet. And he might brieely haue sayed. The apostolical doctrine, as it was preached of Iohn, shal flourish again: but he had rather expresse the same by a goodly vision, at y last to adde a plaine & brieue expositiō of the visiō. Which is, thou must preach againe. &c.

And those things al expositour do expōnde agreeably, first in dede of the persone of Iohn, which vnder the Emperour Nerua, retourned into Asia from exile, by the space of fīue yeres, or ther about againe preached the gospel. For he liued til the. 3. or. 4. yere of the reigne of the emperour Traiane: Secondly of al preachers, before the laste iudgement, indewed with the spirite and doctrine of S. Iohn, and constantly professing Christ against Antichrist. *Primasius* expounding this place: the certaine meaning, saith he, is directed to S. Iohn, whiche must yet beyng deliuered from exile, not only bring this reuelation to the knowledge of Christs church: but also preach more depely the Gospel to people and nations, to tongues and many kinges: notwithstanding no man doubteth but that this voice agreeth also to the whole Church, which neuer ought to cease from preachyng, &c. Thus saith he. The ordinary glose expoundeth these wordes: although this be vnderstande of the very person of S. Iohn, yet euen herein is vnderstāde, that the lord wil haue his church likewise instructed and taught by other preachers also. This appertainerth to the consolatiō of the faithful, which shal liue in the dayes of Antichrist, & the residue. *Thomas of Aquine* also: In S. Iohn him self, sayeth he, other preachers are vnderstande, whome the lord in the time of Antichrist wil haue to preach instauntly to great & small. So much sayeth *Thomas*.

Iohn
preacheth
again.

Before the iudgement cometh Antichrist. *Aretas* Bishop of Cesaria, an expositor of this booke, citeth of this place of S. John, that the opinion of the common people was that S. John with *Enoch* and *Elie* should come againe into the world before the iudgement, to wit corporally, & earnestly and constantly to preache against Antichrist. The self same doeth *Aretas* repeat with a more plentiful exposition, where in the .ii. chapt. he expoundeth the wordes of John concerning the two witnesses, &c. Certes where in the .44. of Ecclesi. it is writtē, that *Enoch* was translated that he might teache the hepten, many haue expounded it, as though he should corporally retourne, that he might teach the gentiles against Antichrist: where by the very translation made in times past he teacheth rather the gentiles, that there is another life prepared for the seruantes of God, & that the same is also due for the bodies, sins that *Enoch* was translated both in body & soule: against the opiniō of *Epicure*, and the madde world, supposing none other life to remaine after this, & that the bodies, do putrefie, and neuer to rise agayne. This *Enoch* seemeth to come spiritually to that laste age, for that the lord him self prophesied that a like thing should come vnto it, as chaunced before the deluge or flud of *Noe*. For like as many than beyng carelesse contemned the iudgementes of God, nother feared they any perill, or hoped for any better life: so cometh it to passe also in the last age, in the which *Enoch* constantly preacheth by them, which establissh and maineteyne eternall life, and the resurrection of bodies agaynst the *Epicures*. *Helias* in the mounte *Thabor* appered in glozy with our sauour Christ vnto three chosen Apostles: neyther is it to be thought that about the ende of the world he must be thrust out of the heauenly palace, and agayne be subiecte to corruption, and objected to the cruell handes of Antichristians, which might teare him in peces. For like as in y time of our sauour Christ *Helias* in vertu and spirite, I meane S. John baptiste went before Christ the Lord: so also before the iudgement *Helias* shal preache in them againe, which indued with the spirite and vertue of *Helias*, shal cal awaye the mundes of al men from the worshippingg of creatures, to the adoration of the eternal and only God. *Helias* cried out, howe longe do ye halce one bothe sides: ys the Lord be God, followe him: ys

Shall be God, followe him. And nowe that the *Helians* crie: ^{3. of Kings} 18.
 of Christ be the perfection of the saythful, what nede is there
 of mans inuentions and constitutions to worke a perfectiō?
 of Christ be our iustification, satisfactiō, purificatiō, our on-
 ly mediator and redemer, wherfoze are these thinges attri-
 buted to mans merites: whic are saintes accepted interces-
 sours in heauen: whic is saluation ascribed to many other
 sinking things? *Helias* cried out: how long halte ye on both
 sides? As though he should sape, it is not lawfull to part your
 hartes betwixt two Gods, nother is it lawfull to attribute al
 thinges of life & of saluation, but vnto God alone. The sel-
 lowship of the kingdom is in this case enuious in dede. The
Helians that crie: if rightuousnes be of the lawe, Christ died
 in vaine. No man can serue two maisters. Christ shall profit
 you nothing, which seke saluation in the traditions of men.
 Come ye vnto Christ: he is the perfection of the faithfull, & in
 him we are complete. And like as *Helias* greuously accused
Achab, *Iezabel* and the *Balamites*: righte so shall the *Helians*
 most sharply inueye against kinges and Bishoppes Idolat-
 ers and Antichristians. Thus I sape *Helias* cometh againe,
 hath comen, and shall come before the iudgement.

Another shall S. Iohn propheticke otherwise before the iud-
 gement. He shall not retourne into the Earth in his body out
 of heauen: but the preachers indewed with the doctrine of
 S. Iohn, shall renewe al his doctrine, thei shall expounde such
 thinges whiche he hath leste vnto the church written in his
 Gospell, in his Epistles, and in the Apocalipſe. This booke
 hath a while layne hidde, concerned also of good and lear-
 ned men: yet preaching the same, that is conteyned and set
 forth in this booke: but it shall be brought to light of others, &
 beset by: as it is playne that in this our memorie is done of
 many. And of al these thinges we doe clerely percepue, how
 Antichrist muste be impugned and slayne, not with carnall
 Armures, but with spirituall: to witte by sincere doctrine,
 framed after the example of *Enoch*, *Helie* and *Iohn*, and taken
 out of the holy scriptures. Wherof we shall speake more fully
 in the. ii. chiefly the doctrine of Iohn about the laste iudge-
 ment shall be renewed agayne, and be knowen to the worlde
 in despite and agaynst theyr will, And vnder the doctrine
 of

Before the
 iudgement
 John came
 against an-
 tichrist.

What the
must be, &
with what
qualities
furnished
he preache
against an-
tichrist.

of John we vnderstande the whole euangelical and Apostolical doctrine, in the writing & setting forth wherof S. John also imploide a singular trauell amongst the most excellent. And in the meane season in the same vision is figured the whole maner of the faithfull and lawefull Preachers to be matched with Antichrist, what thei ought to be, & with what qualities furnished. First S. John is called, by a voyce spoken to him from heauen, with a commaundement goe. Therefore is Gods vocation chiefly necessary, lest any mā should take vpon him this office with an euill affection. Moses was called, the prophetes and Apostles were called: some in dede immediately from God, not of men, nother by men: some of God also, but yet by men and of men. The apostles of Christ were not called of men boasting the lawfull succession, from Caiaphas, Annas & colledge of priestes: neuerthelesse had their vocation of Christ, and approued their vocation in dede, to wit by preaching of the veritie. Therefore albeit we cannot at this daye referre our vocation to the Pope and Bishops, by aggyng of the lawfull succession: yet for as much as we are able to approue it in very dede, and by the testimonies of Christ, that our doctrine is Christes doctrine, & therefore that our ministerie is lawfull, we care not a whit for thei opprobrious and rapling words, which crye, that we be not called that we be not ordeyned by the Pope.

To he cal-
led is geue
a sure co-
maunde-
ment to take
the boke of
the hāde of
the Angel.

But to him that is called is geuen a sure commaundement, to witte that he take the boke: not euery boke, but the booke open, and that of the hande of the Angel, and agayne of the Angel standyng vpon the sea & lande. That Angel is Christ the Lord, Lord of the whole Earth, of the Sea and al thinges conteyned therein. He with his hande offereth to his ministers a boke open, to witte the holy scripture: and chiefly his sacred & holy gospel, wrapped with no darkenes, nother closed, but right manifest to the that wil see. For albeit that for thantiquitie of the tongue, for the proprietic of speach, for the figures, & rites, places, things, & stories out of memory some places maie appere somewhat harde: what doeth this darke or obscure the misterie of faith and saluation, neuerthelesse most open & plaine: who vnderstandeth not, what he should beleue, what he should do, & how he should pray, euen of the

Articles of ffaith, of the .x. cōmaundementes, and the lordes
praier: The ſome of faith and of doctrine is certaine & plaine.

Ecclie. 29.
1. Cor. 4.

This boke therfore opened, Chriſt offereth to his miniſters.
And S. Iohn hath βιβλαρίδιον, & not βιβλίον, a little boke, not
a boke. For if ye compare the holy bible, eſpecially the goſ-
pel boke, with other lawes, bookes, and eſpecially the decrees
and decretalles of the Pope, the little boke of the holy goſ-
pel ſhal ſeme very ſmal. *Primasius* expoundyng this place: he
ſemeth, ſayeth he, to vnderſtande the veritie of the lawe and
prophetes manifested in Chriſt: therfore he ſayeth not now,
as befoze, that he taketh the ſealed, but the open boke. For
Chriſt is the ende of the lawe, for righteuouſnes to al that be-
leue, and ſo forth. Therefore the lord Chriſt him ſelfe geueth
vnto the ſincere preachers none other preaching, than his
owne, to witte the Euangelicall. For he is the light and re-
demer of the worlde, righteuouſenes and life, nother is there
ſaluatiō in any other. This preaching is not fetchēd nor takē
of others, than of the handes of the Angel, not of the handes
of Pope or Biſhops. Chriſt ſayeth, go forth into the whole
worlde, and preache the Goſpel to euery creature, teachyng
them to kepe al thinges which I haue cōmaunded you.

Now is alſo required obedience of the miniſters, that they
obey the cōmaundement of God: and that they craue and
receiue, that which they are cōmaunded to are and receiue.
In vayne doe ſome loke for a drawyng and working of ſal-
uatiō outwardely, and with out then to be finiſhed, through
the only inuiſible operation of God. If God will haue me
blessed and iuſte, ſaye they, let him worke in me what he wil.
Moreover they themſelues are not careful, how they ſhould
applie themſelues to the grace of God workyng by grace.
Agaynſt their vngodlines is it, that we heare now, howe S.
Iohn applieth him ſelfe to the cōmaundementes of God, not
without grace. For he goeth to the Hungell and ſayeth, geue
me the boke. For the Lord muſt be prayed: we muſt reade di-
ligently, as S. Paul alſo cōmaundeth: we muſte learne, and
obey the cōmaundementes of God, and not tary til God
without vs do drawe vs.

The obe-
dience of
miniſters.

And the lord denieth nothing to them that are willing, do
are and are diligent, which in the Goſpel ſayeth: I wil geue
you

The Lord
denieth no-
thing to
the that
are.

you

you a mouth and wisdom, whiche al your aduersaries shall not be able to gaine saue. Moreover: my heauy father will geue his holy spirite, to suche as desire of him. Therefore sayeth the Kungel now: take the boke. Neuerthelesse he putteth here an other commaundement: eate it. He alludeth to the 3. fervent and .3. chapt. of Ezechiel. Where the prophet is likewise commaunded of God to eate a boke offered unto him. For S. Iohn here inuenteth no newe thinge. S. Ambrose: to eate a boke, sayeth he, is to lape up the vnderstanding of the scriptures in the secret bowelles or entraillles. He semeth by a trope both to intimate an earnest desire, and beate in a singular diligence. For we deuoure with a greedy desire, suche thinges as we haue long and much coueted to eate. They are sayed also to haue deuoured booke and auctours, which they haue perfectly learned and can. We saie in dutche, *Er hat den Galen, oder Prisciane gar fressen*: that is to saie he hath learned him perfectly. It is required therefore of the preachers, that they learne the holy scriptures with a desire, and that they learne and remember them whole and exactely. Without a desire and ferventnes of minde thou shalt profit little in the study of holy Scriptures: and vnlesse ye learne the Gospell exactly, unprofitably shall thou preache the same. The ministers therefore maye be ashamed of theyr ignorance, which are more geuen to Idlenes, Tauernes, hūting, dising, and other worldly thinges, than to the study of holy Scriptures. They beinge farre vnlike the apostle S. Iohn, shall in this warfare against Antichrist winne smal renoune, vnlesse they doe awake out of theyr prophane slepe, and cherely do their dewty without doubt most holy.

The effecte of Gods word is here dissembled so much as the effecte of the ministerie, and worde preached. It is swete in the mouth as honey, for David hath songe also: the iudgementes of the lord are to be desired aboue much Golde and precious stones, and sweter than honey or honey combes. This sweetness is neuer felte in the inward manne, and the faithfull lighted with the trueth, hath alwayes continuall Ioye: but yet muste we not conceale, what it semeth to the fleshe, and what is the effecte thereof in the outward manne. It maketh verely the healy bitter: which is also a phrase of speache, unto which ourra

dores answereth, signifying that the same whiche is pro-
pounded vnto vs, is both paynesful and greuouse. The word
of God therefore bringeth the mortifying of the flesh, tra-
uelles, paynesfulness, the crosse, and aduersities innumerable,
whiche with a strong and constaunt patience we must over-
come. For the Lord in the Gospell preached repentance or
mortification, and amongst other thinges made very much
mention of persecutions, wherewith his should be alwayes
exercised. *Primasius*: when thou shalt haue deuoured the
booke, sayeth he, thou shalt in dede be delighted with the
sweetnes of the worde diuine, and with hope of saluatiō pro-
mised, and pleasant taste of Gods rightuousnes: but doub-
les thou shalt fele a bitternes, when thou shalt beginne to
preache both to the deuoute and vndeuous. For the preach-
ing of Gods iudgement ones harde, doubles through the
bitternes of repentance some beynge cōuerted to better are
chaunged: and others agayne beynge offended are moze har-
dened, and beare greate hatred and mallice towards the
preachers. The wiseman sayeth, thou shalt rebuke a wise mā,
and he will loue thee: reprove a foole & he will hate thee ther-
fore, and so forth.

Neither are these thinges saied only, but also are done and
felte: for S. Iohn: and when I had deuoured it, sayeth he,
my belly was made bitter. And we fele at this daye the most
greuouse hatred of mightie menne to witte of spirituall fa-
thers, and temporall Princes. Many are driuen into exile,
innumerable are shutte vp in prisonnes, an infinite multitude
are slayne with sondry kindes of deathes. All these thinges
did the Prophetes prophecie should come to passe, our sau-
our him self in the Gospell gaue vs warnyng therof: the lord
here telleth vs againe the same tale. Therefore let vs be strong
and constaunt in the Lord, and fight agaynst Antichrist vn-
to the ende of our life. The Lord will not forsake vs, whiche
lesse we should be vanquished of those aduersities, tolde vs
of them diligently before. And thus muste they be instruc-
ted which shall warre against Antichrist before the last iudge-
ment.

Paynesful-
nes is felt.

As I sayed in the beginning of the Sermon, is set a tion of the
brieue expolitio of the visio. For the Angel saith vnto Iohn, vision,
thou

Therpo.

To prophecie.

thou must propheticke agayne to the hepten, &c. By this visiō, sayeth he, I wold declare nothing els, but that thou must preach agayne to the world, first by thy self in Asia, after thou shalt retourne from exile: secondly by faithfull ministers eue to y^e worldes ende, which shall spreade abroade this doctrine, now set forth by thee, with sondy^e tongues throughe nation, and therewith shall beate downe Antichrist. And suche as are accustomed to reade the scriptures know that to propheticke, is takeⁿ for to preach. For propheticke, is preachyng, they were in times past called prophetes, which at this daye be preachers, as we maye gather of the .1. Corinth. 11. and .14. chapter. And the doctrine of Iohn is tourned into the Syrian tongue, Aethiopian, Aegyptian, Germane, Spanish, French, English, Italian, to be shott in a maner into al lāgages: in al these preacheth S. Iohn at this daye by faithfull ministers. The gentiles be they neuer so barbarouse & rude heare S. Iohn teachyng; and so do the people of many nations. All these receyue not a little comforte in these most daūgerouse dayes of Antichrist, and haue receyued of them also befoze this time, which long sines renewed the apostolicall doctrine against Antichrist. The same doctrine is brought at this daye, and was brought in times past also vnto kinges and Popes though they kicked and spurned agaynst it. The thing I speake is not doubtful. For we bothe heare and see these thinges euen at this daye. Histories also repute many thinges herof. Laude and glory be to God. Some copies in the latin are corrupt, which haue *Igitur* for *Iterum*. For S. Iohn sayed, thou muste propheticke *παλι*, which signifieth *Iterum* again, not *Igitur*. For he signifieth that he beyng dead also must preache to many nations in sondy^e tongues, by saythfull ministers that shall fighte agaynst Antichrist. The Lorde assiste with his spirite all godly Preachers of the Euangelicall veritie and Apostolicall doctrine. Amen.

TS. Iohn measureth the temple, and sheweth that God hath a care of it: and the quire be excommunicate.

The. xlv. Sermon.

And



And there was geuen me a reede The 11. chapter.
like vnto a rodde, & it was sayed
vnto me: rise and mete the Tem-
ple of God, and the Altar, and
them that worshippe therin, and
the quire which is within the Temple, caste
out, and mete it not: for it is geuen vnto the
gentiles, and the holy citie shall they treade
vnderfote. xlii. monethes.

The lord is yet in cōsorting, and in describving the hostile
warre against Antichrist: and sheweth that the churche shall
not be forsaken in those Antichristians and turkisch difficul-
ties: that the enemies shall neuer so quietly iniope althingses,
but that the churche shall haue also her champions or defen-
ders, which shall most valsauntly resist Christs aduersaries.

And those things are figuratiue, which are rehearsed in the The come
of this ser-
mon.
beginning of the chapt. and seme to be taken out of the. 40.
chapt. of Ezechiel. As be those also which are spokē in the. 7.
chapt. of the faithful sealed, out of the. 9. chapt. of the same pro-
phet. For he is commaunded to measure the temple, and to
cast out the inward quire: wherof he sheweth the cause. And
he meaneth not the Temple of Hierusalem, whiche laye in The temple.
ruine, nother should be repaired, after the prophetic of Daniel
and Christ: but the very church of God, I meane the whole
nomb: of the chosen. For S. Paule calleth the faithful the
Temple of God, liuely verely, as also S. Peter. 1. Peter. 2.
And. 1. Corinth. 3. And. 2. Corinth. 6. We haue sayed nowe ofte Altar.
times, that Christ is the only Altar in the church, and sacri-
fice for sinne, and Priest and intercessour on the right hande
of the father. The worshippers be they that worshippe God Worship-
pers.
through Christ in spirite and veritie, and serue him lawefullp
or with feare. So many as be such, that is, who so euer cleaue
vnto Christ the only peace maker of the faithful, & serue god
truely by faith, they be the very Temple of God, & the true
church. These hath S. Iohn measured: that we should vnder- To meate
the temple.
stande how the lord fireth his minde to builde vp the church,
not to distrope it. For they that will builde mete the platte, &c.

wherupon the buildinges should be set : as appeareth in the 40. of *Ezech.* Then was also the temple destroyed of the Chaldeis, as y church is now wasted by the Papistes & Turkes: But the Lord promisseth by this measuring, that he will repare the ruines of the churche of the merite of Christe, and faithfull worshippers: moreover he signifieth, that the faithful in these troubles are numbred (before we heard they were sealed) and sure whome no hostile power can hurt in al these difficulties. For as the Altar Christe is vndespiled, and cannot be polluted or destroyed by any power of the Deuill: So are the shepe of Christ knownen to God, and perish not: As also the same Lord Jesus Christ testifieth in the. 10. of *John*, and the Apostle in the. 2. *Timothe.* 2. Chiefely the faithfull of Christ be in the communion of god and of all his good things, in the care, buildinge, numbre, and defence. This is a most assured consolation. Whomebeit where the Lord in the gospel prophesied, that the true faithful shoulde be excommunicated of the false teachers, & here also foresaw, what shuld chaunce to the vngodly pastours of the false byshoppes: he sayth verely that they apparteine nothing to the buildinge of God, but to be of God excommunicated, to the intent the godly should not feare their censure and cursinge. And here is the lection of two sortes, wherof the first is more allowed, that is, καὶ τὴν αὐλὴν τὴν ἐσωθεν the hall or quire that is within, cast out: that is to saie, declare the that be in this quire, to be cast out of God. Verely the Antichristians wil be within the Temple, or inwarde partes of the temple, & the chiefest part of the church, in so much that who so euer acknowledgeth not this, and follow them not in al thinges, & frame him selfe conformable to the churche of Rome, is iudged to be an heretike. The inwarde quire in the lawe was the statiō of priests, the place wher in they were when they should do sacrifice: And whilest he saith the quire must be caste out, he signifieth figuratiuely that the Antichristian priests shal be throwe out. For the place is set for the thing cōtained therein. And wher he saith, caste out. This he saith, those whome God hath shut out, declare thou to be cast out. For God doeth excommunicate, man prouidenceth & executeth Gods iudgement: The latter lection is of this sort: & the quire (τὴν ἐξωθεν) which

The quire
with in
muste be
cast out.

is with out, cast out. So hath the Spanish copie. And howe
 that you caste out that which was with out before? Therfore
 I like, as I sayed, the former reading. But we reiect not this
 reading nother. For the hall that is with out, signifieth the
 Colledge or fellowship not communicating with thonly aultar
 Christ, or with the true church of Christ, such as at this booke
 sheweth the Popes to be with at their familie. Noz ouer the
 Phariseis & priestes caste out him y was bozne blynde, *John*
the. 9. that is to saie, did excommunicate him for the confession
 of Christ, and the lord sayeth in *the. 15. of John:* If any abyde
 not in me, he is caste out, as a bzaunche, and whithereth.
 Therfore whilest *S. John* is commaunded here to caste out
 the Colledge of priestes, he is verely commaunded to declare.
 that those priestes were excommunicated, which wold be and
 seme the chiefe prelates of Christes church. He is also forbod-
 den, to mete this quire. For bicause God will not edifie but
 distrope them: nother haue them nobzed emonges his. For
 he hath reiected them. Who thā wil hereafter care this much
 for the excommunicatiō of them that are excommunicated? wic-
 ked popes haue excommunicated Emperours noble men and
 godly: & discharging their subiectes of their fidelitie haue set
 them in their princes toppes. The storie of *Gregory the. 2.* is
 knownen against *Leo Isauricus:* and of *Gregory the. 7.* agaynst
Henry the. 4. And of *Innocence* also, agaynst *Fredericke the. 2.*
 and of other Bishoppes against right good princes. Doubt-
 les the chiefe stringe of the popish tyranny hath ben excom-
 munication, which the Lord here losseth.

Nother doeth the Lorde counceale, whie he pronounceth
 the priestes, or inwarde quire excommunicated: for because it
 is geuen to the heathen. Which phrase of speach is as much the
 of force, as if you should saie: for as much as in the quire they
 playe not the priestes or faithfull ministers, but the gentiles,
 which haue occupied this place. But the gentiles are rightly
 shutte out of the fellowship of God and the church: where
 the lord him self in the gospel saied: if he heare not the church
 let him be vnto thee as an hepthen & publicane. Undoubted-
 ly they that be not in the Temple or church, or els be in the
 inner quire, that is to saie, which wil be accompted emonges
 the prelates of the church: and yet hold not of Christ, but are

What is
to cast out.

The quire
is geue to
the heathen.

more comformable to the hepythen, than to Chyristianes: are accompted most iustely excluded emonges the gentiles.

The pope
and all pa-
pistes are
hepythen.

And now let vs see, wherfore he accompteth antichyrist the pope with his membrs emonges the hepythen. They that are bozne of god, heare the word of god, & glorifie it: they that be not as yet bozne of God, but remaine gētiles, not only heare not gods word, but also blaspheme y same. So these men wil not heare gods worde, & seke with all their indeuour, how to feare men awaye frō the scriptures, which are Gods word. They saie that they be obscure, doubtful, vncertaine, & vnperfet. Those that beleue & cleaue to the same thei cal heretikes: & the doctrine takē out of the same, heresie. Agayne they that haue not Chyrist their head, & as bꝛanches growe not to the vine, haue no cōmunion with Chyrist, & be gentiles. But such is the pope & his adherentes, persecuting Chyrist stil, & al those that affirme Chyrist to be the only head of the churche, Chyrist alone to be our rightuousnes & life, y al the faithful are made fully cōplete by Chyrist. he that thus beleueth, they pronounce him an heretike. Moreover the gentiles worshippinge Idolles, call vpon creatures, suppose God to be honoured with corruptible thinges as gold, siluer, & pꝛeciousē thinges, dedicated to the Temple, and set vp to beaultrifie the same. But what o-ther thinge doe they in the churche at this dape? Thou seest playnely heathen Temples when thou seest theire churches. The life also of the gentiles is shamefull and filthie: they are geuen to voluptuousnes, ful of surfetting, addicte to filthy luste, they stinke in whoredome, and excede in gorgeouse apparel and pamperypng of the body. See what thinges the Apostile writeth of the life and conuersation of the hepythen in the. 4. and. 5. chap. to the Ephesians. And in the. 1. chap. to the Romaines. And in the. 1. to the Corinth. the. 5. and. 6. chapter. Nowe what the life of the Pope is and of his spiriualtie, the thing it selfe to openly testifieth, that euen for this cause only they might and ought to be accompted emonges the cōmunicated, the Apostile him self pronouncypng the sentence of excoꝛmunication, in the place whiche we haue nowe cited, the. 1. to the Corinth. the. 5. We maye put herunto their Epi- curaisme. For if they set by any religio, if they haue any feare of God in them, whie do they selle all thinges in the church, for geuēnes

forgeuenes of finnes, heauen, Chriſt, the oblation of Chriſt, matrimony, miniſterie, briefly al thinges: whie call they in doubt diuerſe articles of our belefe: what meane theſe doubtful diſputations of the immortalitie of ſoules, and reſurrection of bodies: whie make they a mockerie of the life euerlaſting?

Whereunto is added, that theſe treade vpon, yea ſpurne the holy cite: for therfore maye they juſtly be taken for excommunicated. This holy cite, is not that earthly Hieruſalem, but the church of God, whereof the holy cite was a figure: ſote. as S. Paule expoundeth in the .4. chapt. to the Galathians.

The holy cite is 120 den vnder

For the earthly Hieruſalem, according to the ſaynges of the prophetes, hauing played her parte, laye in aſhes neuer to be reſtored. The lord therfore ſignifieth that the holy church of Chriſte, ſhould through the tyranny of Antichriſt and Antichriſtians be troden vnder ſote. And it ſignified more, that he ſayed, to treade vpon: than if he had ſayed to afflict and perſecute. For treading vpon is ioynd with the greateſt deſpite of him that is troden on: and hereby is ſignified an extreme aſſailing and wōderful crueltye of the enemies, which they practiſe on them thei ouercome, and haue to uſe at their pleaſure. We reade in Daniel of the Romanes: The beaſt had great prouenteth, eatyng and breakyng ſmal, and the reſt treading vnder her fete. For wanton beaſtes are woonte to treade with their fete ſuch thinges as they can not deuoure, when they be full. And Salomon in the .27. of the Prouerb. A ſoule that is full, ſayeth he, treadeth the hony combe. Malachie in the .4. chapt. ſpeaking of the ioye of the godly: ye ſhall leape, ſayeth he, as calves of the heerde, and ye ſhall treade vpon the wicked, whiche ſhal be as duſte vnder the ſoules of your fete. Briefly S. Iohn by treading ſignifieth the oppreſſion of the church ioynd with greate tyranny, and wantonnes, and with the exceeding great mockerie and gladnes of the wicked. And ſomerth playnely to haue alluded to theſe wordes of the godly prophet: ¶ God the heathē are comen into thine inheritaunce, thy holy Temple haue they deſiled, and made Ieruſalem an heape of ſtones. The dead bodies of thy ſeruauntes haue they geuen to be meate vnto the fowles of the aire: and the fleſhe of thy Sainctes vnto the beaſtes of

To treade.

the lade. Their bloud haue they shed like water on euery side of Ierusalem, and there was no man to bury them: & the rest that followeth, in p. 78. Psalme. And a little after in this chap. shal follow mo thinges of the persecution of Antichrist. Whether shal these thinges be obscure, in case you compare them with those, which are done at this day in the church of rome agaynst the louers of Christes gospel.

The rehe-
nig of. xlii.
monethes.

Besides here is shewed a certayne time, in the which the persecution of Antichrist should be cruell against the church, to wit the space of two and fourtie monethes. In the accorde wherof some torment themselves maruelously. I suppose plainly that a certayne time was assigned, & that not without cause, & yet not withstanding an uncerten time to be understood. A certayne time therfore is assigned, that we might understande, that God hath appointed an ende of their furies: which as he him self alone doeth know, so would he signifie to his faithfull the same time not in peres, but in monethes only, for a cōsolation. For we suffer more easely, that which we perceiue shal cōtinewe but a fewe monethes. This sense hath also Aretas after a sorte touched, writing thus: we suppose that the time of. xlii. monethes doeth expresse a shortening of time, about the coming of Antichrist: for the which affliction to be executed vpon the louers of God, Christ vnto God sapeeth, that those dayes should be abbreviated. And these. xlii. monethes, are thre peres & a halfe, wherein it shall come to passe that the faithfull, and the very tried, shal be troubled and suffer persecution. Thus sapeeth he.

Thre peres Doubtles al expositours in a maner beyng verely taughte a halfe, by this place, haue attributed to the kingdome of Antichrist, & peres of and to his most cruel persecutions, not mo peres than thre Antichrist. and a halfe. For so many peres make. xlii. monethes, vs we put to a pere. xii. monethes. Howbeit the Scripture and the thing it self speaketh, that the kingdome of Antichrist should be a great deale longer. Whereupon I sayed, that a certayne time is assigned of thapostle, & an uncerten time vnderstand: that is to saye, al that same time, that is rekened fro the satall peres. 666. wherof is mentioned in the. 12. chapt. of thapocalypse, vntil the last iudgemēt. And whie I do expounde a certen time by an uncerten, these be the causes. For first, for as much

as the same nombre of monethes is put here in the. 13. chapt. And is ascribed to the olde Romane Empire, verely that in their tribulations the Saintes might understand, & comfort themselves, that there is an ende appointed to their tyrany, which is knowen of God: and that the Saintes should no more be sorrowful, than if they should be cōstreyned to abide their tyranny a fewe monethes only. Otherwise if ye should accompte from the firste yere of Julius Cesar, and bring the course of time vntil that yere, wherein *Odacer* at Rome, al emperours of the weste beyng takē awaye, was acknowledged for King, you shal not finde only thre yeres and an half, but about fīue hondreth and. xviij. yeres. If you shal bring the accompte from Julius to the empire taken awaye, and geuen to the pope, you shal finde about. 767. yeres. The later cause: for that *Daniel*, the *Lorde Christe*, and the *Apostle S. Paule*, agreeably do saue, that the persecution of *Antichrist* should last vnto the iudgemēt. But who shal reckē vnto vs the yeres and dayes of the last iudgement? And therefore must the nōbe cerryne be expounded by the vncerten, and must thinke that al thinges are nombred & p̄fired in the counsel of god, which neuer neglecteth his faithfull. To him be glory for euermore. Amen.

Of the two prophetes fightyng manfully agaynst *Antichrist*, and of their power.

The. xlvij. Sermon.

AND I will geue power to my two witnesses, & thei shal prophcie a 42. cc. and. lx. daies cloted in sacke cloth. These are two oliue trees, & two candelstiches stādyng before ꝑ God of the Earth. And if any man wil hurt them, fire shal come forth of their mouth, & deuour their enemies. And if any man will hurt thē, this wise must he be killed, these haue power to shut heauē,

p. liii. that

that it raigne not in the dayes of their prophesying: and haue power ouer waters to tourne them to bloud, and to smite the earth with al maner plagues as ofte as they will.

Prophetes are promised. These thinges apperteyne also to the consolation of the faithfull. For the lord promiseth that he wil sende prophetes: that is preachers, whiche shall mapneteyne and defende the veritie of the Gospel, and glorie of Christ, assaile Antichrist, and distrope his kingdome, and auance the saluation of the faythfull. In the fourmer chapt. 8. and. 9. was described the fight of Antichrist and heretikes agaynst God & his Christ, and agaynst his church: & now at fewe wordes is set agaynst the same the contrary fight, & the army of Christ is mustred,

Two prophetes.

And he bringeth forth two Prophetes, that is preachers: not for that there shall be two onely, but for that he wil so signifie that the power of Christ in the worlde should be and seme to worldly men small (as I shal tel you anon) in the meane time he vnderstandeth al faithfull preachers and pastours of al times, whiche offer themselves to resiste Antichrist and heretikes. There be that expounde these thinges of Enoch and Helie, which shal come corporally before the iudgement. Howbeit S. Hierome in the epistle to Marcella doeth referre that opinion to Jewish fables, signifying that these thinges must be spiritually expounded of those prophetes, as are also the most thinges of this booke. And in maner al expositours with great concord, doe interprete all these thinges of these Prophetes spiritually, and not corporally after the lettre. I suppose that for two causes there be two Prophetes only here rehersed.

First, for that he would allude to the olde historie or prophetic of Zacharie, which is in the. 4. chapt. It was thought than also to the people of Israel, returned from Babylon, that the reparyng of the Temple was impossible, for that they had many and mightie aduersaries, and they were weak and fewe, and their gouernours Zorobabel and Iehosua contemned: but through the mightie hande of God, and his faithfull ayde it came to passe, that the power of their aduersaries vanished awaye as wayne, and they in despite of hell gates

gates builde up their Temple right, ſo the Lord ſaith it ſhal be in that later age, that the miniſters moſt contemptuous and verp ſewe in nombꝛe, ſhal builde up Chriſt his temple, and repare it, & ſhake the moſt mighty power of Antichriſt. Herunto I ſuppoſe belongeth that ſaying of Daniel: and when they ſhal ſal, they were holpen with ſmal ayde, &c. Secondly for this cauſe chiefly he accompteth only two witneſſes, for that it is red wꝛitten in the Lawe, in the mouth of two or thꝛee witneſſes euery woꝛde ſhal ſtande. It is iudged therfoꝛe a full testimony, whiche ſhal be confirmed with the agreeable declaration of two. Where therfoꝛe the lord ſaith that he wil geue two Prophets, it is as much to ſaye, as that he wil geue ſo many miniſters as ſhal ſuffice, which ſhal both builde up his church and alſo plucke downe and rēc a ſonder the kingdome of Antichriſt. There be of the expoſitours, which thinke that by two witneſſes are underſtande two teſtimōies. Howbeit we ſee that the Lord ſpeaketh here of witneſſes, not of the thing teſtified or to be witneſſed, which neuertheſſe we ſeparate not from the witneſſes.

The Apoſtles and Apoſtolicall men are called witneſſes e. Who be uery where in the Goſpel, and in the .i. chapt. of the Actes of witneſſes. Apoſtles. Witneſſes are ordeyned in iudgement that they ſhould ſaithfully utter that whiche they haue ſene or hearde, that they ſhould forge nothing of themſelues, & to the things that ſhould be teſtified ſhould nother adde or put any thing, nor take awaye any thing. So likewiſe are placed of God in the church of God, the witneſſes of God, that is to ſaye miniſters: and of them is required, that they Imagine nothing of their owne by aine, nother put to nor take awaye any thing from Gods woꝛde, but ſimply declare to the church of God the thinges they haue ſene in the ſtoꝛy of the Goſpell and hearde of the prophetes and Apoſtles. Therfoꝛe are thei falſe witneſſes, nother woꝛthie to be called the witneſſes of God and of Chriſt, which bypꝛing not the Goſpell. They be rather the Popes witneſſes, whoſe decrees & decretalles they bring forth, and beare witnes of them to the ſolitiſh people. Therfoꝛe ſhal thoſe two prophetes be witneſſes of Chriſt, and ſhal bypꝛing witnes for Chriſt out of the moſt trewe Scriptures.

And the beghynnyng of them is here referred to God and

The origi-
nal of pro-
phetes.

to his Christ as the original of Antichrist is reduced to & do
uill him self. I will geue, sayeth the lord, to my two witnesses,
and they shal prophetic. Christ sendeth preachers, & geueth
to them also that they can preach. The which is a wonderful
comforte. For like as the deuill many times sendeth, instruct-
eth, and helpeth his false prophetes. So Christ leaueth not
his church destitute, and geueth to his ministers habilitie of
teaching and doyng luckily. For in the Gospel also he pro-
mised and sayde: I will geue you a mouth and wisdom,
which they shal not resist, so many as be agaynst you. These
thinges ought to comforte vs, in the greuouse consultation,
traybisons & assautes of the enemies of the Gospel. Christ
wil not forsake his ministers, so thei be faithfull, and depende
vpon Christ alone.

The time Now is also declared the time of the preaching of the gos-
pel & preach pel agaynst Antichrist, verely al that time wherin Antichrist
yng of the shal treade the Temple and holy citie. For a thousande two
prophetes. hondreth and .lx. dayes make .xlii. monethes, yf you put to
euery moneth .xxx. dayes. But we hearde before that Anti-
christ should treade the church .xlii. monethes. Agayne ther-
fore is a certaine nombze put for an vncertaine. And here is si-
gnified, and that with a misterie is here defined the time of
daies, not of monethes or yeres. For though the function of
the ministrie be neuer so harde and daungerous: yet so shal
God comforte and confirme them, that they maye appeere
fewe dayes onely, not monethes or yeres to suffer persecuti-
on, & to trauel in this laborious worke of the Lord. And wher
haue sayed that those nombred dayes are put for an vncer-
tentie of time, this hath moued me, that by and by in the .12.
chapt. the same nombze of dayes shall be assigned: for the
which yet he hath set before, for a time, and times, and halfe
a time. Whiche appereth playnely to be taken out of the .7.
and .12. chapt. of Daniel. I knowe that the same is expoun-
ded of many for three yeres and a halfe: that the time, should
signifie a yere: times, two yeres: and halfe a time, half a yere.
But euery manne maye perceiue that the thing it selfe is re-
pugnaunt to that nombze of yeres, if he be at the leeste any
thing sene in stories. In the .7. of Daniel: the other beastes,
sayeth he, gaue ouer their rule, and spaces of life were graun-
ted,

ted, for a time, and a time. But who will expounde these things of two peres only: thus it is euident, that the *Babylonians*, *Persians* and *Macedonians* reigned many peres: he signifieth therfore that those kingdomes should reigne so long, as God would permitte them, and geue them power to reigne. We sape in Dutche where yet we appoynt no time prefixed. In the same chapt. of *Daniel* is put the same phrase of speache, that the *Sainctes* shal be deliuered into the hande of *Antichriste*, for a tyme, tymes, and halfe a tyme. And in the 12. chapt. he sapeyth that his *Prophecie* shal be fulfilled in a time, times, and halfe a time. But who shall beleue that within three peres and an halfe all those things shoulde be accomplished, which he declared in the whole worke? Whie than doe they restrayne the times of *Antichrist* to three peres and an halfe, especially his persecution? whie see they not the destruction of *Antichrist*, and the peace of *Sainctes*, and the daye of iudgement, to be the same daye? For *Daniel* sapeyth, that the beaste should be caste downe hediong into hell, when the seates be furnished. And *Paul* sapeyth, whome he shal destroye with his comping, and who shall shewe vnto vs the certayne daye of iudgement? It is knowne to the father alone. Lette them leaue therfore with their supputations to strue with the *Gospell*. It appereth therfore that the *Lord* by that kinde of speakyng as it were by a riddle, to haue defined no tyme certayne: but rather to haue admonished the godly of longe sufferynge, of patience and constancie: and to haue comaunded that we should not ouer curiously searche the instant of this time, but should rather permitte it to christ him selfe, in an other place saiyng: It belongeth not to you to knowe times, and the momentes of times, whiche the father hath reserued in his owne power: but watche, that when the *Lord* shall come, he maye finde you watchyng. Therfore whether so euer the *Lord* shall differre his iudgement a longe, shorte, or meane tyme, be you constaunt. So at this present he sapeyth, howe the ministers of *Christe* shal preach al that tyme, wherein *Antichrist* shal persecute. And verely if thou reade the stories, thou shalt finde, that the most vertuouse & best learned men, haue in all ages, now for the space of these seuen hondred peres and moze, constantly resisted

resisted the Popes enterprises, their great abominations, and craftie iuggelinges and seducinges of monkes and Freres. Of the persecutions that they haue suffered, I wil speake here after.

**The appa-
rel of the
prophetes.** Furthermore also the apparel of these prophetes is ther-
ed, that hereof also maye be gathered the maner of doctrine.

**Matth. 3.
11.**

They shal not be clothed in softe or preciousse apparel, as velvet, sattin, or damaske, or crimosine ingrapned, but in sackcloth. And sackcloth, as appereth in the Prophetes is for a mourning garment, and for suche as are penitent. Therefore like as S. John was courselly appareled, and preached rep-
taunce. So shal these also moue vnto repetaunce and amen-
dement of life, and perswade men to frugalitie, and rior and
al vntemperauncie they shal persecute. Certenly al good and
learned men now these seuen hondzeth yeres haue required
nothing els of the Pope and Clergie, and of the people but
repentaunce and a reformation: for the which they haue had
small thanke at their handes. But what the apparell of the
Antichristianes is, there is no man ignoraunt at this daye.
Certen of it differeth not much from whorish. Consequen-
ly he declareth moze fully and moze at large, of what sorte
they shal be, and also their ministerie, what also shal be the ef-
fecte, and vertue of their preachyng. And the same he setteth
forth and declareth with sondz figures taken out of the scri-
ptures.

**The pro-
phetes be
olives and
candel-
sticks.**

And first he alludeth againe to the .4. chapt. of Zecha. There
be two olives, &c. with oyle lightes are nurrished: oyle ther-
fore signifieth the matter of preachyng or of Sermons. For
Candelstickes bearyng lightes, are preachers, they wyng
broad the light of Christ, and of his gospel through out the
world. And that preachyng of light is taken out of the scrip-
ture, as also the light of a candel is nurrished with oyle. Oyle
is a tipe of the holp of al holp. Wherefore S. John calleth al-
so the holp ghost, vncio. Certes the holp scripture, is the in-
spiration of the holp ghoste. Therefore those preachers shall
preach Christ out of the scriptures. And so preaching the gos-
pell of Christ through the inspiration of the holp ghost, they
are sayed to stande before the sight of God of the earth: that
is to saye, these be in the protection, in the cure, and prouider

of that God, by whose prouidence ar gouerned whatſoener are in heauen or in earth. For he appeareth to haue alluded to theſe wordes of Zachary. The eyes of the Lorde, loke ouer the whole earth: And theſe be the two childre of oyle, which ſtande beſore the gouernoure of the whole earth. And theſe thinges comſorte exceddingly the ſaythful preachers, which ſe that god hath a care of them, I meane God the Lord of al.

The prophetes ſtād beſore god.

Agayne, they be nother Olyues, nor candleſtickes, throw- ing the light of the Goſpel, ſo many as of Antichriſtes parte eſtyme dregges and douning of men, in the place of the oyle of the holy ghoſt, and power them alſo into the candle: nother therē they any lighte, but darkenes, and opinions of moſte corrupte men. Agaiſt theſe S. Iohn reaſoning, theſe thinges haue I wriſſen to you, ſayth he, of theſe which diſceine you. And the unction which you haue receyued of him, abyderh in you, and you haue no nede that any man ſhuld teach you: but lyke as the very unction teacheth you of al thinges, ſo is it trewe, and no leaſinge.

Howe are alſo the weapons of theſe preachers deſcrybed, The are wherewith they may defend their cauſe, and ſyght againſt the mure of & their enemies. If any man will hurte them (ἀδίκησαι) ſyre es- ſeweth out of their mouthe, and deucureth their ennemies. And this ἀδίκησαι ſignifieth, with a pretended mallice, and a- gainſt iuſtice to hurt or to iniurie: and firſt he ſayed to hurt. If any therfore of the champions of Antichriſt, ſhall aſſayle thoſe preachers, and ſhall blame their doctrine and miniſte- rie, ſtreight waies ſhal they bring forth of the holy ſcriptures Gods worde, & ſo ſhal reſeſſe and overcome their enemies. For that theſe thinges maye not be expounded after the let- ter, that ſame chiefly proueth, that by and by we ſhall heare, that thoſe prophetes ſhal be vauquiſhed, and put to death of Antichriſt: to witte corporally. Who than can not gather herof, that the victorie of preachers is ſpiritual, that their ad- uerſaries vauquiſhed of the veritie, may liue in dede bodily, but through the vertue of the veritie they maye ſeme to be ghoſtly ſlaine. And therfore as it were by an interpretation is added: and if any wil iniurie thē, ſo muſt he be ſlayne. So I ſaye, by fire verely whiche goeth out of their mouth. And who will ſaye, that materiall and naturall fire ſhould come forth

The are

Fire goeth out of the Prophetes mouthes.

forth of a mans mouth: And S. Paul also expounding these thinges, taking the maner of speaking of *Esaie*, reasoning of Christ & of Antichrist: whome he shal kill, sayeth he, with the breath of his mouth. Beholde S. Paule calleth it the breath of the mouth, whiche S. Iohn named fire. We reade also in the .xxiii. chapt. of *Ieremie*, is not my worde as fire, and as a mallet breaking the rocke: And againe in the .5. chapt. In as muche as you speake this worde, beholde I will make my wordes in thy mouth fire, and this people wood, and it shall consume the. Of *Helias* we reade in the .4. of *Kinges*. 1. chapt. that calling downe fire from heauen he bodily burnte the kinges seruantes. Which example where the disciples *Iames* and *Iohn* alledged, the lord forbaddeth them, that he might admonish them of their function, to witte that they muste fight with long suffering and with the word of the veritie. Which thapofile in an other place comaundeth expressely, to wit in the .2. *Timoth.* 2. Wherby we are plainely taught, that Antichrist must not be vanquished with corporal weapōs by the ministers, but with spiritual. For he must be slaine with the gospel, w^{ch} that most sharpe sword, & fal downe and die in the brestes of men, that he may be utterly condemned, & known to be Antichrist. And where many cōfoude the ministerie of the word & the power of the magistrate, & for the same cause take the sword out of his handes, cōmaunding that in this case he may not strike heretikes and blasphemers, affirming that they ought not otherwise to be punished than by the word: let them learne to discern better betwixt offices, & not to geue y^e libertie to blasphemers, & to all maner of seducers, & to such as hauing ben a thousand times couicte of heresie, cease not to infect innumerable, & bring them into perdition, vnlasse they be straitely pūished by y^e magistrate. Let euery one therfore applie their owne office, & herein follow the rule of veritie and equitie, & than shal thinges be in better order.

They haue
power to
shut heauen.

Furthermore he addeth more expresse thinges concerning their power & ministerie, euen herein alluding also to sondry types of the scripture. For first he sayeth, they haue power to shut heauen that it rayne not in the dayes of their prophying. And he alluded to the story of *Helias* which is red in the .3. of *Kinges* the .17. chap. And they must be spiritually applied

to this our busines. For like as *Helias* through the power of God, did prohibite, that it shuld not raine: so shal the preachers of the gospel fro the disobedient, or such as wil not heare the word, but had rather be seduced with popish abominations, shut vp heauen it self, that is shall assuredly testifie y it is shut of God, for asinuch as through Christ alone, as the only gate y waie is opened vnto heauē, whom they not withstanding do contēne: & shal tel the also sharply, that the grace of God is denied the, which is only graunted by Christ. For the prophetes are authours, that raine doeth signifie the grace of god, & fruitful watering sent downe fro heauen. Therfore al the time of their prophetic thei shal cōstāntly testifie, y thei are through their greatest deserte, & their own faulte depriued of that celestiaall grace, light & life, so many as had rather haue y Popes dragges than the true bread from heauē. And againe we vnderstaū that thei haue power geuen the to open heauē to y beleuers. Wherof here is now no place to speake. For y things are moze manifest, which are writte in y gospel cōcerning y heies of y kingdom of heauē, & herunto chiefly belōg, than y I shuld nowe rehearse the: sins I haue both at other times, & before also in this same boke spokē of them at large.

Secondly he alludeth to the story of *Moses*, & sayeth, that power is geue to these prophetes to tourne waters into blood: which disorderly nothing with the fouriner mēbre. For the water of godly wisdom, is a figure of the grace and reliefe of the spirite. Bloud betokeneth offence and punishment. For that sentence of the lawe and of thapostle is wel knowē: pour bloud be vpon pour owne head. Therfore shal these prophetes testifie, that God hath verely sent his worde of saluatiō, to saue al beleuers, but that this shal be to the vnbeleuers through their owne faulte vnto condemnatiō. For they that heare the preaching of Gods word, and beleue it not, heare it to their owne condemnatiō. And so is the gospel at this date preached to many with out fruite: as being corrupted with the popish doctrine, by force wil not be wise, &c.

Finally they haue power to strike the Earth with euery they strike plague, so ofte as they wil. But they will not, excepte Gods the Earth worde, by the whiche they being inspired and instructed are to be gouerned, shall commaunde them. For they wil do nothing wilfully,

wilfully, they will not followe their affectiōs, but the worde of God. howbeit they are saide to strike the earth with plagues, when out of Gods word thei threaten, that God with plagues wil punnish the sinnes of mē. Those plagues are cited in the .26. & .28. of *Deuter*. Wherefore in case they threaten to impenitent persons warre, pestilence famine, sicknesses and other calamities, God will sende them to such as are incurable, as the lord saith oft him selfe in *Ieremie*. Agayne and on the contrary parte they shal in riche with all blessing those that oheye gods word, what time they shal shewe forth the Lordes blessing.

Thus muche hath he spoken hitherto concerning the preachers of the Gospel, which shal fight agaynst Antichrist, in that last age before the iudgement, and shal buylde up the church, & confirme the beleuers. Thou thy self shalt obserue, in what preachers thou shalt perceiue these markes, and the same shalt thou acknowledge for the lawefull prophetes of God. And shalt acknowledge with all, how great a benefite of God it is, to haue trewe and faithfull preachers of Gods word. The lord our God confirme al ministers of his word in the setting forth of his trueth, to the worldes ende.

Of the cruell fight of Antichrist agaynst the Prophetes of God, whome he ouercommeth and sleeth, and shamefully useth them.

The. .xlviii. Sermon.



And whē they haue finished their testimony, the beast that cam out of the botomes pitte, shall make warre agaynst them: and shall ouercome them, & kille them. And their bodies shal lie in the stretes of the great citie, which spirituallly is called Sodom & Egypte, where our lord is crucified. And some of the people, and kindredes, and tongues, and

of nations. ſhall ſee their bodies three dayes and an halfe, and ſhall not ſuffer theyr bodies to be put in graues. And they that dwell vpon the Earth, ſhall reioyce ouer them and be glad, and ſhall ſende giſtes one to an other: for theſe two Prophetes beſed the that dwell on the earth.

We haue heard of the continual preaching of the preachers, which ſhall obiecte themſelues to Antichriſt, & to his armie, for Chriſtes veritie, and the church of the faithfull, & that at the time that Antichriſt ſhall exercise tyranny againſt the church: conſequently our lord Ieſus Chriſt will teache vs by thapoſtle and Euangelist S. Iohn, after what condition the ſaintes ſhall fight, and howe Antichriſt ſhall incouentre with them: which alſo apperteyneth to conſolation, & a neceſſarie admonition, leſt any mā ſhould be diſcouraged with the ſelicie of the Antichriſtians, and calamities of the faithfull. He ſpeaketh therefore expreſſely of the greuous perſecutiō of antichriſt, which hath now continued theſe many yerres (I meane al that time, wherein the biſhop of Rome hath vſurped, & take vpon him authoritie ouer al churches) with ſome ſmal ſpaces of reſpite to breathe in of the Lord permitted. This perſecutiō of Antichriſt is more greuous & longer, than euer was any, eyther amongs thaunciet people of God, or in the primitive church. Certenly for theſe ſiue hūderth yerres, who ſo euer, of what ſtate or condition he were of, began to ſpeake neuer ſo little againſt the church of Rome, he ſelte incōuinctly hatred, impriſonement, banniſhment, and death. This do ſtores reſſiſſie: which therwe alſo, that perſecutiō ſo much the more increaſed, as the Biſhoppes themſelues and theyr champions Monkes and freres, were increaſed in nombze and power.

And the lord declareth moſt diligētly, when, who, of what ſtate, where, when, & with how great cruelty Antichriſt ſhall playe the tiraunt againſt the faithfull ſeruauntes of God. He addeth immediatly, that all his enterpriſes ſhall be utterly vaine: and how great ſhall be the rewardes of conſtaunte miſters, and alſo the calamities of the Antichriſtians.

The perſecution of Antichriſt.

The testis-
mony of
Prophetes
muske first
be finished
before the
persecutio
come on.

And first in dede, he admonisheth plainly what time per-
secution must be moued: not before the testimony of the pro-
phetes shal be finished. I shewed you before, that the testimo-
ny is the sincere preaching of the gospel. *Aretas* saith: what
testimonie? That he which shall be present, is not Christ, but
a deceauer, and a pestilent seducer, &c. And so great is the
goodnes of God, louing his church, that he will not suffer the
preachers to be taken away, till they haue finished their pre-
achinge. For the gospell must be openly preached to all men
for saluation, and deliuerance from anguish, craetes and dis-
ciples, and from the seducers of Antichriste. And they shall
finish their ministerp with sondy wrytinges, and continual
preachinges. Thei shal finish I say, when it shal please God.
For some preach and abide safe and sound many yeares, be-
yng safe and sure from persecutions: And others are imme-
diatly apprehended, cast in prison and slaine. Thus are these
things done, as semeth to god good: which must euer be cre-
dited, what meane so euer he useth, & to auance his glory, &
further the helth of his church. Here cometh to passe also, as
we reade oft times in the gospel, that the lord was not taki,
for as much as his houre was not comen. Therefore shal a cer-
taine houre also be appoynted of God to the preachers. So
for this houre they be safe & sure, though the deuill be neuer
so madde, tirauntes rage, & bloudsuckours and the enemies of
faith lape in waite. We maruel sometimes, how p preachers
of the gospel coulde preach in so great a company of wolves so
long time, & that directly agaynst wolves. Whie they were
not by and by tozne in peces? The lord God almightie hath
kept, which would first haue them thzoughly to finish the te-
stimonie of the veritie. He letted therfore their enemies, and
vnto they gaue strength to his seruauntes to preach. To him shall we
houre.
render thanks, that many good preachers in times past, &
of late daies *D. Luther*, and *D. Zwinglius*, & other faithfull mi-
nistres of God, coulde in so wicked a worlde, and in so great
power of Antichrist, execute their ministerie, so many yeres,
in despite of hell gates. Not wistandpng that the Princes
and Magistrates deserue also to be praysed, for the lawefull
defence shewed them: yet should this haue ben none at all,
unlesse the power of God would haue had it so.

And what time the faithfull in the church shall be sufficiently admonished, so that such as will be wise, and not of a set purpose perish, maye all escape the snares of Antichrist, and liue in Christe, immediately shall followe persecution. For so soone as the Pope shall heare with his drugges, that he is assailed, he will straight waye beginne to thunder, and lighten, finally to craue & styre vp the secular power againste heretikes. For he sheweth expressely, who shall be this enemye of these prophetes and preaching, to witte the beast, that is the Bishop of Rome notable by his most cruell, tiranicall and beastly power. Of the beast shall be spoken more abundantly in the .12. and .17. chapt. where we shall heare that he cometh out of the earth, out of the botōlesse pitte, & out of the depe pitte of hell. For the originall of that wickednes is referred to none other parente, than the deuill the prince of hel, a liar & murtherer. And the thing it selfe speaketh at this daye, that al persecutions & conflictes are moued, stirred & inferred of the Pope & of his bloudy ministers of mischief. Of the same tuchours arose al the calamities of fourmer times.

Persecuti-
on cometh
on.

The beast
stirred vp
persecutiō.

And he fighteth with the ministers and ministrie of christ with sophistrie, with craftie and subtile practises, excomuni- cation, deathes, and terrours. *Haymo*: Antichrist will put in the world sundry kindes of tourmentes, sayeth he, & such as he can not overcome, he will assaye to vanquish with doctrine. He will geue rewardes, and wil promise swete wordes, and shall shewe also false miracles, &c. And seying it hath pleased y lord to call that seate the beast, wherfore should we call it the holy See? of the Pope be that bloudy beast, whie should we salute him most holy father?

The beast
fighteth w
the Pro-
phetes.

He sheweth moreover, with what lucke, and with what success antichrist shall fight w the prophetes. He shall overcome, sayeth he, and kill them. The same the lord sayed playnely in the Gospel, *Matth. 10.* and *Iohn. 16.* And before also *Daniel* in the .7. and .11. chapt. Somethinges are spoken also before in this booke of the holy martires. The lord geueth this warning in time, lest if we should see the preachers of the euangelicall veritie slayne, we should doubt of the veritie of the preach- ing, or esteime the matter of religion after the felicitie of this worlde. Whiche neuertheless many doe at this daye.

Antichrist
overcom-
meth, and
howe he
killeth.

For most men saye: yf this were the preaching of the veritie, as it is sayed to be, the most true God would not forsake his owne cause. But nowe sines the preachers are oppressed and distroyed, whie should we not gather, that their matter is false, and theirs trewe that overcome? But if we might so reason, than the Prophetes, Christ, and the Apostles defended a very euill cause. For all in a maner beyng oppressed of their enemies, in the ende were slayne also. Full good than was the quarell of the Iewes, Phariseis, and the moste wicked enemies of Gods worde? Howbeit, thou wilt saye, sines the veritie is inuincible, how is antichrist saied to overcome? He shal not overcome doubtles, by sure testimonies, by holy Scriptures, or strong reasons: but by force, imprisonment, sword, and fire. For therfore by interpretation immediatly followeth: and he wil kill them. Therfore by killyng he shal seme a conquerour. For if in a combat Aeneas shal overcome and slepe Turnus, Aeneas shal be called a victour. And hither to in dede Antichrist overcommeth: and although the Martirs be slayne, yet doe they before God receyue the rewarde of victours: because their cause is iuste, and the veritie overcome in them. The enemies overcome with the multitude, pompe, authoritie, power, fauour, riches and other like thinges: we in the goodnes, and excellencie of the cause, and finally by better testimonies of the Prophetes and Apostles.

The cruel-
tie of An-
tichrist.

We haue now the maner of the fight and victorie. He shal fight and overcome by carnall weapons, and shal be subdewed with spirituall armure. Hereunto is added, what crueltie he wil vse against the Prophetes. The which he expresseth in two sentences: and their bodies shal lie in the streets of the citie: and they shal not suffer their bodies to be put in the graues.

They
coarles lie
in the streets

The firste sentence betokeneth an extreme crueltie, ioyntly and naked with an utter contempt. For all filthie thinges are caste out into the strete, yea the Dunge of all streets is troden vnder fete. Antichrist therefore shal handle the Prophetes moste shamefully, in so muche that all will beleue that they haue power ouer them, and shal as it were spurne them wth their feete, and take them for outcastes

castes & wicked persons, which beeing taken out of the way, al thinges shal be safe. Certes the maner is in some cities, to caste into the stretes the bodies of them that are executed, to the intent that al mē might treade on them, and driue cartes ouer them, for the terrour of others: and to signifie that those men executed were moste detestable, and put to death for no small crimes. And herunto apperteyneth that Antichrist by secular power, hangeth vp some ministers of the church openly in Cities vpon the gallouse, and fasteneth others with chapnes to a poste, and so burneth the with a slowe fire, and at laste killeth them, and they are so terribly tied to the pale in chapnes, that he maie hopste them vp, and let the downe into the fire agayne, and so singe them and lifte them vp agayne to the terrour of al that loke on. What wil ye saie that he iudgeth them vnworthie of the laste honour? burial is the laste honour that is done vnto man: but he wil not suffer the bodies of the faithfull to be buried. Thus perauenture he expoundeth, that he saied before, and their bodies shal lie in the stretes. At this daye not onely sepulture is denied to suche as suffer for the gospel, but also they digge vp & burne the bones of the dead, whiche liuing would not receiue the Popish sacramentes. For in case any man departe, and hath whispered the priest in the eare, confessing to him al his sinnes, and hath not receiued absolution of him, nor receiued his God of bread, or suffered him selfe to be regenerated with extreme unction: although he departed in the true faith, yet for as much as he hath not vsed those Popish ceremonies, and habbled him selfe to the Pope, the partie shal not come in christen buriall, but is buried on the dunge hill with dogges. The thing it selfe speaketh at this day. Moreover these Antichristes wil seeke by this meane to abolishe al memorie of the godly. For Monumentes are made to receiue the honeste memorie of the dead. But the righteous shal be in eternall memorie. And they in dede thinke that they do like good catholikes: but the lord Iesus expoūdereth their worke, and saith it is extreme crueltie. Than what shall you thinke of them, which blinded with the hatred of true religion, like wolues and Hauens flie vpon the bodies of the dead Martirs, and poole them a peces, and handle them most shamefully?

The dead
coarces are
not buried

This dyd
Watson by
Bucer at
Lamb.

Three
dayes and
an halfe.

The place
is tolde
where the
prophetes
muste be
slayne.

But cruel and bloudy is that crueltie, it shal continue by the space of thre dayes and an halfe, the whiche al the expositours vnderstande for a shorthe time, certaine in dede, but yet uncertayne: as I tolde you before of the monethes and yeres. Therefore I suppose this shorthenesse of time to be brought for a consolation. We saye also, for the Lord geueth to the afflicted spaces to breathe in: & shortherneth the sorrowful dayes, to the ende we might be able to abide it. If therefore our patience be tempted in a greuouse cruell persecution of Antichrist, let vs thinke, that our Lord God hath in a rekeyning al the dayes of our calamitie: and that he hath shortened the same, for the consolation of the weak.

And the very place, where this crueltie muste be wrought agaynst the prophetes, he expresseth playnely, & as it were pointeth it with the finger. To witte the great cite. And it is the cite of God, and is also the cite of the deuil: it is the cite of Abel an innocēt, it is also the cite of Cain the parricide: it is the catholike cite of saintes, it is also the Synagoge of Antichrist. These citie are open through out y whole world, and are inclosed with no strait walles: thou might call this cite, the lordshippe, dominion, kingdome or empire, or fellowship of the wicked. Where so euer therefore Antichrist or Pope of Rome hath iurisdiction, and euen in the Romishe church it selfe, through out al nations & people, these thinges whiche we haue hearde shal be done agaynst Martires. For setting forth that cite with more playne tokens: their bodies, sayeth he, shal lie in the stretes of the great Cite. And by an exposition he addeth: which is called spiritually Sodome and Aegipte. Moreover: where also our Lord was crucified. And agayne: and they shal see of people, and kindredes, and tongues and nations, therefore by this he vnderstode not any strait, nor yet any large cite inclosed with walles: but that cite stretcheth through out the world wherein dwel nations, kindredes, people, &c. Sodome and Aegipte are farre asunder, nother can they be ioyned together with any walles. Agayne our Lord was crucified in the cite of Iherusalem, whiche is also called of the prophetes Sodome and Gomorrha: but he is crucified daily in his membris through out the world. And there is one and the same cite and societie of al the wicked in the

the worlde, as there is one body of the godly. Let vs knowe
therfore how that citie wherein the bodies of the prophetes lie
in the ſtreets, is the citie of Cain, and the Romiſh church ſcat-
tered ouer the worlde. The ſame is called *Aegypte* and *Sodome*,
but ſpiritually. Where we ſee this vocable *νεμερτις* ſpiri- **Spiritual**
tually, to be uſed in a ſenſe farre from the letter, for otherwiſe **ly.**
there is no ſpirit at all, eyther in *Sodome*, or in *Aegypte*: for
they be altogether fleſh. Therefore in ſenſe of a parable, and
by a compariſon, this citie is called *Sodome & Aegypte*. What **Sodome &**
Sodome was, appereth of the. 19. chapt. of *Genef.* and. 16. of **Aegypte.**
Ezechiel. Her ſinnes went up to heauē. But what maner one
is at this daye, & a longe time hath ben the church of Rome,
all men know, excepte it be they that wil not know. And the
Apoſtle in the. 1. to the *Romaines* hath expounded. And *Aeg-*
gypte robbed the children of God of their libertie, oppreſſed
them with vile bondage, and prohibited them from the true
worſhipping of God. So likewiſe the Romiſh church hath
ſpoiled the church of Chriſt, of the libertie gotten by Chriſt:
hath wrapped her in filthie ſeruitude, that ſhe might ſerue in
the dicte of mens traditions. It prohibiteth mo:reouer by all
force and power, that ſhe ſhall not in retournpung to the goſ-
pel, ſerue God cruelly. And verely our lord Ieſus Chriſt was
cruciſied on Mounte Caluarie, at the citie of Ieruſalē: and **Where our**
alſo the articles of our ſayth expounding the ſame ſayr, that **Lord was**
he ſuffered under Pōce Pilate. he was the Romane gouer- **cruciſied.**
nour, it is manifeſt therfore, that Chriſt ſuffered vnder the
Romane Empire. Vnder the ſame Empire, and vnder the
iudgement thereof, were executed the Apoſtles and auncient
Martyrs. Vnder the Empire of newe Rome ſal y prophetes
alſo at this daye by ſworde and fire. Alſo people, kindredes,
tongues and nations obeie this Empire, nowe called the
church, ſo that preachers in all places, the beaſte ſo willing
and commaundpung, are apprehended, and ſlapne with cruel
dearthes, people kindredes and nations lohpung on.

To the augmentation and moſte aptely expreſſing the **The wic-**
crueltie, that thinge apperteyneth chiefly, that theſe earthly **ked reioyce**
men (poſſeſſing in theſe landes a church all together carnall) **at the cala-**
ſhall reioyce and be glad ouer the calamities and miſerable **mities of**
dearthes of Prophetes. The ſame did alſo the Lord him ſelfe **godly.**

Bankettes
were made
for the
England.

They are
glad they
are lighted
of the
burthen.

propheticke before in the. 16. of Iohn. Verely verely I saye vnto you, you shal wepe & lamēt, but the world shal reioyce, &c. Yea they shal sende giftes, saierth he, and letters of reioyng. That this was done in the counsel of Constaunce, what time Iohn Huffle, and Hierome of Prage were burnt. Histories make mention. We haue hearde very lately, howe after Englands was fallen agayne to the Romische religion, what ioye and gladnes, what bankettes and triumphes the Papistes made in all places. So ofte as the ministers, or other faithfull are burnt, the selfe same kepe solemne there and pleasaunte banquetting, singyng. *Te deum Laudamus.* And letters of reioyng flye to & froe in some other places with sollemne procession they reioyce at the miserie of the faithfull, but the Lorde seeth these thinges, which tolde long sins that the same things should now come to passe.

And the cause of this excedyng gladnes is non other, than that those prophetes vered them that dwell vpon earth. For they that loue the earth, and couet earthly thinges, are sore offended with the free preaching of the veritie, whiche they hate more than dogge and snake. For they desire eyther to attayne honours, riches, and pleasures, or if they haue them to kepe still the same: but they are sore affrayed lest through preaching the same should be threwedly shake or wholly taken from them. Therefore they desire nothyng more than to be ridde and deliuered of their clamours, and immediately to haue them taken out of the waye. For so thinke they that they shal be safe, and inioye their pleasures at will. With like affection and Counsell in the feast of Herode, was coueted nother kingedome, nor great some of Golde, but the head of Iohn Baptiste. The Popes had rather at this daye haue the heades of certen ministers of the churche, than so many thousande crownes. Yea moreouer the ministers of churches are called plagues, disturbers, seditious, & inuirtuous against God, & his saintes, and agaynst al men. Therefore they wishe with all theyr hartes to be eased of this burthen. The Lorde Iesus for geue them this sinne.

¶ The

The enterprises of Antichrist in wedying out the preachers to be vayne: howe great shall be the rewardes of Preachers, and of the puunishment of the wicked.

The. xlix. Sermon.



And after thre daies and an halfe the spirite of life frō God: entred into them. And they stode vpon their fete: and greate feare came vpon them that saue them. And they hearde a great voice from heauē sayng vnto them: come by hither. And they ascended by into heauē in a clowde, and their enemies saue them. And the same houre was there a great Earthquake, & the tenth parte of the citie fell, and in the Earthquake were slayne names of mē seuen thousand, and the remnaūt were feared, and gaue glory to God of Heauen.

Hitherto hath he spoken of the wicked iopes and gladnes of Antichrist and the vngodly men of the last age, conceived of the slaughter of holp prophetes of god. They wil thinke, how they shal reigne for euer in those their errours, superstitions and pleasures: and suppose by theyr murtherynge to haue put to silence the preachyng of the gospel to them most displeasunt. But consequently the Lord sheweth, that their hope is most vaine, their attempts to be frustrate, and their iopes shorte: yea and quickly to be tourned into mourning & miserie. For first he declareth, that the prophetic of preachyng shal be repared of God by newe prophetes, and that to the greatest griefe and terrour of the Antichristians, whiche looked for no such thing. After he sheweth howe great rewardes are prepared and geue to the preachers oppressed in this world, and intreated with greate vilanie. Finally he signifyeth that the wicked shall not liue in continuall pleasure, but

The iopes
of the wicked
shall not to
be long.

Z.v.

that

that God will disturbe their iopes, bringyng miserie vpon them euen in this world. Which although he beginne at the lasse in this world to punishe, in an other worlde will more aboundantly augment their tourmentes euertlastyng. And all these thinges shall uede no greate exposition, so that we marke dilligently, what thinges haue ben done a fewe ages past, and what be done also at this dape. And al these thinges apperteyne to the consolation and comfote of Sainctes.

The prophetic
shal be oft resto-
red, which
semed ex-
tinguished.
God.

First that the free preachyng of Gods word agaynst Antichrist shal be restored, whiche semed to him selfe to haue overcome and oppressed all prophetic, he declareth by these wordes: and after thye dapes and an halse, the spirite of life from God entred into them. He signifieth by that nombre of dapes, as I tolde you before, a very shorthe tyme as though he shoulde saye: they shall not longe in iope their false and bloudy pleasures. For God shal reyse vp other Prophetes in the place of those that are dead. And he speaketh as though God shoulde reyse vp the selfe same prophetes, whiche Antichrist had slayne, and that he would obiecte them agayne to the wicked in their owne bodies. Howbeit they shal be reised agayne in their bodies at the lasse dape: but nowe shall other preachers succede in the place of those that reyse, vnto whom God shall geue that spirite of his, which he had geuen to the others that are dead. Therefore he calleth this the spirite of life, so: as much as those which were slaine for the same doctrine, seme as it were to haue liued agayne. Verely for likenes of doctrine, Iohn Baptiste, Helias, and the prophet Ieremie semed to haue ben reuiued in Christ, as is red in the. 14. and. 16. of Matthe. And here is expressely saied, that the same spirite did not procede of the Deuill, or of men (as it is sayed at this dape of many) but of God. For he with his spirite (which is one) inspireth his ministers, and directeth the same by his worde, that the latter wholy aunswer to the former in doctrine, and seuer rebukyng of synes, &c. For the liuely effecte of that spirite followeth, and they stode vpon their feet: that is to saye, they liued agayne. Their doctrine semed overthrowen and troden vnder fote, but Gods worde standeth agayne vpon his fete, and runneth moste swiftly. We saye in Dutche of suche as be restored, to expounde the effecte that

that same also appertayneth, that the Antichristians seying
 other preachers succede in the roume of the that were slaine:
 being stricken with feare, knowe not whether to tourne
 them. By the waye therefore is signified, that the course of
 the worde shall be fortunate, and the whiche these menne
 can not stoppe by any meanes, howe so euer they rage and
 murder. All these things shall be better vnderstande by the
 histories of later times, and of suche things as are done yet
 at this daie. And to the intente, that omitting the eldeste
 thinges, I maye touche those of latter time: the Bishoppes
 of Rome had thought they had wonne the fildie in the coun-
 sell of Constaunce, when they had burned *John Husse* and
Hierome of Prage: but within a shorte time after many godly
 and wel learned men sprange vp in *Boheme* and in other coun-
 tries, in whom those slayne appered to haue take againe the
 spirite of life. In *Italy* *Laurence Vallata* taught to his greate
 prapse, and also *Hieronimus Sauanorela*, &c. In *Germany*
 taught many godly men, as in *Fraunce* also in *Englande*,
 and other nations. Thirtie yeres passe through the grace of
 God was brought a light into the world by *Mirandula*, *Ren-*
ehline, *Erasmus*, *Luther*, *Zwinglius*, *Oecolapadius*, *Melanehton*,
 and innumerable others, in whom the spirite of life uttering
 it selfe after euery mans talente, set forth the Scriptures, de-
 tected the Romish wickednes, and rebuked the vices of all
 states, but especially of the clergie. The Romish are affrayde
 of this spirite, and fill the eares of the mperour & kinges with
 complainctes and accusations, & crie out that we should all
 with our bokes be destroyed & burned. Howebeit the power
 of God neuerthelesse maketh the prophetes to stāde on their
 fete, and their preaching to runne a pase: howe so euer these
 rage in their furie, & persecute gods veritie preached through
 out the whole world. To God be the prapse and glory.

In this cōsolatiō are mixed also rewardes prepared for the
 faithful ministers, whō the Antichristians slaying do first ex-
 communicate, that they maye sende them as it were boūden, &
 might as it were addicte the to Devils, of the to be tourmen-
 ted with euerlastyng punnishmentes. And hitherto haue all
 preachers be thought, which haue spokē agaynst the church
 of Rome, & haue suffered therfore at the Popes hāde, to haue
 perished

Great re-
 wardes
 prepared
 for godly
 ministers.

perished both body and soule: their bodies I sape, consumed with fire, and their soules throwe downe into hell. For they were condemned as heretikes, and enemies of God and the church, and euen as the plagues of mankinde, & so taken out of this life. But contrariwise the Lord here pronounceth, and declareth euerlasting rewardes to be for them prepared. For they: soules deliuered from their bodies, are straightwaie taken vpp into heauen: and their bodies rested at the last iudgement, ascende into heaue also, that there they may reioyce with Christ for euermore. But to the intent that this godly promesse of the euerlastyng and inestimable reward, might be of more authoritie and credit with al men, the Lord propoundeth it not simply, but most gallantly decked and, furnished, for he setteth before, that a voyce was sente to the prophetes, and that from heauen: moouer, great, o Lord. For great is the consent of Patriarches, Prophetes and Apostles with the very sonne of god, in most assured doctrine: wherupō we beleue vndoubtedly, that those which suffer for the confession of Christ, are saued both body and soule. And that doctrine was brought fro heauen, that there is no place leste for doubtfulness. There be testimonies in the scriptures both manifest, and many, as in. 26. of *Esaye*. 12. of *Daniel*. 10. and. 16. of *Matth*. 14. of *Iohn*, and diuerse others. What shall we sape that at this present is brought an expresse testimony hereof: for a voyce soundeth from heauen ouer the afflicted with the tyranny of Antichrist: come vp hither. That is as much to sape, as, I see the lewdenes and crueltie of the Antichristians to be such, that there is no place leste you in earth. They tourmoyle and persecute you as plagues, and vnmortuallie to liue on the earth: come ye therefore hither to me, into the heauenly palace; whither I my selfe came also after the crosse and opprobrious death. We reade in the Gospel that the iudge shall sape to the godly, come the blessed of my father, &c.

Come vp
hither.

They went
vp into
heauen in
a clowde.

Furthermore leste any man should thinke these wordes to be vayne, the lord adioyneth by S. Iohn, and they ascended into heauen: not for that the resurrection is made already, but for the vndoubted certentie of the thing, he speaketh of the thing to come, as if it were past: of the which sorte are founde

founde many lyke phraſes euery where in the *Prophetes*. *Helias* in times paſt aſcended into heauē both ſoule and body, as we reade in the .4. booke of *Kinges* the .2. chapt. by the ſame miracle he ſhewed than alſo, what rewarde the *Lord* hath prepared for the ſapthfull preachers of *Gods* worde, nother is there any other thing here nowe repeted. He addeth, how they went up in a clowde. For a clowde toke vp *Chriſte* our head from the eyes of the diſciples: and we ſhal be alſo taken up in a clowde to meete the *Lord* in the ayre, as the ſcripture reciteth in the .1. of the *Actes*, and the .1. to the *Theſſalonians* the .4. chap. Albeit therfore that preachers, & thoſe which beleue the preachers be excommunicated of *Antichriſt*, & through open and ſhamefull puniſhmentes ſhould ſeme to be ſent to the *Deuill*: yet *Chriſt* receiueth them deliuered from al euils, vnto him, into the palace of *Heauen*.

Vnto this he addeth an other thing alſo: and their enemies *Their enemies ſawe them.* They ſaw *I ſawe*, with an horrible feare, for whi-
leſt they ſhall ſee them, whom they haue condēned for gods
enemies, as the trewe and honozable frendes of *God* to be
in glory: therof they ſhal gather, that they themſelues ſhal be
deputed into the fellowſhip of *Deuilles*. Reade herof a plen-
tiful cōmentary in the .3. & .5. chapt. of the booke of wiſedome.
Albeit therfore that the preachers of the *Gospell* in this pre-
ſent worlde be iudged and ſeme and appere befoze the worlde
as damned: yet in that ſame daye, wherein all men ſhal be aſ-
ſembled, ſo many as euer haue ben, be now, or ſhall be, vnto
al it ſhal be manifeſt, ȳ theſe be the moſt dere frēdes of *God*,
and that their cauſe is beſt. And here with wil the *Lord* haue
them comforted which are persecuted, condemned, diſpiſed,
and ſpurned for the preaching of *Gods* worde. By theſe
things he prepareth & eſtablifſeth the mindes of the faith-
ful, that they be not diſcouraged with the rebukes, reuilinges
and oppreſſions of *Antichriſt* and his limmes.

Finally the *Lord* addeth alſo certen thinges of the miſe-
ries of the *Antichriſtians*, wherewith the rightuouſe *Lord* be-
ginneeth to punniſh them, & to interrupte their wicked iopes,
that at the laſt in an other worlde he maye put ȳ ſame to tour-
mētes, that neuer ſhal haue ende. In that ſame houre, ſayeth
he, the ſame time doubles wherein they ſhall afflict the pro-
phets,

The cala-
mities of
the Anti-
chriſtians.

phetes, shal be made a great Earthquake, & the tenth parte of the citie shal fall. And the tenth part we vnderstand to be great, yet so, that the more parte shal remaine in errour. As S. Peter prophesied should come to passe, in the. 2. of Peter the. 2. And the Lord him selfe also in the. 7. of Matthe. And he semeth to recite two euilles, which haue ouer them, calamities, and reuoltines. For S. Iohn him selfe semeth to adde an exposition, and to saie: and there were slayne in the Earthquake the names of seuen thousande men. And the residue were affrayed, and gaue glory to God of heauen.

Deut. 10.
men claime
to be earth-
quake.

Therefore I suppose by the Earthquake to be signified exceeding greate alterations, commotions, seditions, warres, slaughters and distructions. And he sayed the names of men after the hebrewe phrase, for a nombre of men. And he put 7000. a nombre certayne, for an vncertayne: as where it is sayed to Helias, I haue lefte me seuen thousande men, which haue not boughed their knees to Baal. For if it signifieth a great multitude. Likewise he signifieth here also, that no small nombre of Antichristians shal be dispatched out of the waye by slaughter and sondry or all kindes of calamities. Agayne he signifieth that the tenth parte of the world, that is to saie the adherentes and sauourers of the Romishe church shal reuolte not a fewe of them from the same church, beinge feared with the preaching of God his worde, and with plagues inflicted to the enemies of God his worde, and so they shal forsake the Romishe church, that they shal geue all glory to the God of heauen.

The tenth
part of the
citie fall-
eth,

Hitherto beinge abused with the Romishe trifles, and sophistical opinions, they haue not geuen all glory wholly to the true God, creatour of heauen and earth, and the inhabiter and geuer of heauen, whilest they haue attributed more vnto creatures, mens inuentions, and to errours, than to the veritie: and communicated the glory, which they owe to God alone, vnto saintes also, and to the workes of their handes: but now beinge instructed with the preaching of the gospel, they wil depende of God alone, and wil ascribe all glory vnto him through Christ.

Nowe if ye conferre herewith historics not olde (for whereunto shoulde I moleste you with a long reherfall) but lately

made,

made, & that with in these hundred yeres, thou shalt geue a
wonderful light herunto. When the preachers of Boheme were
burnt at Constance, a great comotion of the people insued
immediatly, the Bohemians mounyng mortall warre agaynst
the Romaines. Aeneas Silvius hym selfe wrote of that warre,
wherin many thousandes of menne were slayne, and many
places destroyed and layde waste. Moreover innumerable
men, forsooke y sea of Rome. In our memorie where through
the instigation of Rome a greivous persecution was stired
uppe agaynst the faithfull, and certen thousandes of faythful
slaine, besides the expectation of al men, Rome was taken in Rome the
the yere of our Lord. 1527. and so defaced and spoiled, that the hen,
same calamitie might be copared with those olde and grea-
test that ever were. Noether yet do the princes cease to warre
amonges themselves, and to weaken themselves with mu-
tual destruction, whiche neuer cease in a maner to shed the
bloud of the faithfull. But we are glad and reioice, that a wo-
nderful nombre at this daye do reuolte from that Romish see,
and geueth to God through Christ all glory. To him be glo-
ry and rule for ever and ever. Amen.

**The seventh Angell bloweth the trompe,
and the elders singe a song of prayse.**

The. l. Sermon.

The second wo is past, and beholde The. 12.
chapter.
the. iiii. wo will come anone. And
the seventh Angell blew, & there
were made greates boices in hea-
uen sayng: The kyngedomes of
this world are made our lordes & his christes,
and he shall reigne for evermore. And the
four and twenty Elders whiche sitte before
God on their seates, fel vpon their faces, and
worshipped God sayng: we geue thanks
to thee Lorde God almightie: whiche arte
and

and waste, and art to come: for thou hast received thy great power, and hast reigned.

By the seven trompes Angelicall not only the desires of the church are shewed, but all the godly are also excited to watch, and to kepe spirituall warre.

And to the three last trompettes, as most dangerous, are
 these woes. ioyned three woes, signifying, as I sayde in the ende of the
 8. chapt. that al kinde of troubles and most greuous afflictions
 shal chaunce in these times, wherby men shal be brought
 in greatest distresse. And the first in dede he hath seuered fro
 the seconde and thirde, by these wordes: one wo is past, and
 lo two woes are yet to come after this. Whiche maner of
 speech doeth not breake of the matters, but frameth & speak
 in order. For the popish wo ceaseth not, when the Turkish
 wo cometh on, but afflicteth the churches together. That
 maner of speaking is geuen therfore to the order: so now he
 discerneth the thirde wo from the seconde: signifying in dede
 that Mahometes lawe shal indure to the last iudgement: and
 yet in the meane time denieth not, but that Papistrie shal co
 tinue so long also, wherof he hath hitherto in the. 11. chapt.
 discoursed many thinges, haupng finished the matters of
 Mahomet in the. 9. chapt. Therfore the sense of the Apostles
 wordes semeth to be this: you haue hearde of the first and
 seconde wo, heare furthermore also of the thirde and last wo.

And we must marke (which thing maketh chiefly for the
 consolation of the godly) that the Apostle sayeth expressly,
 that the first and seconde wo are past. For so he signifieth,
 that these two greatest tirannes shall haue an ende, and that
 God hath euen prescribed them certen limites and boundes,
 which they can not passe. Let vs therfore reioyce, that God
 hath a care ouer vs, which will not neglecte, nother will per
 mitte the wicked to do more than apperteyneth.

The third
 wo clea
 ureth to the
 wicked, &
 will come
 anon.

The thirde wo shal stick, not in the godly, but in the wo
 ked what time beyng oppressed with the laste iudgement,
 they shall goe besides theyr expectation with their head to
 Deuill, to euerlastyng tourmentes. No tongue be it neuer so
 eloquent, can utter those unspeakeable paynes of this thirde
 wo. Wherfore Daniel sayeth also in the. 12. chapt. And the
 time

time shal be herd, such as hath not ben since the beginning of people. But whē this two shal be, is not expressed, nor determined, as nother þ day of iudgemēt: which is knowen to the father alone, & therfore must not be searched of vs ouer curiously. That same is sufficiēt for vs, that it shal come shortly. For the Lorde sayth in the gospel, that he will for the electes sake shorten those harde tymes. And agayne, when these thinges begyn to be done, loke vp and lifte vp your heades, for your redemption approcheth nere. But these thinges begynne not now to be done, but are already accompyshed. Wherefore it cannot be chosen, but that our redemption is at hand. Away than with thought and care, wherewith many torment themselves, that God delapeth ouer long, that he geueth ouer much to the wicked, that the godly are verred to sore, and in maner forsaken, muche more neglected. For the writte sayth: And beholde the thirde two shall come anone, to witte in time. For in the tenth chapt. he affirmed by a solemne oth, that he will come vnto iudgement. Nowe as concerning the very moment and oportunitie of time, geue glory to God, and acknowledge him in the courses of tymes, and in all thinges and creatures, to vse an oportunitie moste exquisite. Where therfore thou confessest in thy crede, I beleue that the Lorde shall come from the right hande of the father, to iudge the quicke and the deade: confesse also that he will come in tyme most dewe: And lyke as from the beginning of the world, he hath neuer forsaken or neglected those that serued him, so will he nomore neglecte them in the ende of the worlde.

For it foloweth, that may expounde the thinges that goe before. And the seuenth Angell blew. For he declareth that the iudge is now at hand, he raiseth from the dead, the godly and vngodly: the godly vnto ioy, the wicked to payne euerlasting. These shalbe new battelles, but to the wicked vnfortunate, and altogether miserable. Of the trumpet of this Angell, you reade in the gospell of *S. Matthew.* in the 24. chapt. and in *S. Paule* in the 4. chapt. of the firste to the *Thessa.* he shoulde adioyne now, the whole maner and discourse of that last iudgement: but he will differre it to the 19. and 20. chapt. In the meane tyme wil he recite as he hath promysed,

The. vii.
Angell
bloweth þ
vii. trope.

the furies of Sathan againste the churche, and howe he will use those notable instrumentes the olde and newe Romane Empire, to committe murther, and in maner to disrope the churche: wherein not withstanding the wicked shall in this world also be put to mosse greivouse punnishmentes, nowe omitting, or rather reseruyng these thinges to their owne plate, he celebrateth the gratulatiōs, reioynges and praises of Sainctes.

The reioy-
cynge of the
wicked is
insolent &
intollera-
ble.

The pride and arrogancie of the wicked, and chiefly of the Antichristians hath semed hitherto in the world intollerable: they haue oppressed the godly, bragged of their victories and haue boasted of their owne felicitie with full chekes: and as we shall heare in the. 18. chapt. of this boke, that beastie hath sayed: I sitte as *Queene*, & am no widowe, and shall neuer see any sorrow. For voices are hearde from Rome: al Empires are oures. It is knownen what maner of thinges *Augustinus Steuchus* an Italian and chiefe champion of the *Dopes* holines hath set forth in this cause against *Laurence Valla*, about the donation of *Cōstantine*. And dayly are hearde the brags & reioynges of the papistes, of the everlasting cōtinuancie of the See of Rome, of her victories, & oppression of the preachynge of the Gospell, & that the same hath her power stretcht through out the world, &c. But in that day (what time verily our lord *Iesus Christ*, shall abolish al power, rule, & authoritie & shall haue made al his enemies his fore stoole accordyng to the scripture in the. 110. *Psalme*. And in the. 1. to the *Corinthians*. the. 15.) Ther shall be hearde againe the voyces of the gladd and ioyeful, singing trewe and eternal triumphing songs in heauen. For Angelles and sainctes shall sing together: wherefore the voices shall be greater, & more durable, thā the voices of *Christes* enemies, which last but a final season.

The songe
of the El-
ders.

Nowe also he rehearseth the songe or triumphaunt dirge, and reioycynge: the kingdomes of this worlde are made our lordes, & his *Christes*, and he shall raigne for ever more, *Amen*. He sheweth two thinges, that all kingdomes are made the fathers and the sonnes: and that he shall raigne for ever more. All kingdomes were before also our lord *Iesus Christ*: but the same appered not so plainely to al men, what time the bishop of Rome also vsurped the same to him selfe, & oppressed

the which did only celebrate the name of Christ. But in that it shal truly appere, and that to all fleshe, that al kingdomes were euer, and yet remayne of one & the eternal God. Christ therfore ouercometh, the veritie ouercometh, & gospel ouercometh, the churche ouercometh: they that are vanquished, shal be led to hel, Mahomet with his, & the Bishop of Rome with his. There is added, & Christ shal raigne for euer more. Antichrist in dede hath raigned, and the wicked haue reioyced in this worlde, but a very shorthe time: but now shall the godly reigne with christ for euer more. Noether doeth he now diuide the kingdome of the father & the sonne, but sheweth it to be comon, where he sayeth that the kingdomes are made: that is to saye. it is openly declared, that al kingdomes are of God the father and the sonne, and that he shal reigne with his electe for euer more. So you may see that the place of S. Paule maye not be expounded after the lettre, which is writte in the. 1. to the *Corinth.* the. 15. chapt. of that the sonne must be subiected, & shal deliuer the kingdome to his father. For he shal deliuer the kingdome, to witte the church: that is to saye, shal bring, and present it to the father, and in his members shal be subiecte to the father, with whom not withstanding he him selfe shal reigne for euer. The affirmative vocable is annexed, Amen. Lest any man should doubt one whitte of these celestiall misteries. Howbeit he doeth more plannely expounde afterwarde, what those voices are that were spokē in heauen, whilest he annexeth the narration of the. xiiii. Elders, and of such thinges wherewith they praised God. And here the most goodly & beautifull order of this booke semeth to me worthe to be obserued. In the beginning of this visio he brought in the same elders, teaching vs by their example & kinnes, what we should do: the same therefore he bringeth againe also in the ende of this vision, that we might be instructed againe by their wordes & doynges, not only concerning the last iudgement, of what sorte it shal be, most righteous doubtles, as al his iudgements are (which the whole visio approueth) but also we shuld vnderstand, what becometh vs, & what we shuld do: verely that we shuld worship god, & submit our selues whole vnto him: & beleue stedfastly the both the iudgement shal assuredly come, & also it shal be most iust.

A geupnge
of thankes

The himne oꝝ pꝛayer, whiche they offer vp vnto God, is a kynde of pꝛayse. For it is a thankesgeupng oꝝ reioysing for victoꝝ. For in such sort they geue God thanks, that neuer thelesse they celebrate god highly, and reioyce to themselves and to al godly foꝝ their saluariō. For they geue god thanks foꝝ their saluation. And cōmend his iustice and veritie, which he sheweth in this his iudgement, rewarding the good with good things, and the euil with euil. Therfoꝝe like as they rise out of their chayres and sal downe befoꝝe almighty God: euen so aught we also both nowe and euer to do. Whereof is spoken moze in the .4. chap. Here we should learne humilitie, and that God alone is to be worshipped, & that to him alone al pꝛaiers oꝝ inuocatiōs, oꝝ geuing of thāks must be offered: the which thing is cleane repugnaūt to the popish doctryne.

We se now y very thankesgeuing, than the which no better can be found. They geue thankes vnto God. Let vs they foꝝe thanke him also. And also cōmend & exalte him, whyles they call him the Lord, and God almightie: and also they celebrate his maiestie, where they say: which arte, and which waste, and which arte to come. They allude to the wordes of God, spoken in oulde tyme to Moses in the .3. of Exodus. By the diuersitie of tymes, the eternitie of God is figured. Out of this kynd of speech I haue spoken moze in the first chap.

Christe in
iudgement
recepueth
power and
kingdome.

And nowe they declare, wherefoꝝe they geue thankes: thou haste receiued thy great power, and hast reigned. God verely neuer laide asyde his power, that he nedeth to receiue it agayne: but what time he sheweth not the same, and pꝛoueth michtiely very much to the vngodly, that they by their power can infringe, & pꝛeuayl against gods word, he semeth to haue layde it away. Therfoꝝe now that he oppꝛesseth the wicked, and as a iudge auāceth the godly, maintayneth the veritie, and destꝛopeth lyeing, he is trulpy sayed to haue receyued his great power. Likewise now is he said to reigne, not because he reigned not befoꝝe, but soasmoch as the lord hath reigned in the mids of his enemies, so that some time it was doubtfull and vncertaine, whether Christe reigned oꝝ Antichrist: yea that he hath had the vpper hand, and Christ hath ben oppꝛessed: now y Christ hath broken al the power of his aduersaries, he is said most trulpy to reigne. And very wel Erasmus

admo

admonisheth in his annotations vpo the newe Testament, that the translatour had tourned moze aptely, *Ebarilensas*, yf he had sayed, thou hast obteyned a kingdome. For the latin men saye, *Regnavit*, he hath reigned, whiche hath leste reig-nyng: as they haue liued, which liue no moze. But with the Grekes it is othertwise at the leeste wise in these wordes. To our iudge most iuste, most mightie, and most rightiouse, be prayse and glozy, for euer and euer. Amen.

The thankes geuyng of the Elders is expounded, the Temple is opened in heauen, the archie appeareth, and there were made lightenynges, &c.

The. li. Sermon.



And the heythen were angry, and thy wrath is come, and the time of the dead that they shoulde be iudged, & that thou shouldest geue rewarde vnto thy seruantes the Prophetes and Saintes, and to them that feare thy name, smal and great: and shouldest distroye them which distroye the Earth. And the Temple of God was opened in Heauen. and there was sene in his tēple the Arche of his Testament: & there followed lightnings, and voices, and thonderinges, & earthquake, and a great hayle.

I shewed you, howe the Elders did so geue thankes vnto God for theire saluation, that withall they extolled Gods rightiousenes, and excellēt veritie, which he sheweth in his iudgement most rightiouse, wherein he rewardeth the godly with iust rewardes, and plageth the wicked with deserued punnishmentes. And vnder this figure of speache they teach vs, that both the iudgemēt shall assuredly come, and that the same in al thinges shalbe most holy and iuste. Would God they would dilligently consider these thinges with theselues

Of the last iudgemēt.

Ma. iii.

whiche

which iudge them to talke of tryples, that make mention of that horryble and most dreadfull day of iudgement. For we loke for thinges moze terrible, than any tounge beit neuer so eloquent is able to expresse.

The tyme
of wrath
is come.

He rehearseth the wrath or tyranny of infidelles, againste the faythfull cruelly and continually executed, and so verely, that God seemed to many to be a blocke, and nother coulde nor wolde be angrie. But the iudgement ones made, the elders extoll Gods veritie, and say the wrath is come. Doubles the holy Prophetes of God haue alwayes threathned punishmentes, testifieng that God is angrie, both with the sinners and with sinnes: but where the wrath of god appeared not immediatly, the Prophetes appeared to feare men with payne terrours, and as it were, make them affrayde of their shadowes. but now, say the elders, the veritie hath appeared, and the wrath of God is come. And the wrath of God, sheweth it selfe in the iuste vengeance of God.

The tyme
of the dead
is come.

Moreover they extoll in that also the veritie and iustice of God, for that the tyme of the dead is comen, that they be iudged. Hitherto whylest the worlde florished, they seemed to tel fables, and grandaunt tales, which spake of the resurrection of the dead, and the lyfe to come. For the resurrection of the dead was contemned of Philosophers, and men of this worlde. But the elders reioyce also, that the same tyme is come, and that the dead are reuiued, that is, that the bodies of the dead are rpsen agayne, and cummen to iudgement. Whereof the Apostle speakynge: we muste all sayth he, appeare openly besore the iudgement seate of God, that euery one may receiue such thinges as are done by the body accordyng as it hath done, whether it be good or euill. 2. Corinthe. the. 5. chapter.

God in the
iudgement
will requyre
of the hye

Furthermoze they moste highly commend Gods iustice and veritie, when also they declare exactely, howe God by his iust iudgement, rendereth to euery one that is his. He declares therfore what he rewardeth, & whome he rewardeth. First he payeth wages or hye. For reward is promysed of God vnto good workes. For in the. 13. of Ieremy the Lorde saith: restryne thy voice from weping, for there is a reward for thy worke. And the Lorde sayth also in the gospel, be glad

reioice, for your reward is great in heauē. And agayne: the ſonne of manne ſhal come in the glory of his father with his Angelles, and than ſhall he render to euery one after his do-
 inges. So the Apoſtle ſayed, that euery one muſte ryle in his owne body, that euery one may receiue ſuch thinges as are done by the body, whether it be good or euill. Whyleſt this world flouriſheth, and the wicked reioice in their voluptuous-
 nes, and the godly are afflicted, and afflict themſelues with continuall mortifieng, the fleſh iudgeth, that theſe loſe both labour and coſt: but y other to be verry happie. Which thing is alſo declared in the third & fourth chapt. of *Malachie*. But at the laſte iudgement it ſhall finally appeare, that the godly haue not laboured in vaine, nother that the wicked haue con-
 temned God unpunished, and diſpyſed godlines. For God rewardeth euery one, after y qualitie of his worke: the which he calleth wages. Neuertheleſſe, the godly abuſe not in the meane time this ſayeng, acknowledging it, to be of ſre mer-
 cie, that they haue beleued, and wroughte with good fayth: & that good worke of theirs therfore, to be accepted of God, becauſe they be in Chriſt. Whereof I haue written in the .3. booke the .10. chapt. Of the grace of God iuſtifieng, ſhewing that of reward, deſert cannot be proued.

To whom
 reward is
 geuen.

Secondly they declare, to whome he geueth reward, I ſay to two ſortes of men: to good I mean, & euill. Againe he rac-
 compteth many kindes of good men. Firſt he calleth theſe the ſeruants of god, as they that be ſubiecte to the empyre of god alone, and obey him in al thinges. And by he nameth the prophets, teachers of churches. Of whoſe ſtate mo thinges are ſpoken in the .11. chap. Theſe ſeeme to be more unfortunate than any others in this world, and are accounted of many as great offenders, which being taken out of y way, all clearenes ſhuld ſeeme to come againe. Therfore be they iuſtly accom-
 pted in the regiſter of them, which receiue a reward of y lord, to wit in recōpence of their trauell. Now into this accompte come alſo y ſaints. that is to ſai, at godly which being ſancti-
 fied through fayth w the ſpirit & bloud of god, haue lured an holy life, keeping theſelues from al worldly pollutiō. More-
 ouer in y godly reward & nōbre of holy ſaints are reckened ſuch as fear y name of the lord: that is, they that be verry holy

and religious in dede. Finally leeste any man should thinke any of the faithfull excluded, he addeth, to small and greater: that is to saye, vnto men of al ages, state, and sexe, &c.

The lord
distroyeth
the which
distroyed
the Earth.

After he cometh to the euill, and addeth: and shouldest distroy them that distroyed the earth. These thinges seme borrowed of the prophetes, with whom is much mention of the distroyers of the earth, whom the lord should distroye at the length. And vnder the name of distroyers S. Iohn vnderstandeth first Tirauntes, Kinges, and Princes, that be persecutours of the church. Also menne of warre and souldiours, whiche by vniuste warres distroye all thinges with sworde and fire. Secondely he vnderstandeth vniuste iudges, moreouer oppressours of the poore, which afflicte widowes, and the fatherles: moreouer whiche in vsurie, theste, disceiptfulness, extorsion, and euill meanes are hurtful to all men, and by their unsatiabable couetousenes brede a darty of al thinges. Finally, which by whozedome and aduoutrie defile & breake holy matrimony. Laste heretikes distroye the earth, & suche as infecte men with corrupte doctrine, that dwell vpon the Earth: into the which numbze come also seditious persons and traitours, and other wicked men.

Perdition
is not to
abolish.

These shall the lord distroye with euerlastyng perdition, wherby they cease not to be, that perish: but become much more miserable, whilest they are vexed with tourmētes that neuer shall haue ende. Vnchrystes and prodigall persons are sayed to be losse, yet in perishing thus they cease not to be: but procede dayly to be more miserable, which is perdition it selfe.

God openeth
Hea-
uen to his
that they
loke vp to
him.

Furthermore S. Iohn doubteth this doctrine of the reward of the godly: & that whiche before he treated vnder the fourme of a thankful prayse and a ioyouse triumphyng, he propoundeth now consequēty the same as it were to be sene with the eyes by a vision celestially. And gallauntly he endeth this vision with the opening of the Temple, which he began with the opening of Heauen. For the louing lord openeth to his seruantes heauen it selfe to be sene of the eyes of our minde, to the ende we should no where doubt of the glory prepared for vs in Heauen: nother should saie, who hath sene those celestially thinges that are promised vs? For like as the blessed

blesſed fathers, the Prophetes and Apoſtles haue had very many viſions of this ſorte, effectuell, trewe, and godly: So maye euery one of vs with the eyes of our minde through trewe ſapth loke into Heauen it ſelfe. I knowe well that the worldly men paſſe nothing vpon ſuch viſions, as of whom the Lord in the Goſpell hath ſayed: the world can not receiue ſpirit of trueth, for that he ſeeth him not, nother knoweth him. Let not vs care for their contempt.

Let vs ſee therfore, what is prepared for the ſeruauntes of God in an other worlde. Firſt S. Iohn ſawe heauen open: now, in heauen it ſelfe he ſeeth alſo the very temple of God, open in pen to witte to all the godly. By the Temple of God, he vnderſtandeth the ſecretes of God, the inwarde & priue partes of heauen, whereinto he will receyue to the fruition of him ſelfe al beleuers. But in that diuine temple of heauen was ſene the Arke of his Teſtamente. For God made a conuenaunte or leage with the ſapthful, that he would be theyr God, their ſhulnes, and a moſt pleriful Sea of al goodnes, a moſt aboundant, and moſte ſufficient plentie of all thinges. The confirmation, teſtimony, and declaration wherof is the Arke of conuenaunte, the very ſonne of God, in whome dwelleth all fulnes of deitie, and in whom we be made perfit. For he is the Arke, in whom are layde vp al ceſtial treaſours, ful of grace and veritie. This Arke of good thinges, and of eternal felicitie, appereth in heauen. For the ſonne of God is in the throne of God. The liberall and bountiful father ceſtial wil powze out this Arke vpon his children, graunting to them through Chriſt his only ſonne all heauenly giſtes, that we mighte be partakers of al Chriſtes benefites, euen to the deitie, wherein he excelleth his bretherne. Hereby it appereth, howe Moſes prepared the Arke, after the example of the ſame whiche he ſawe in heauen: and the figure whereof was the Arke of the conuenaunt, &c. Otherwiſe we ſhal heare in the .21. chapt. of this booke, that there is no temple in heauen, &c.

Theſe moſte beautiful thinges to be ſene, and moſte pleaſant to be hearde, the ſonne of God hath ſet forth to be ſene and hearde of vs. Conſequentially he addeth, that puniſhmentes are prepared for the wicked: and expoſteth the ſame alſo diuerſely, and propoundeth the ſame to be ſene. Hitherto

A. v.

were

Arke in
Temple.

And light- were made in the world lighteninges, voices, and thonde-
 ninges ringes, &c. The holy ghost shining to the world, and drawing
 were made through the doctrine of the veritie, mouing, and fearing: but
 the madde world would not vnderstande, no nor so muche
 as heare the maner and waie of saluatiō: therfore the diuine
 iustice requireth, that they should be talked with all in an o-
 ther langage, and therefore by the iuste iudgemente of God
 are made now lighteninges, &c. And by this heape of wordes
 he signifieth, the horrible punnishment, that God will take
 of the wicked. And he appereth to haue alluded to the bur-
 nyng of Sodome, also to the wordes of the godly Prophet, it
 shall raygne vpon sinners snarcs, of fyre, brimstone, and
 spirite of tempeste, in the. ii. Psalm. Therefore is this vision
 concluded, as the story of S. Matthewes Gospell: and these
 shall goe into euerlastyng punnishment, and the iuste into
 life euerlastyng.

We haue in these eight laste chapters, the thirde parte of
 this boke, and an notable abridgement of the Ecclesiasticall
 storie, fro the time of S. Iohn vnto the worldes ende: wher-
 with we are instructed in the trewe sayth, and are admoni-
 shed of all perilles and trapsons, whereby the trewe sayth is
 assailed, to the intent that beyng watcheful we maye beware
 of all corruption and craftie seducing, and may be made safe.
 To God be praise and glory.

The description of the churche and of the
 red Dragon, fighting agaynst the Church.

The. liij. Sermon.



And there appered a great tokē in
 Heauen a woman clothed with
 the sunne, and the Moone vnder
 her fete, & vpo her head a crowne
 of. xii. starres. And she was with
 childe, and cried traauiling in birth, & pay-
 ned ready to be deliuered. And there appered
 an

an other token in heauē, and beholde a great red Dragon, hauing seue heades, & .x. hornes, and seuen crownes vpon his heades: and his tayle drew the thirde parte of starres of heauen & cast them to the Earth. And the dragon stode before the woman, which was ready to be deliuered: for to deuoure her childe as sone as it were borne. And she brought forth a mā childe, which should rule all nations with a rodde of yron: & hyr sonne was taken vp vnto God, and to his seate. And the woman fled into wildernes, where she had a place prepared of God, that they shoulde fede her there a thousande two hondreth and .lx. dayes.

The fourth parte of this booke exhibiteth to vs the thirde vision, which others that diuide the seconde into two, make the fourth. The lord hath often times and much made mention in the seconde vision of the persecution and sight of the saythfull with Antichrist, and wicked enemies of God, especially in the. 6. 9. and. 11. chapters. He proceedeth therefore nowe in the thirde vision, and that abundantly to discourse of the same conflict, and to sette forth the thynge it selfe as it were to be sene with the eyes, in the thre chapt. next following the. 12. 13. 14. He repleteth all thinges more depely, and describeth liuely & dilligently the partes of this conflict, and after also the sight it selfe. Therefore after the church ones described, which abideth the bruite of this warre, he describeth also the Dragon that moueth the warre: he declareth howe busily he watcheth, & againe leesse any man should be discouraged, he addeth, howe unluckely not withstanding he fighteth, Christ verely ouercoming him, finally god impeching & defeating his enterprises, and pelding him vanquished to the saythfull. Nowe he describeth the chiefe instrumentes, whiche Sathan useth in assaultyng and persecutyng the church, to witte the olde and newe Romane Empire, and herein filthie

The order & disposition of thinges of this booke.

The argumente of the 12. 13. 14. chapt.

Papistris,

Papistris, wherin Antichrist is also lively paynted. By and by notwithstanding he annexeth to these unlucky thinges, for the consolation and comfort of the godly, that the lambe standeth neuerthelesse on Mounte Zion a conquerour, ha-
uyng his church with him, howe so euer this worlde rageth and be neuer so madde and cruell, that the gospel is preached in dispite of Antichrist: and al men warned to beware of An-
tichrist: where also he beginneth to reason of the iudgement of God agaynst the wicked, that he mighte prepare him a waye to those thynges whiche he will speake in the. 5. parte, touchyng the paynes or punisshmentes of the Antichristi-
ans, which treatise he beginneth in the. 15. Whitherto therfore he treateth of the fighte or conflicte of the church and of the wicked, namely of Antichrist, all the whiche the father of all murder and of al iniquitie the Deuil inspireth.

These
things are
taken out
of the. iij.
chapt. of
Genes.

Therefore like as this whole boke is taken out of the scri-
ptures, and expoundeth exceedingly well the olde scriptures: so these thinges also whiche are by and by in the beginning reherfed, seme to be taken out of the. 3. chapt. of Gene. Where the lord sayeth: I wil put enmetie betwixte thee (meanyng the Serpente) and the womā, betwixt thy seide, and her seide: her seide shal breake thy heade, and thou shalt bite his heele. For you shall reade in the ende also of this chapt. And the Dragon was angry with the womā, and went his way that he might make warre with the residewe of her seide.

A tokē ap-
pered in
Heauen.

And he describeth aboue al thinges the partes of this con-
flicte, her which was assailed by warre, and the whiche mo-
ued the warre, to witte the church and the Dragon. And he sayeth, how a token of these thinges appered in heauen. For he would not only save or wypte, but also set them forth to be sene of the eyes, and in maner to paincte, to the intente all thinges moze playnely might be sene. And where he sayeth those tokens were great, he admonisheth, that thei were and be thinges of moste weight, and matters of greatest impoy-
taunce.

The wo-
man the
church.

Firste he describeth the church of God of all times vnder the tipe or figure of the woman. Noether is it a straunge or rare thing, sins at the first beginniges of thinges the womā beganne to represent the tipe of Christes spowse the church,

as is to be sene in the.2. of *Genes*. And so hath the Apostle expounded the tipe in the.5. chapt. to the *Ephes*. That I nede not now to recite, that *Esaye* hath oftener than ones vnder the tipe of a woman figured the church of God: reioyce thou barren, saith he, which bryng forth no children, &c. Finally that *S. Paule* to the *Galath*.4. chapt. hath set forth *Sara* a figure of the church: whiche *Salomon* also in his canticles discoursed at length in describving of his spowse. The church then is that woman coupled with Christ her spowse in true fayth and continual loue. After he applieth certen thinges severally to the *Virgin Marie*, vnto whom not withstanding the thinges that go before, and followe after doe not altogether agree: whiche thing bothe *Methodius* and *Primasius* doe shewe, and other expositours also with great accorde.

This woman is clothed with the sunne. The scripture calleth Christ the sunne of rightuousenes, and lighte of life. *S. ma* is clothed with the sunne. *Paule* commaundeth the church to put on Christ. He therefore is the light, the life and rightuousenes of the church: by Christe is covered the nakednes of the church: Christe is the ornament and beaultie of the church, through him it shineth in the world.

The Moone is subiect to alterations, is variable, and receyueth sondry colours: she increaseth, and decreaseth: and although it shine, yet appereth it alwayes full of spottes, and borroweth her light of the Sunne. Therefore all courses and alterations of times, and what so euer is mutable and corruptible in this world, all affectiōs also & infirmities, the church treadeth vnder her fete: all the light that she hath, she hath it of Christ, the light of her rightuousenes increaseth & decreaseth: finally she gathereth alwayes some spottes of the nature of flesh, which she can not leaue but by death. Therefore she shineth in dede, howbeit the church feleth some obscures: as the *Lorde* hath sayed also, euery braunche bearyng fruite he pourgeth, that he make bryng forth more fruite. And he that is washed, is al cleane, and nedeth no more but to washe his fete.

Furthermore a crowne is the honour of the head, & signe & crowne of a kingedome. Christ is the beaultie, comelines and king of the church. In this crowne are no p̄cious stones, but starres.

For in Christ are, and beaultific and lighten the church, the Patriarkes, Prophetes, & the twelue Apostles, whiche haue light of the crowne, and powze out the same into the church. Wherby therfore is signified the doctrine of the ministers, as in the first chapt. of this boke. Nothor is the shining ministerie the smallest portion emoges the most excellēt things of the church.

A woman
is childe
were her
trauell,

Moreouer that woman hath in her bealy: which in a certain phrase of speech is as much to sape, as that woman was with childe: and had not only a great bealy (as we sape) but after the maner of women traueylng cried out, and labouryng was full of payne that she might be deliuered. Whiche properly apperteyneth not to the virgin Marie, but to the church. For the primitiue church of that first promesse of the blessed sede, conceaued in her minde an hope moste assured, that at the length the sonne of God should be borne of a virgin, to witte the sede promised, whiche should breake the Serpentes head. Therfore did the church with an earnest desire, and with moste feruente prayers couet and wishe, that Christ might ones be ingendzed, in and by the excellent mbye of the same the holy virgin. Moreouer Christ is begotten in his faithfull, when throughe his vertue they be regenerated. For S. Paule: my little Childzen sayeth he, whome I trauell for agayne, till Christ be shaped in vs. The Church therfore trauayleth, and bringeth forth after two sortes: bodily, whilest she earnestly coueteth with out paine that Christ might be borne of the virgin: and ghostly by fayth and regeneration, whilest she desireth to be made conforable to Christ in her membes. This therfore is the nature and disposition of this woman, that with a gready desire imbracing the incarnation of Christe and redemption, she would sayne haue it knownen to many: and that many times she wisheth to be regenerated and reformed after the Image of Christ.

The defect
tion of
church.

This is verely a goodly descriptiō of the church. Herinto compare them, which at this dape set forth themselves with the title and pretence of the church: and iudge, how wel they agree with this description. But this trewe church of Christ is brought in danger and battell.

Let vs heare now in the ſecōd place, & as it were on the cō- the diſcrip-
trary parte, what maner one is the aduerſarie or enemie of tion of the
the church: to witte that oulde ſerpent, which was a lyer and deuil vnder
a murtherer from the begynnyng, the onely authour of all the ſhape of
euill, of all miſchiſe, of all errours, of all iniquitie, murther a Dragon,
and diſquietneſſe, and moſte vngraceful Deuill: whome
afterwarde he calleth Sathan, ſeducer of the worlde, and
decketh him woth other tytles, mete for ſuch a maiestie.

This is the Dragon, and that the greate Dragon, to witte The great
of great power throughte the worlde in his membres. Dragon.
And a Dragon, for bycauſe in oulde tyme he toke vpon him
the ſhape of a ſerpente, and diſceaued our parentes. Of Dra-
gons *Plinie* and other authours wyte many thinges. The
Scripture in ſome places, calleth the Deuill a wythen Ser-
pent. For he is wonderfull ſubtyl, and can turne himſelfe in
to ſouldes infinite, that he maie diſceau, and kepe the diſceau-
ned in erreure.

Eſay. 27.

He is red. For he is full of ſper, and bloud of ſainctes and Red.)
of innocentes. A right bloud hounde, the parent and parron
of al perſecutours and bloudie ſouldiours. In him ſlicke yet
the ſpottes of the bloud of Abel. He ſmelleth yet, of the ſhed-
ding of the bloud of the Prophetes, and Apoſtles.

The ſame hath ſeuē heades: vppon euery one of theſe is ſeuē he-
ſme a crowne royal. He hath alſo ten hornes. For the Deuill ades, a ten
is called the Prince of this worlde: and hath in very dede hornes,
ben gouernour of the wicked rulers of al ages, and ring lea-
der of al hornes and bloudy realmes. He was therfore the
head of *Ninus*, the King and prince of *Phara*, chief cap-
taine of *Balthazer* King of *Babilon*, of *Cambyſes* alſo the Per-
ſian, of *Antiochus* the Macedonian, of *Iulius Ceſar* the Ro-
mane, and likewiſe of all other tpraintes.

The Prophet *Eſaie* called a falſe prophet, taylor, by reaſon Tayl.
of his ſoothing and flatterring wordes, for that with his me-
aly mouth and ſwete wordes, he crepeth in fauour with great
men. Therfore with flattering and deceauable wordes, and
wyng promeſſes, wherewith (as in times paſt) he promiſeth
his worſhippers godly thinges, he perſwadeth to al wicked-
nes, ſtattes, that is to ſay, preachers & notable men: whom
taken from heauenly thinges, he caſteth vnto earthly thinges,
that

that haupng forgotten celestiaall matters
and duetie, they maie cleaue nowe
pung wrapped in the earthly foldes
thus in dede he shal corrupte
thirde parte of starres, for a
whose ministerie he use
be manp and that not

The Dra: And after he hath
gong enter and swozne enemie
pise against world: freight war
the church, and bitter popson a
to moue warre. This
man, whiche was rea
pung, dilligent, attentise,
he obserued, and toke th
nother hath he omitted any
his enterpises was, to deuou
of God. He hath alwayes eu
world gone aboute to intercepte
faithful beyng of the church regene
consourmable to Christ, he attempte
into errours and distrope the. Wheres
out cause sayed, that the Deuill goeth ab
Tion, sekpung whom he maie deuoure.

Christe He sheweth now by the wape, that Christ
was incar: mised, is exhibited to the church, nother that th
nate, & ge: do any thing agaynst him. Wherupon he wil ha
uen to the ly to conclude, that he shal haue no power ouer vs
church. we abyde in Christ. For nowe he skipperth from the
fal church to the singular and most excellent membre th
the virgin Mary, and knitterth vp in fewe wordes the my
rie of the incarnation: that excellent woman, whereof is spo
he in the .3. of Genes. the doughter of that Matrone, I meane
the church, the holy Virgin, brought forth a man childe, that
is to saue her first begoten, king and priest: as S. Luke testifi
eth in the .2. chapt. By and by he declareth, what and of how
great power he is, and whie he called him a man childe. He
it is, of whome (Dauid) prophecied in the .2. Psalm. That he
should rule al nations with a rod of sceptre, not of wood of
leed

that is pliable, but of iron to witte stronge and durable,
 by the worde of God: but suche as will not obeye
 the worde, with an iron staffe, that is with power, which
 none is able to resiste, he will beate downe farre and
 out for this so mightie a prince Sathan layde an Am-
 at olde Dragon, which fired vp agaynst the chiefe
 of ieiues and gentiles: but he founde in him nothing at
 all, and him selfe sayed in the. 14. of Iohn: no more shall
 I finde any thing in the faithful of Christ: more-
 over the Dragon attempted greate thinges agaynst
 the elders of the Iewes, beyng risen from the dead,
 and taken vp, as it were out of the throte of hoteff
 the Dragon, vnto his heauenly father, and sate
 at the right hande of God the father, the olde Serpentes at-
 tempted to frustrate. And thither also wil he receiue vn-
 der his foot, though the Serpentes guttes should
 be full of fire, though hope we sit together with our head in the
 cloud. *Ephes.* the. 2. And this is the chiefe and
 the church in this conflicte. For thus he ga-
 thered vnto him selfe the church, and heere hee
 on moste strongely and fiercelly inuadeth
 the church, but euen the very head of the
 church Christ: howbeit with his surie outra-
 geous hyng preuaple: therefore he shal no more
 haue any membrs.

And hee shall come againe to the church, and sayeth: after
 the church
 shall fleeth into
 wildernes,
 hee shall geue nothing to passe agaynst the sonne
 made warre agaynst the church, and
 wildernes. Certenly Iewrie in the pro-
 phesie is a place most frequented: the gentiles
 fled into wildernes. Therefore after Christes
 departing out of Iewrie, repared to
 the Iewes inspired of the red dragon,
 theye drove out of their limites: which was constret-
 ed by the apostles of Apostles, to flee vnto the ge-
 tiles. And hee hath prepared a place for his
 church, and hee hath greatly augmented amongs
 the gentiles, which was through his grace (and by no
 merite of man) whiche prepared the place, whiche calleth, di-
 rectly and keperly his shepe, the same hath disposed, and yet

Sh

Doerly

doeth dispose for this church ministers or pastours, which may fede it, as the rauens did *Helias*, al the time that shal be, vnto the worldes ende. For as for the nōbre of those daies I discoursed before. And by this exposition is signified that the dragon shal fight stoutely against the church, so that she shal be cōpelled to flee: but how much so euer he shal rage against the church, the lord God shal yet prepare a place in earth, wherin she may dwell safe: and will euer sende pastours to fede. He sheweth moreover, that the flight shal not alwayes be reprochable. The Lord saue and kepe vs. Amen.

C The description of the conflict of Christe and the Church with the Dragon: the dragō is overcome, the heaucnly dwellers sing prayses.

The. liij. Sermon.



And there was a great battell in heauē. Michaell & his Angels fought wth the dragon, & the dragō fought & his Angels, & preuailed not, nother was their place fōūde any more in heauē. And the dragon that olde serpent called the deuil and Sathanas, was cast out. which deceaued all the world. And he was cast into the Earth, & his Angels were cast out with him also. And I hearde a lowde voice, which layed in Heauen: nowe is saluation and strength and the kingdome become our Gods, & the power is Christes: for he is caste downe, which accused them before God daie & night. And thei overcame him by the bloud of the Lambe, and by the worde of their testimony, and they loued not their liues vnto the death. Therfore reioyce ye heauens, and ye that dwell therein. And vnto the inhabiteurs of the earth, and the

sea.

Thapossile hath spoken of the partes of the notable fight & worthie battel: he hath spoken also of attēptes & pourpos of the dragon, which verely applieth al his counsels to this intēt, that he may deuoure al godlines, that is, might distroy it vterly: he hath shewed how he began to moue warre agaynst the church, which fled into y^e wildernes: & now as it were leauing the womā in the wildernes, he semeth to bring forth o^rther soldiours, whiche geue battel to the dragon, & most valeauntly do impugne & also discōfit him & al his power. *S. Iohn* therfore describeth the singular sight of one most excellent, to witte Michaell, which ouercame the Dragon: and describeth the general fight annexed with y^e particular. For he addeth, y^e al the Angels of Michaell fought agaynst the dragon.

The place of conflict.

16b.ii.

ting.

ting. Whereupon there is in these thinges some difficultie: but it shal be easie enough for him, that will marke euery thing in order.

Who is
Michael
captaine of
the warre
against the
Dragon.

First we must see, what that Michael is, & there is in dede no doubt, but that the Angel Michell appered in the vision, with an Army of Angels fighting. And that on the contrary parte against the sought the Dragon with an hoste of deuils. But for as much as we hearde in the beginning, & these were tokens, they must nedes signifie & betoken other thinges. I suppose here therefore to be signified, Christ the head of his church, king & protectour, with his members, Apostles, Martirs & faithfull. Nother is it a rare thing, that Christ should be figured to vs by Angels: but is euen moste accustomed, that Angelles are called the ambassadours of God, & the faithfull seruantes of Iesus Christ. Christ therfore head of the church & the faithfull members of Christ, fight against the Dragon, yet after a diuerse sort. For christ ouercame him alone in the combat with out helpe of any creature, whilest in temptations he discomfited him at the last, & also by dyng on the crosse, & rising agayne from the dead, he al to brake his head. This is the only, trewe & singular victorie: wherby afterwarde we obteyned the victories of Christs members, gotten of that general fight, wherein Christ fighteth not now only hande in hande with the Deuill, but all the members of Christe at all times vnder Christ their Captayne fight against the Deuill, and in the vertue or victorie of Christ, fight and ouercome: as we shal heare by and by in the songe of prayse.

How christ
hath
fought w
the dragon.

Why Mi-
chael is
Christ.

But for great and sondry causes we affirme Christe to be figured and signified to vs vnder the tipe of Michael. We know by the scriptures as many of vs as be learned, & Michael, as also Gabriel, be the names of good Angels of god. Michael signifieth, who as God? And who I praye you is such, as God, but in whome therpresse Image of the fathers substance, & which is the Image inuisible, and worde of the father from the beginning, I meane the very sonne of God Iesus Christ: Michael in the .10. & .12. chapt. of Daniel, is president, protectour & Patrone of the Jewish nation. And it is plaine, that the people of Israel had from the beginning no other tucour and patrone, but Messias him selfe, the blessed

sede. This appereth in the .7. of *Esaye*, were we reade, that the lord spared the people of *Juda*, and the princelike Citie for *Christ*. In an other place he sauerh moste openly, I will defende that citie for my selfe, and for my seruauit *Dauid*. And *Dauid* is called *Christ*, in the .34. of *Ezechiel*. *Christ* is therefore in very dede gouernour of his people, whiche neuertheless in defendyng and deliueryng his, useth the ministerie of Angelles: who also attribute nothing to themselves, but all glory to *God* alone. Moreover that excellent victorie, can not without offence of godlines be ascribed to *Michael* the archangel. For so omitting our *Messias Christ*, we should commend Angels being made & worthy to be called Angelical, rather than *Christians*. In the lawe was writtten, the seide of the womā shal breake the serpentes head. But the lord neuer toke the nature of an Angel, but the seide of *Abraham*, and by sinne hath condemned sinne. There shal followe anone in the songe. Now is saluation and power, &c. And there is added: for the *Deuil* is cast out. And this saluatiō hath *Christ* alone accomplished, wherfore it is necessary, that *Christ* the conquerour of *Sathan* be signified by *Michael*.

And the Dragon fought hande to hande agaynst the lord, The dragon not only matched with him in the deserte, but also neuer ceased to tempte and assaile him, so longe as he liued here on earth: he stired vp also agaynst him the *Phariseis* & *Princes* of the people, kinges and the *Romane* gouernour, and so at the laste brake the lordes herte. This was the greatest fight of the Dragon. The same Dragon inspireth now kinges and *Princes*, wicked *Priestes* and cruel men, his Angelles which maye warre vpon the churche. And all these verely do persecute and were the churche in the power of the red Dragon. Stories declare y same to be done before *Christes* time: the same testisie, and experience proueth, the like to be done from the ascension of *Christ* into heauen, vnto this present dape, and vnto the worldes ende.

Now is also declared with what lucke they fought on either side: to witte most luckely concerning *Christ*, most vnluckely as touchyng the *Deuill* or red Dragon. And in this fight, as also in the songe immediately following, is cōteined the whole fruite of this disputatiō. For herof al godly may learne,

learne that Sathan our enemy is unarmed: and that Christ in this conflict is on our side, as our Emperour & captayne at all tymes, by whome all the godly maye easely in all conflicts overcome. Therfore this matter of battell and victory is set by and by after the beginning of the moste dangerous battaile wth Antichriste, and Antichristians, wh^{ch} are the broode of tailles, and scales of the serpent, and champions of the Dragon, for a comfort and consolation. And the naturall order is here altered, which treateth nothing of the successe of the battaile, til he hath set forth al the conflict before. But this battaile shall be continued hercafter in the residue of the 12. and all the 13. chapter.

Christ our
commeth,
and christi-
ans over-
come also.

Ihon¹⁴
Math. 16

He declareth at thre wordes, first the victorie of Christe, secondly of al christians. The first is *καὶ οὐκ ἴσχυον*, they preuailed not, they had no strength. Doubtes the force of the deuill is greate if God permitte; and clerely greates, in consideration of the iuste iudgement of God, as also appeareth in *Iob*, that he is able to slake & breake the strongest things. But the Lorde sayth in the gospel. The Prince of this world came, and against me he hath nothing. Again in the gospel: The gates of hell shall not preuaile against her, the rocke I meane, and secondly againste the church. Although therefore the Deuill make an horrible uprore, and cruelly rage against Christ and his church, yet is he without force. For the verie of Christe preuaileth.

The seconde parte is, nother was there place any more founde in heauen, which maner of speech signifieth no other thing, than that the reprobate Angell is put from al dignitie, glory & power: moreover that he hath no more any place in the church, or amonges the electe of God: not that the deuill should not retourne, or should not tempte, or renewe warre, but because he hath no place parmanent. Herunto apperteyneth that the Lorde so ofte repeateth in the Gospel, and now the Prince of this worlde is caste oute, in the 12. 14. and 16. chapters of Sainct Ihon. Moreover, by other places of the Scripture it is manifeste, that the Deuill is shut out of heauen. And it shall be easie for vs to shutte him oute, which being cast out by the sonne of God, hath no place in vs, unlessse we our selues geue place to him. Which we shoulde not do.

the

the Lord admonisheth vs diligently, that we should watch. The story is knowen in the. 12. of *Matth.* of the Deuill, purposing to retourne, and therfore toke vnto him seuen worse spirites. But wherfore doest thou heare him, whie doest thou obeie him, whome thou seest shut out of heauen? notwithstanding that hereby is signified also, that the Deuill was so fully vanquished of Christ, that he was also driuen to forsake the place of the battayle.

For the thirde membre, as it were expounding the seconde addeth: and he was caste to the Earth. For they that are thowen to the grounde, are iudged to be overcome. Therfore a full victorie and perfite conqueste is signified. Howbeit he was ones most valeauntly thowen to the Earth. Of our lord Iesus Christ, in the misterie of our redemption, and in the vertue of the same is daily cast to the Earth, of the faithfull. And like as the Deuill hath no place permanent in heauen nor in the chosen: so verely doeth he inhabite all earthly, that is to saie menne sauouring the earth, and contempning heavenly thinges. Yea and we heare that his Angels are cast out with him. For the Lord in the gospel of S. Iohn the. 16. chapt. sayeth: In the world you haue affliction: but be of good cheere, I haue overcome the worlde. And S. Iohn in his Canonical epistle: you are of God little children, sayeth he, and you haue overcome them: for he is greater that is in you, than he is that is in the worlde. And this is the victorie that ouercame the world, euen your faith.

And by the waye he expoundeth, what we shoulde understande by the dragon, of whō he hath spoken hitherto, to witte the olde enemye of man kinde. He setteth him forth with his titles, attributinge to him foure names, that hereby also we may understande his nature the better, and maye beware of that wicked murderer. Firste he calleth him the olde Serpent. For at the beginning by the Serpent he infected with the popson of death and sinne our first parentes, and by the the whole vniuersal world: as is to be sene in the. 3. of *Genes.* and the. 5. to the *Romains*. Therefore I sayed in the beginning of this chapt. that he is called a Dragon. After he calleth him the Deuill, that is to saie a sleaunderer, or a false accuser. For by and by it followeth, which may expōnde this word,

Sathan
cast downe
to the earth.

1. Iohn. 4.
2. Iohn. 5.

The nature of the
deuill is figured by
certain
wordes.

for the accuser of our bretherne is caste out, &c. A goodly example of this thing is declared in the .1. and .2. chapt. of *Iob*. *διαβολω* signifieth to accuse or blame, and *διαβολη* is an accusation, and *διαβολια* a crime or complainte.

Thirddly he calleth him *Sathanas*, in the hebrewe word, to witte an aduersarie, for that he is in al things against god, and obiecteth him selfe and resisteth men in holy matters, yf happely he might hinder or corrupte them. Laste he is called *δ πλῆγων* seducer, disceauer, or he that supplateth and betrayeth the whole world. For this the Lord attributeth to him in the .8. of *Iohn*, for that he hath ben a lier from the beginning, and is the father, that is the fountaine and original of al lying, disceipte, of errours and seducyng, and of al euill. For all errors and heresies, al deceiptes, and all leasings, finally all kinde of euils, haue flowed out of this most filchy wellspring. And who is he that heareth these thinges, which wil not abhorre that vile beast? they must nedes be starke madde, that seke by al meanes to be in fauour with that wicked spirite.

A songe of
victory.

We should now here consequently annexe the residewe of this fight, to witte how the Dragon persecuteth & assaulteth the woman, and she agayne by flyng resisteth, and overcometh through Christ. But he suspendeth the same narration yet a little while, & placeth now a songe of victory, and triumphe of saintes in heauen, of the Angelles and blessed soules. The some wherof is, that Christ hath overcomen, & that the faithful do overcome in Christ: and therfore muste heaues themselves, and al that dwel therein, reioyce and singe. And I repete that these thinges are interlased in the daungerous Antichristian and Romish fight, for a consolation, lest the saintes should in those great daungers by reason of their natural infirmities be discouraged: but calling vpo the name of Christ, should fight manfully, when they vnderstande vnder whose banner they fight, and with whome they fight: verely with one overcomen vnder Christes standard. And when we heare that the Dragons force is broken, we shal thinke that the furies of eyther beast, aswell the ten horned as the two horned, are weakened in the faith of christ. This geueth also no smal courage in this conflict, that we see that the Dragon hath no power over them that are sprinkled and purified with the blood

bloud of Chriſt, but ouer earthly and worldly men. And this triumphe is heavenly. For voices are heard out of heauen, ſinging a merry note, to the intent that the reioycing of the bleſſed ſpirites might haue more authoritie, grace, and efficacy amonges the poore afflicted.

Thei al with one voice ſinge merely, that ſaluatiō & power is now made perfit, for by the Lordes death and reſurrectiō, God hath wrought power, and made perfit the ſaluatiō promiſed to the fathers, to witte whileſt he trode downe the ſerpentes head, aboliſhed ſinne & death, and reſtozed life. Thus is the kingedome of God in this worlde eſtabliſhed in the electe, whileſt euen by the power of Chriſt the Prince of this worlde is caſt out and overcome. For the cauſe followeth, wherefore we muſt ſo reioyce, and what vertue and power of Chriſt hath ſhewed it ſelfe, or howe ſaluatiō is made perfit: becauſe, ſayeth he, through Chriſt, the Deuill is caſt downe, that is to ſaye overcome and vāquiſhed, that he can no more accuſe mankind befoze the iudgement ſeate of God. Hereunto belongeth that S. Paule wrote. Who ſhall accuſe the electe of God? It is God that iuſtifieth, who is he that condemneth? It is Chriſt, whiche died, yea whiche roſe agayne, which is alſo on the right hande of God which maketh interceſſion for vs.

Perfit ſaluatiō by Chriſt.

Rom. 8.

Moreouer the heavenly dwellers do not only preach the victorie of Chriſt, but of all the ſaythfull, which they obteyne agaynſt Sathan in the ſayth of Ieſu Chriſt: that it maye hereof at the leaſt appere, what we ſhould vnderſtande befoze by Michael, and by his Angelles. And he beatech in dilligently, that Chriſtians overcome not Sathan by their owne merites, force, or ſtrength, but by the merite and grace of Chriſte. And they ſayeth he, to witte the Angelles of Michael, overcome the Dragon by the bloud of the Lambe. For in aſmuch as the ſaythfull are purified by the bloud of Chriſte, Sathan hath nothing againſt them: but ſins they haue the ſpirite and ſayth of Chriſt, they overcome the Deuill alſo. So in times paſte the diſtroyer had no power ouer thoſe houſes, whiche were marked with the bloud of the Lambe: Exod. 12. And he addeth an other thinge, for the which the ſaythfull ouercame: for the worde of the teſtimony of Chriſt, which is the goſpel.

Chriſt hath made alſo: & ſaythfull victours.

Ev. v.

Which

Which because it is inuincible & eternal, they overcome all thinges of this worlde, who so ever abide in the liuely and eternal word of the veritie. And euen in the gospel most trewe the lord him selfe hath promised that he wil not forsake his, and wil fight for the. Therfore must the faithfull nedes overcome. To these thinges is added more the effecte of Christes purifying. They loued not their life more than Christe: and therfore haue thei geuen it for Christ vnto death, and so haue overcome. For many are vanquished by this one thing, that they wil not hasarde their life for Christ.

For these great benefites of God they exhorte nowe heauens themselves, and all the inhabitants of Heauen, that is to saye they exhorte one an other, to singe a ioyefull songe. And that which the heauēly saintes saye they do here, they teach the saintes in Earth to doe also, and instructe, of what manner and sorte they ought to be, which shal overcome Sathan in battaile, to witte purified by the bloud of Christ, cleauing to the testimonie of Iesu Christe, and contemners of their owne life, to whom it semeth not greuouse to dye for Christes sake.

In whome Finally aboute the songes ende they declare, in whome the Deuill the Deuill shal raigne and take place: to witte in earthly and hath place. fleshely manne: who verely mocke at godly thinges, and only set by these worldly thinges, and suche as shal perishe: for the getting and keeping whereof, they will not sticke to doe any thing be it neuer so harde, where for Christes cause they will abide to do or suffer nothing. Vnto these they denounce an horrible wo, to witte the curse of this present and of the life to come.

But in whome the Deuill possesseth his kingdome, in the same also he uttereth his mallice against the elect, & that his great mallice. For he rageth most cruelly against the godly, and against godlines. He rageth also most extremely against those his worshippers, whom he pollureth with all kinde of filthines, and with al shame and reproche defileth.


Agayne I suppose that same to apperteyne to the comfort of the godly, that is spoken of a shorte time. For Sathan in dede throughte Antichrist shal moste cruelly rage agaynst the church, but those daies shalbe shortned for the electes sake.

By the way is noted also the wicked nature of sathā, which knowing that the last iudgemēt is at hande, wherein he must be thowen headlong into hell, thinketh to requite & recompence the shortnes of time with the crueltie of his wrath and deuellish furie.

And hitherto of the victorie of Christ and of his Saintes: nowe followe with lesse terrour, yet horrible thinges of the warre, which the dragon moste greedely and fiersefly moueth against the Matrone of God. The lord Iesus bying him in subiectiō vnder our fete. Amen. Amen.

The Dragon persecuteth the woman: she is defended and preserved of the Lorde. The Dragon standeth on the sande, &c.

The. liij. Sermon.

 And when the dragon saw that he was cast to the Earth, he persecuted the woman, whiche brought forth the man childe. And to the womā were geuē two winges of a greate Eagle, that she might flie into þ wil- dernes, into her place where she is nurished for a time, two times & half a time, from the presence of the serpent. And the dragō cast out of his mouth water, after the woman, as it had bē a riuer, that he might cause her to be caught of the floude. And the earth holpe the woman, & the earth opened her mouth & swallowed vp the riuer, which the Dragō cast out of his mouth. And þ dragon was wroth with the womā, and went & made warre with the renaunt of her sede, which kepe the cōmaundements of God, & haue the testimony of Iesus Christ, and he stode on the Sea sande.

That

The persec
ution of the
Dragon.

That which befoze he had begonne, to speake of the persec
ution of the Dragon, and flight of the church, and had dis
ferred it a little, to declare the victorie of Christe: now he re
sumeth and finnisheth, and describeth the fyghte liuelie, and
moste expressely and constauntly annexeth many tymes the
help of God, which is geuen to the church thzough the grace
of God.

When Sathan therfoze, sawe himselte ouercommen by
Christ, and quite cast out, he begā to rage against the church
redemed with the bloud of Gods sonne, and vexed her with
greuouse persecution. For immediately after Christs assen
tion, a great persecution was styred vp against the Apostles
and Apostolicall church. For the Apostles put in prison
wer greuously rebuked with wordes, and also scourged
rodde and whyppe. Stephen was stoned, James be
headed with the swoorde, finally by the meanes of Paule (wh
played Saule) innumerable were caste in prysone
cruell tourmentes.

Gods deli
uerance.

On the contrary part he reciteth the preser
uation which he uttereth by a fyguratiue kynde of
nature of the visiō for the moze efficacitie
to the woman, I meane the church, wch
of a great Egle, by the helpe wherof
nes, where she hydde her selfe for a
gons sight. And here is signified
ted to the church of slepyng, & of
enemies, & of setting forth the

The Egles
wynges.

Wherof you may read in the
Apostles. And not without
wynges, and that of a
keth mention vnder
God almyghtie: he
pong, and stretche
on her shulders,

A place for
the church
in desert.

Furthermoze he saith, that he
in wyldernes, to wiete prouided of
to him whome he wyll, and prepareth for himselfe a spouse
And he nourysheth the church emonges the gentyles with
his Euangelicall worde, as he nourished in oulde tyme his
people

people in the deserte with *Manna*. And the time of the church
he prescribeth not. For he useth agayne a kinde of speech
as it wer a riddle borrowed out of *Daniel*: which God usurpeth
when he will haue the tyme to vs unknown: which
since we knowe what good and iuste thinges consise in him,
we shoulde diligentli inquire after. Wherof I haue spo-
ken before. It is playne that the church emonges
the gentyles shall continue & remaine to the last iudgement.
The iudgement can no man dispyne.

He declareth, with what furpes the Deuill infla-
meth a nerve and a continuall warre against the
church. He sawe the church emonges the gentyles to
be raised and establihed, he vomited after the wo-
man. And that we might know the fygure, he addeth,
the Deuill. For he signifieth, that the Deuill hath
of euyles into the church, sectes I meane, dis-
sentiments, seditions, persecutions, wherewith the
church hath ouerflowed. Verely he rased vp euery
magistrates and priestes against the Apostles, and
the doctrine. Reade the Actes of the Apostles the. 13.
the chapt. folowynge. Nother is it a rare thyng in
the scriptures, by waters, flouds, and riuers, to vnderstand
trials of afflictions. And to this end he rased vp those
euyles, and powred them on the godly, *ἵνα ποταμοὶ μό-
ροι*, that he myghte cause the church to be carped a-
way with the floude: that is, that he myght take awaie the
grounde and the doctrine of pietie. And this is the continuall
warre of Sathan, herunto he applieth all his consultati-
ons and doinges. So in the myrrour of *Nero* and *Domitian*, he
sawe to wash away the church by the bloude of Saintes,
but it was in vaine. For therfore I suppose it is sayed, he vomit-
ed a floude of euyles after the woman, not vpon the woman.
For God neuer sayled his afflicted churche: In so much
that which a man may maruayle at) that the earth opened her
mouth, and swallowed vp the floude powred oute of the ser-
pents mouth. This earth dranke vp in oulde tyme, and coue-
red the bloud of *Abell*. And here is signified, that the godly
abyding persecution, haue helpe, from whence they loke not
for: as *Dauid* in times past is red to be deliuered by the help
of

He vomite
th a floude
after the wo-
man.

of the *Palestines*, thinking nothing les than to deliuer *Dauid* oute of the handes of King *Saule*: but yet whyleste they go aboute an other thing, they bring to passe that, which semed good to the *Lorde*, which can turne the euil counsellors of euil men to the prospe of the godlie. And doubtles we see many tymes in the *Actes* of the *Apostles*, that the earth hath swallowed up a floude of euilles: that is to say, that earthly and worldly men, doing in the meane tyme an other thing, haue procured peace to the church. So doeth that *Towne* claerke or recorder of *Ephesus*, pacifie the multitude of the *Ephesians*, which were all on a roare and worse than madde. *Lysias* the head *Captayne*, taketh away *Paule* out of the bloudy handes of the *Jewes*: so doth the *Centurian* defend *Paule*, that he shoulde not be slaine of the souldiours in the *shipwrecke*. The ciuile warres begonne immediatelie after the death of *Nero*, gaue peace vnto the church vntill the Emprre of *Domitian*. But the oulde *Serpent* that can neuer rest, attempteth newe warres. For nowe being wood madde with the church, he goeth to make warre, against the remnaunt of the womans seede, which verely is to be borne vntill the iudgement, of the church by the worde. And so maketh way to the *Roman* persecutions, which folowed incontinentely after the tyme of *Saincte Ihon*, in the Emprre of *Rome*, and the *Antichristiane* persecutions reped after the Emprre subuerted. Whereof shall be spoken in the .13. chapt. &c.

the church
begetteth.
Galath. 4.

Neuerthelesse hercof it appeareth chiesely, what *Saincte Ihon* vnderstandeth by the woman, the same verely which engendzeth the seede of *God*. The church is called both the *Mother* and daughter. The daughter, because she is engendzied by the worde preached in the church: The mother, for that by the worde, she bringeth forth spirituall chylidren to *Christe*. For the seede of *God*, and the seede of the woman, be all those which kepe the commaundementes of *God*, and haue the testimonie of *Iesu Christe*. They kepe the commaundementes of *God*, which make much of *Gods* lawe, and frame all parts of theyr lyfe according to the same. They kepe not *Goddes* commaundements, which sette nothing by the lawe or worde of *God*, nother frame theyr lyfe after the same. Of this matter is spoken at large in the fourteenth.

The

The testimony of Iesu Christ is nothing els, but the gospell of Iesu Christ, preaching vnto vs the free remissio of sinnes. They haue this, which possesse it by fapth.

And where he sayeth, that the Dragon stode on the Sea & the Dragon sands, it is a preparation to thinges that followe: for by & by staderth on he sayeth, how the beast the principall instrument of the Dragon, came out of the Sea by the deuilles meanes. And it hath a consolation, that the Dragon is sayed to stande on the sande, and not on the rocke. For it signifieth that the furies of Satan shall not longe indure agaynst the church, and that the kingedome of the Deuill shall be ruinouse, and fall to decaye, whose foundations are layde vpon the sande.

He exhibiteth a noble instrumente of the Dragon to be sene, the olde Romane Empire, whiche describeth what maner a one it is, &c.

The. lvi. Sermon.



And I saue a beast rise out of the see, hauing seuen heades, and ten hornes: and vpon his hornes ten crownes, and vpon his head, the names of blasphemie. And the beast whiche I saue was like a Cat of the Mountane, and his fete were as the fete of a beare, and his mouth as a lion. And the Dragon gaue him his power, & his seate, & great authoritie: & I saue one of his heades as it were wounded to death, & his deadly wounde was healed, and al the world wodered at the beast, and they worshipped the Dragon, which gaue power to the beast.

The. 13. chapter.

S. Iohn proceedeth to describe by y reuelatio of Iesus christ, the notable instrumentes of the deuill, toherby he hath afflicted the church of Christ with continual & most greuous persecution. And he speaketh of the olde and the newe Romane Empire.

Instru-
ments by
whiche the
deuill hath
wrought
& worketh.

Empire. S. Iohn could not without exceeding great daunger utter, much lesse describe those thinges, a man not furnished with any mans helpe, and therto bannished, and driuen into exile. For þe Romane Empire was take for godly, invincible, most sacred and euerlastyng. Neuerthelesse the Apostile both speaketh and writeth hereof in such sorte, that it seemeth that he can not eschewe the title of a seditious person, and offende against the holy maiestie both of the emperour and Empire. But what I praye thee woldest thou do, God commaunding thee so to speake and write?

The unpacientnes & boldenes of þe world against the crowth. Math. 21.

The world also rageth at this daue, when they heare realmes and policies chastised by Gods word for sinne and wickednes comitted: and lordely enough some Princes set forth proclamations, commaunding that no such thing be heard any moze. But the Lord saith in the gossell: of these holde their peace, stones shall speake: signifyng utterly, that the trueth muste be preached, nother that it can be oppressed or quenched with any decrees, threatenynge, force of Armes, or punnishmentes. Therfore if they should at this daue kepe silence, vnto whom the office of preachyng is comitted, the lord wil stire vp other preachers, which though al the world saue nape, wil beare witnessse to the trueth. Therfore I would counsell princes, that thei were not themselves in wayne with those their sondy attēptes agaynst Gods trueth. For they shal not preuaile. The veritie shal vanquish. For he that then furnished Iohn, agaynst the Romane Empire, that time most florishyng and puissaunt, the self same also at this daue reualyng his trueth to the world nowe broken and woren olde, wil overcome doubtles. Wo to those stifnecked natures, which loue to seduce. Let al preachers learne, by the example of the Apostile S. Iohn, to utter frely such thinges as they haue receiued in commaundement, and to feare no man. He is greater which is in vs (as the same S. Iohn saied in the. 1. Iohn. 4.) than he that is in the world.

The beast, is þe Rom. Empire.

And the beast he calleth the Romane Empire of great auhoritie, and as it were godly, not without most weightie considerations. For the lord kepeeth still the phrase of the scripture, imitatyng Daniel, which in the. 7. chapt. attributeth the name of beaste to the Romane Empire. And S. Hierome, expounding

expoundynge the Prophecie of Daniel, by the beaste vnderstandeth the Romane Empire: and supposeth that therefore it is not called a Lion, nor a Beare nor Libarde, but a beaste: that what crueltie some euer ye canne Imagine in beastes, by the same ye maye vnderstande the Romanes doubles in maners they haue shewed themselves beastes. Michidates the moste renoumed kynge of Pontus, speaking of the Romanes in the. xxxviii. booke of Iustine: As they themselves reporte, sayeth he, that their founders were nurtyshed by suckynge of a Wolfe: so haue all that people Wolfes mindes, neuer satisfised wth bloud, of rule and riches hongry and emptie. And nowe howe filchy beastes many Romane Princes haue ben, theyr owne wyrters testifie, chiefely Suetonius, and others that haue wrytten of the Emperours liues. And that the people of Rome were also of beastely maners, the. i. chapt. of the Epistle to the Roma. proueth.

You will saye, I knowe well, sines S. Iohn comprehendeth vnder this Image the whole body of the Romane Empire, that we cal Comustant, Constantine, Theodosius and other godly Emperours beastes? I saye howe the Scriptures vse this maner of speakynge, and by beastes in dede vnderstande Empires, all though they calle not all those that dwell in those Empires beastes with out any difference: therefore we vnderstande them exempted in all Empires, that liue a life to God acceptable: and know assuredly, that nother Daniel, nor S. Iohn woulde haue defiled with wordes suche innocent men, and alpraise worthy. Yea in all this treatise of the Empire and of Antichrist, we excepte alwayes such men as are innocent and excelle in vertue. Wherof we shal happily speake more hereafter.

And firste he sheweth the beginnyng of this Empire. The origi-
beaste cometh out of the Sea, on the sande whereof standeth the Dragon: and in the. 17. chapt. it is sayed, howe the Empire.
beaste came out of the botomlesse pitte. Therefore the beginnyng hereof is referred to Sathan. Notwithstanding we muste here take diligent hede, that we take awaye nothing from the lord our God, the whiche he chalengeth to
Cc him

Howe the
Rom. Em-
pire is of
God & of
the dyag.

3. Kings. 11.

Amos. 8.

The Rom.
Empire of
foure heads

him self. The Scripture in sondry places, but chiefly by two
moste excellent witnesses, by Daniel in the. 2. chapt. and S.
Paule in the. 13. chapt. to the Romaines, hath set forth, that
kyngedomes and Empires are of the Lorde, and that he set-
terh vp & deposeth kynges. There is no power, sayeth thapo-
file, but of God. And hitherto in dede thapostiles comaunde
to obeie Princes and magistrates. Howe is it than that we
heare, that the Romane Empire came out of the botōles pit,
sing the Apōstle speaketh of the same? doubtles the Romane
Empire is not absolutely of the Deuil. For God is the au-
thour of Monarchies, and preserueth realmes and policies,
geuing therunto certen faithful seruantes. But sathan med-
leth with mens matters, and corrupteth both kynges, & king-
domes: and so long they be of the Deuil. The Christians in
all politike matters obeyed Emperours, but comaundyng
Idolatrie they obeyed them not. Certaine it is, that God did
institute the kingdome of Israell or of ten tribes by the pro-
phet *Abiab*: yet neuerthelesse the lorde crieth out in an other
prophet, they haue reigned in dede, but not by me. For the
lord would haue had those kynges to haue framed al thinges
after his word, and to reigne in the feare of God: and wher
they did not so, but following the instigation of Sathan or-
dered al thinges after their owne luste, they are rightly saied
to reigne, not of God, but of the deuill. Therfore haue they god-
ly obeyed kynges: but they obeyed them not comaundyng
wicked thinges, although they toke them for their kynges.
God had instituted the order of priestes: not withstanding
Christe calleth the doynges of the same priestes the workes
of darkenes. And S. Peter sayeth: we muste rather obey
God than men. So verely the Romane Empire, which was
of God, came also out of the Sea (as Daniel sayeth also) out
of the troublesome world, and cūent out of hell, being made
great througħ slaughter, murder, seditiō and treason. For
the people of Rome with the moste parte of Emperours re-
garded the Deuil and the world, and not God.

And what the empire of Rome is at this daye, he figured
now also, it hath seven heades, & ten hornes, and euerie horne
had his crowne, signifying verely, that by hornes are signi-

And kingedomes. Noether doe we here bring in any newe of
farre fetched exposition. In the 17. chapt. the Angel expoun-
deth him selfe, and sayeth, that by seven heades are signified
seven mountaines or hilles, and euen kinges also. In Rome
are accompted many hilles, but there be seven notable. For
there is mounte Palatine, Capitoline, Auentine, Caelius, Esqui-
line, Viminalle, and Quirinalle: Propertius expounding the same
in one verse (whiche I haue expressed in two) sayeth: *Septem
vrbs alta ingis toto quæ præfidet orbe.*

A citie set alofte on seven hilles

Whose people rule the world at theyr owne willes.

And therfore is called of y^e Grekes, *ἑπτάλοφος*, of seven hilles.
And verely the citie is taken for the whole Empire. So haue
there ben also many kinges & Emperours, which are compri-
sed in the seventh nombre: but yet is it certayne, that the seventh
nombre of kinges also is exactly founde in the historie. For
at the beginning whē Rome was first builded, there reigned
seven kinges in order, Romulus, Numa, Tullus Hostilius, Ancus
Marcius, Tarquinius Priscus, Seruius Tullius, Tarquinius Super-
bus, who expulsed by reason that Lucrese was rauished of the
kinges sonne, they were ruled by consules, by ten men, & by
Dictatours, vnto the time of Iulius Caesar, who first vsurped
to him selfe againe a kynges crowne: after whome reigned
Antony & Octavian, called Augustus, Tiberius, Caius, Claudius
and Nero, againe seven. In Nero the empire receiveth a plague:
From thence againe are accepted seven, Ottho, Galba, Vitel-
lius, Vespasian, Titus, Domitian, Nerva. From him was the
Empire deuolued to Vlpian Traiane, a Spaniarde. Therefore
the Roman Empire could not by plainer markes be expres-
sed. To this Empire also Daniel attributed ten hornes, as wel
for that it was collected of many kingedomes, as also that it
was dispersed againe into many. Wherof shal be spoken in
the 17. chapt. And it is a comon thing to the Scriptures, by
hornes to signifie kingedomes and power.

And to this kingdome the lord Iesus ascribeth open wic-
kednes, & he calleth it blasphemouse. For he addeth: and mane cur
vpo his heades the name of blasphemie, that is to saye, what pite blas-
phemie so euer may at any time be any where diuised, al phemouse.

Ec.ii.

that

that same shall be founde manifeste in this Empire, and chiefly in the heades. For yf ye beholde the hilles of Rome, chiefly the Mounte Capitoline, ye shall finde it called of Cicero, the mansion place of the Gods, verely for that it con-
 teyned in a maner the Images of all the Goddes. For on those hilles were sene the Temples of Jupiter after all his properties, &c. The Temples of Saturne, Iuno, Minerva, of Mars the reuenger, of Hercules, Janus, Venus, Apollo: also the Temples of Fortune, Helth, Victorie, concord, and suche other. But yf ye loke vpon the Princes themselves, Cains woulde haue his Images sette vp in Temples, and the people to sweare by his name. Nero blasphemed the name of Christe, and by shedding of innocent bloud sought to abolishe the Gospell. Domitian commaunded him selfe to be called God and the Lord. And others also haue required godly honours, menne swimming in blasphemies, and sin-
 king, in all wickednes.

the power
 of the Ro-
 mane Em-
 pire of mo-
 narchies
 oppressed.

Furthermore by an Image compacte of sondry beastes he sheweth, howe the Romane Empire increased, and con-
 teyned suche power, and what be the maners thereof. In the 7. chapt. of Daniel. By the catt of the Mountayne is signi-
 fied the monarchie of Grece or Macedonie, by the Beare the Persian, and by the Lion the monarchie of the Chaldeis or Babilonians. And it is playne, that the Romanes over-
 coming those nations, and putting downe and subduyng to theselues those monarchies, came vnto the supreme toppe of gouernemente. For they subdued to themselves the east partes chiefly by Lucullus, Pompey, and Crassus, Macedonie and all Grece, by Paulus Aemilius: a good parte of Affricke by Scipio and Marins: Regipte by Octavius Augustus: and so forth. And lyke as they were in religion vngodly: so in o-
 ther maners not vnlke most wilde beastes. For as the Ly-
 barde or Panther is spotted and of sondry colours: so are the Romanes, a collection of many nations, bozne to make sedition and slaughter. The beare doeth only goe vpon his fete, but with the same also striketh, & catcheth his praye: so the Romanes did nothing els, but strike, fight, & take spoiles. And as the force of a Lion is emonges foure footed beastes most

The Ro-
 manes are
 beasts.

most excellent, and the Lions mouth vnsatiabie and stinking: so was the Romane Emppze moste strong, couetouse, neuer contented, and the very matter and corruption of mischiefe.

And *S. Ihon* declareth in dede more expressely, that the Ro- The Dis-
maines haue of the Deuill all that wickednes, crueltie, and gon geueth
mischiefe: the Dragon sayeth he, gaue vnto that beaste, his to the Ro.
power, and that greate: he gaue also his seate. Which is as his power
moch in effecte, as if he had sayed: the Deuill reigned whole and seate.
in the Romaines, and the Romaines wrought by the Deuill,
all that they did. For the Deuill is the originall of murders
and lyes. Of the deuils seate I haue spoken in the seconde
chapter of this booke. Howbeit we muste knowe, that all
power is of God: but he by his iust iudgement doth permit
many things to the Deuill ouer the children of misbeleif. For
S. Paule in the .2. to the *Thessa.* the .2. chap. When he had spo-
ken of the most mightie working of Sathan, by tokens and
hyng wonders, wherewith they shoulde be deceaued, that
wolde not receaue the truth, he addeth immediatly: therfore
God shall sende them strong illusions, that they may beleue
lies, and be iudged all that beleued not the veritie, &c. For
(as I haue ofte admonished) we must take good hede, that
we mire not the workes of God and the Deuill together.
Good workes are of God, euil are of the Deuill. Now lest
any man shulde maruaile, why God permitteth so moch to
the Romaines and the deuill their head, and doth not infringe
they: for the electe sake, *S. Ihon* interlaceth an heaute
chaunce of the people of Rome, and of the whole Emppze,
which chaunced to them, immediatly after the first persecu-
tion moued against the church of Christ, and after the moste
thyning Apostles executed, verely to reuenge that innocent
bloud. For he seeth one of those heads, as it were wounded
to death. For *Nero* which first of the Emperours, stirred up
the first persecution against the church, with his owne hand
sicked himself. And he was the last Emperour of that fami-
lie. And lest the Empire so afflicted, that it was lyke enough
to haue falle to decaye. Certen prouinces reuolted. *Galba*, *Or-*
tho, and *Vitellius*, fought emonges themselves, and made ci-
uile warres. This *Vitellius* moreouer, dyour *Sabinus*, *Vaspasi-*
an brother, suspecting none euill, with others, into the Ca-
pitoll

pitollhouse, and setting the temple on fire, destroyed bothe Temple and men together, and made all one heape. Nothe-
 worth *Orosius* conceale, whie these thinges happened, saying:
 by and by Rome solfed, by the murther of princes, and civile
 warres, for the iniuries done to the Chrsien religion.

The dead-
 ly wounde
 is healed.

Notwithstanding the *Aposile* addeth, that the wounde
 made was healed againe. For *Sextus Aurelius* victour *Vespa-*
sian, saith he, refreshed in a shorthe time (see what is the dead-
 ly wounde) the wery worlde that longer wanted bloud, this
 saith he. Here haue you, that he saied, the deadly wounde
 was healed agayne. For other writers discoursing the same
 more at large, set forth: how *Vespasian* retournyng to Rome,
 accompted nothyng more noble or better, than to establishe
 and beautifie the comon welth that was soze afflicted and de-
 cayed, to byng in order and frame the prouinces and citie
 that were disordered by tumultes and seditious vpzors, to
 reforme the warlike discipline ouer licentious, and to pur-
 nish the offenders. He repared with newe buyldinges the citie
 defaced with olde siringes and ruines: he builded agayne
 the Capitoll house that was burnte: and erected the Theatre
 in the middes of the citie, the most auncient Monumente of
 the Empire, &c.

The folish-
 nes & vn-
 godlines
 of the world

Moreouer he toucheth now soze the folishenes & wicked-
 nes of the world. And there was an admiration in the whole
 earth, &c. For the world followeth the present felicitie, & est-
 meth al thinges after their good or euil fortune. For that re-
 ligion, saie they, is most noble, stable and trewe, which is fa-
 mous in victories, and shineth with the ornaments of this
 worlde. Therefore for the maiestie of the Romane Empire,
 which they had in greatest admiration, the most part of men
 receaued the Romish religion, & defended the same as sincere.
 But *S. Iohn* declaring the enormitie of this sinne, saith:
 and they worshipped the dragon, &c. he saith not, they wor-

They wor-
 shipped the
 Diuill.

shipped Gods, or wood and stones: but they worshipped the
 Deuill. Idolaters will saie, that they worshippe and honour
 Gods, and are not ignorant, that Images are made of mat-
 ter corruptible: and that the worship that they do unto them
 redoundeth, not to those dead signes, but to them, wherof
 they be signes. Thus verely will all Idolaters saie: vnto
 whom

whom if you save, you worshipping wood and stones, they will answer quickly, that they have greete iniurie done them. For they be not so foolish (they will save) to worshipping that thing, which they made with their owne handes, &c. But the Apostle whiche knewe well enough those churle expositions, and willic shiftes of Idolaters, speaking frankly agaynst them, respected not that, which they alledged for theselues: but that same rather, which God iudgeth, and the veritie of the thinge pronounceth, and saveth: and they worshipped the Devill or the Dragon. So Paule in the .i. to the Corinth. the .10. chapt. The thinges, saveth he, that the heathen offer up, they offer the, not to God, but to Devilles. But this did the gentiles denie. But God in this case passeth not upon the iudgements, and intentes, and demerites of men, but pronounceth after his owne iudgement. In the .17. of *Leuit.* he saveth: yf ye offer unto me oblations otherwise, than I have prescribed, ye shal defile your selves with bloud. Let now the massenging priests crie out till they be hoarse againe, we offer to the Lord God, not to straunge Goddes: yet shal the Lordes sentence stande moste trewe for ever, that they transgresse with unlaweful worshipping, no lesse than if they committed parricidie. As also *Esaye* beareth witnes in .66. chapt. The lord god alloweth the sincere obediēce, which we shewe unto his lawes, he careth nothing for our inventions & good intentes. Thus at this present he sheweth at fewe wordes, as the thing is in dede, that all idolaters worship the Devill. If we would at this daye esteeme these things rightly, we shuld not so contende as it were for life and landes, aboute maine-tenning of Images in the church. The Lord Iesus light our hartes and mindes to see his trewth.

The beaste is worshipped, and he blasphemeth the name of God, and the Saintes of God, and finally maketh warre with the Saintes.

The. lvi. Sermon.



And they worshipped the beaste, saying: who is like unto the beaste? who is able to warre wyth hym?

Ec. iiii.

And

And there was geuen to him a mouthe to speake great thinges, and blasphemies: and power was geuen vnto him, to do. xlii. Monethes. And he opened his mouth vnto blasphemie against god, to blaspheme his name, and his tabernacle, and them that dwell in heauen. And it was geuen vnto him to make warre with the saintes & to ouercome the.

The beaste
is worshipped, & how.

He sayed, that the world worshipped the dragon: now he addeth, that the same worshippeth the beaste. Howbeit sayng the beaste is the empire, some mā might maruel, how the empire might be worshipped? But we at fewe wordes say, how they worshippe the empire, which receiue the decrees, rites and superstitious or denaunces of the empire, and of them depende whole. And there were not a few at that time, who in fauour of the Romane Empire denied the faith of christ, and reuolting from the church, topned themselves in religion and sacrifices to the fellowship of the Empire. They in very dede worshipped the beaste. Moreover that thing which is only due vnto one God, the same did the Romanes attribute to their empire. But who so euer ascribeth vnto any thing diuine properties, doeth verely deifie and worshippe the same. And the properties of god be these, to haue no match or pere, that he alone is greatest and best, immortall, eternal, most mightie, moste inuincible. For so saie the Prophets: who is like vnto thee, O God, in heauen and in earth: who is as thou: who can resist God? But the Romanes did attribute all these thinges to their Emperours, and to their empire, sayng, as S. Iohn also reciteth: who is like vnto Rome: who is able to warre with it: they called their Emperours Goddes, best, greatest, most puissaunt, and most inuincible. The empire it self they called eternal. We may see these thinges yet in most auncient authors and copnes. So many therefore as were not ashamed to attribute these thinges to the Romane Princes and kingdome, are saied rightly to haue worshipped the beaste. And what other thing I praye you is done at this daye, whilst for the saueur of Emperours, Kings, Popes,

But the Romanes, and companions of the Romish superstition blaspheme God the manner of wayes. For firste they blaspheme the holy name of God in this, that they do prefer their false Gods and their superstitions to the true God, to the true and most holy religion. For where they ded admit in the cite of Rome the Gods of al nations, and their religions, the religion of the only God of Israell they utterly refused: for that they understoode howe he wolde be worshipped alone, and by non other rite, than that which he himself had prescribed. But they had rather reteyne wickedly those their many gods, and their religion although most absurde, than to commit themselves into the tuition of one, and to reseaue a moderate & simple religion. *Authour. Aurel. August.* I raccounte not nowe the blasphemouse wordes of them, uttered against the true God, about that tyme chiefly, when *Vespasian* and *Titus* triumphed, after the *Jerusalem* war finished, both of the Cite destroyed, and the people of God overcome. There were caried aboute in the triumph the holy vessels of the Temple, and euen the God of the Iewes as vanquished and bounden, was sene led into the Capitoll house, to make his supplication to their great God *Jupiter*, as it pleased them. Whereupon we understande that the name of God was no whit lesse outrageously blasphemed, at that tyme, than it was in olde time of the *Palestines* or *Philistians*, what tyme they set the Arcke in the temple of their God *Dagon*: lyke wyse of *Rapsake*, and *Synnacherib*, moouer of *Balthazar* King of *Babylon* in the .5. chapter of *Daniel*. But the offendours are founde out at the lasse.

Secondely the Romanes blasphemed the Tabernacle of God. That same oulde Tabernacle of the people of *Israell*, was not onely the offyce, or place of religion and worshyping, but also a token of Gods presence. For God is nowe presente in the myddes of his Church, a figure of whome, the Tabernacle of witnessse represented. But the Romanes called the *Christen* church wycked, foolyshe, seditiouse, whorish, and detestable: whych they also moste greuousely did persecute, and sought to destroy by al meanes: hereunto also they bent their whole power.

Finally they blasphemed also the heauenly dwellers, the happy and blessed soules of Sainctes, Prophetes and Apostles, whom they called wicked, seducers, peacebreakers, blasphemers, heretikes and sinnefull persons. For at this time, whilst S. John wrote these things, diuers Apostles, vnder the Romane Empire, had nowe ben executed and slayne, as plagues of the worlde, yea their memorial and doctrine condemned. But hereof you perceyue, how displeasantly God taketh it, if any man raile vpon godly preachers, and holy ministers of churches. For the Lord taketh the reproche spoken as it were agaynst him selfe. There remaine yet at this daye certen blasphemies of this sorte with *Cornel. Tacitus* in the .21. booke of *Augustallus*, written agaynst *Moses* and the people of God.

Gods
Sainctes
ouerwhel-
med with
reproches.

Morouer God permitteth the beast, that he should warre vpon the Sainctes, and ouercome them. For the Romane Empire vnto the time of *Constantine* the greates, stirred vp ten most greuous persecutions agaynst the church. Wherof you maye reade *Eusebius* bishop of *Cesaria*, and *Orosius* in the history which he wrote to S. *Austen*. And this place chiefly apperteyneth to the instruction and comforte of the church: For the Lord also in the Gospell prophetieth of the deseries of the church, to the consolation and information of the godly, as appereth in the .15. and .16. chapt. of S. *John*. And how the Sainctes be ouercome I declared in the .11. chapt. The Lord *Iesus* preserve his church. Amen.

The beste
maketh
war with
the Sainctes.

Of the power of the Romane Empire, and who worshippeth the beast: and of the destruction of Rome, and the Romane Empire.

The. lviij. Sermon.



And power was geuen him ouer all kinrede, tongue, and nation: and al that dwel vpon the Earth worshyppe hym: whose names are not wrytten in the Booke of

of life of the lambe, whiche was killed from the beginnyng of the world. If any mā haue an eare, let him heare. He that leadeth into captiuitie, shall goe into captiuitie: he that killeth with a sword, must be killed with the sword. Here is the patience, and the fayth of Sainctes.

Of the
power of
Rom. Em.
pire.

The Apostle by the reuelation of Christe speaketh also of the power & maiestie of the Romane Empire. The Romane Empire was in dede of greatest power in the time of *Octavius Augustus*, also in the time of *Domitian* his empire, and in the reigne of *Traiane*, also vnder *Hadrian*, *Aureliane*, *Diocletian*, and *Constantine*. The greater parte of the worlde inhabited obeyed therunto, as al Europe in a maner, Asia & Africke: as both latin and Greke historics do testifie. Whomebeit herof the lord warneth vs, that we should not curiously search the counsellies of God, beyng inquisitiue, whie God gaue so great power to the Romanes, whom he knewe would abuse the same to the oppression of Christes Church: for where he saith, that the power was geuen to Rome, he stilleth and appeaseth all murmurings. For Empires be of God. But he is most wise, rightuous, and holy. Where therfore he made the kingdomes of the world subiecte to Rome, he did it wisely, iustly, and holily. In that the Romanes corrupte Gods ordinaunce, and committe themselves to be gouerned of the Deuill, it cometh of euill.

Let our disputations here cease, for the wise man sayeth also, that wicked men and hipochrites reigne for the sinnes of the people. And that he rehersech hundreddes, tongues, and nations, he doeth after the imitation of the Prophet *Daniel*, which by such a phrase of speech is wonte to signifie a most large and puissaunt Empire.

But what apperteyneth this to vs, or what profit (sayest thou) cometh to vs herby, that the Romane Empire is so far extended through out the worlde? This verely, we see howe this prophecie hath hitte euery thing rightly that wente before: therefore is there leste no place to doubte of the thinges that

that followe. Let vs consider moreover that moſte puiſſant kingdomes, which ſeme to men invincible, maye of God be diſolued without any difficultie: lette vs therefore learne to feare God, and to walke in his commaundementes, and to diſpiſe theſe earthly thinges.

Now alſo he declarerh more expreſſely, who ſhall worſhip the beaſt: for he ſayed, that men in the world ſhould be taken with admiration of the beaſte, and ſhal worſhip the beaſt: he now declarerh the ſame, and ſo placeth the word of worſhipping, that he maye underſtāde it as wel of thoſe that are preſent as alſo to come. For he ſpeaketh not only of men of his time, but of al, which raviſhed with the admiration of thempire, and maieſtie thereof, ſhal eyther denye or contemne the ſayth of Chriſt. And he ſayeth, that al ſhal worſhip the beaſte that dwell upon Earth: and leſſe any man ſhould referre it abſolutely unto al, as though non of the trewe worſhippers of God ſhoulde be any, he annexeth, whoſe names are not written in the booke of life of the lābe, to wit the reprobates, not choſen: the unbelievers. I ſay, which contemne the word of the goſpel, diſdaine to heare it, and be rebelles to Chriſt. As the expoſitour. they dwell upon the earth, ſayeth he, which are moued with no care of heauenly thinges, nor of the glory that there is: or geue themſelues to earthly habitation, and applie themſelues to a beaſtly life according to the ſame. Thomas of Aquine bringeth alſo a teſtimony out of the .17. of Ieremie. They that departe from me, ſhall be written in the Earth. For they haue forſaken the veyne of liuely roaters, euen the lord him ſelfe. Of the booke of life I haue ſpoken in the .3. and .5. chapt. and will ſpeake of the ſame in the .19. and 20. chapt. of the Apocaliſe.

Who worſhippe the beaſte.

Hereunto he annexeth a notable thing after the maner of Apoſtles, which are alwayes moued, ſo ofte as they haue occaſion to celebrate and intimate Chriſt, and the miſterie of his redemption. S. Iohn therefore ſayeth, howe the lambe hath ben killed and offered vp from the beginning of the world: And it is with out controuerſie, that by the lambe is underſtāde Chriſt.

The lambe ſlayne fro the beginning of the world,

It is therefore demaunded, howe he was ſlaine from the beginning of the world. Many here tourmente themſelues at

at the length they expounde, that Christ was slaine in Abel, and in all saintes, by participation not by passion. Certainly we maye not expounde this place after the letter. For Christ coulde not be slayne, befoze he was bozne. Moreover the Apostle affirmeth, that Christ sins the beginning of the world, hath not ben slaine oftener than ones. Reade what he saith in the .9. chapt. to the Hebrew. And yet can not the most and trueste worde of God be contrary or repugnaunt to it selfe. Therefore saye we after the comon rule of expounding the Scriptures, that the signes haue the names of the thinges signified. For the Lambe was called a passouer or passing by, wherof it was a signe. Circumcision was called the leage or conueniaunt it selfe, sacrifices are named sinnes. So verily from the beginning of the worlde sacrifices were slayne, whiche were symbolles or signes of Christe to be incarnated and offered up ones for the cleansing of sinnes. We vnderstande therfore by this testimony of Christe, that all the sacrifices of the ancient fathers, were sacramentes of Christ, and that the redemption of Christe hath from the beginning of the worlde ben of efficacie to all the saythful. Therefore this place is notable and worthe to be obserued. Unto to apperteyneth the Apostles testimony in the .1. to the Corinthians the .10. That al our forefathers haue eaten of the same spirituall meate with vs, and dronken of the same drinke, and that they dranke of the rocke followyng them, whiche was Christ.

Of the destruction of
the Romane
Empire.

And hitherto hath he spokē of the maiestie of the Romane Empire, blasphemies & sinnes. Nowe followeth of the destruction of so great an Empire, & punnishmentes of sinnes. Whereof notwithstanding shal be spoken againe in the .17. chapt.

And with an Acclamatio, most comonly used in the gospel, & as it were peculiar to Christ, he stirreth up al his auditors, and crieth out, he that hath an eare to heare lette him heare. Verely it was to men a wonder, and seemed incredible, that so great a Maiestie coulde falle: but yet it falleth. The saythfull marueled also what shoulde be the ende of blasphemies, slaughters, iniuries, abominations. Moreover the doctrine that followeth, is notable, excellent, and worthe to be kept in memoie. Therefore he stirreth up all men to attentiuene,

and

And than he sayeth: whosoever shall leade into captiuitie, shall go into captiuitie: whosoever striketh with the sword, &c. For in such sort he declareth the destructio of Rome and the Romaue empire, that he confirmeth with al the iustice of gods iudgemēt. And also with a maruelouse bycuntie of gods sentence, geuen oꝝ pronounced against Rome, he suppleth of that vnmearurable power. And this is both by the law of God, by the law of nature, and by the law of al natiōs receiued as a thing most iust, that euery man shulde loke to haue the same done to him, that he doth to an other. For to this be longeth the sentence reherseed of Noe in the. 9. of Gen. He that sheddeth blood, his blood shalbe shed. The same is repeated in the. 33. of Esay. Wo to the that spoilest, shalt not thou be spoiled? A testimonie wherof is *Ninine* with ꝑ Prophet *Nabum*, and *Babylon* with al the prophets. Therefore hath the Lorde taught in the gospell, whatsoeuer ye wold that men shuld do to you, do you the same vnto them also. With what mesure you meat vnto others, with the same shall others meat vnto you agayne. Whosoever strylieth with the sword, with the sword shall perish. Therefore it is most reasonable, that sine Rome hath spoiled the whole world, and iniuriēd al natiōs, and made cruel war vpon al men: it shuld be againe of al natiōs inuaded, spoiled, torne, and troden vnder foote. Let vs marke this iudgemēt of God, & let vs fear god, and do good vnto men. For here is sentence geuen against al men that do iniurie to their neighbours, but especialli those which inuade innocēt with vnjust wars, & which they be hired to make &c.

And here must we repeate some thyng out of hystories, whereby the veritie of this prophesie may be better knowen and vnderstand. When the most excellent Prince *Constantine* had receiued the gouernment of the empire, as it were abhorring Rome, he builded *Constantinople*, and made it the seate of mansion of the empire. And from that time the *Maieste* of Rome began to fal vnto ruine. Under the emperour *Gratiene*, a Prince moste wittie, the Barbarians were a great terrour to the Romaues, wherupō *Gratiene* made a league with them. *Scilico* father in lawe to *Honorius*, a *Dandall* bozne, demitteth the wages of the *Gothians*, and other leage fellows of the people of Rome: for the which cause they take Armour:

The destructio of Rome and the Romaue Empire.

yet beinge pacified agayne, they were stirred vp afterwarde
throughe the mallice of *Stilico* & of Duke *Saule*, & vnder the co-
duite of *Athalaricus* their King, they hast them to Rome, lay
seige to it, & besiege it by the space of two yeares, at the length
toke and spoiled it. Which seige and spoyle *S. Hierome* in his
Epistle bewaileth much. *Orosius* writeth much & chrestiantly
hereof in the .29. chapter of the .7. booke of *Histories*. It is re-
ported that Rome was taken the fyrste day of Apryll, in the
yeare .412. Yet the *Gothians* immediatly leauyng the Citie,
remone into other places there by: neuerthelesse, beyng ag-
ayne inflamed with fury they retorne, and vnder their cap-
taine *Athaulphus*, they plagued & spoiled Rome, worse then
they ded before. The Kinge had determined, ertingupping
the name of *Romaynes*, to haue called the Citie *Gothia*, if he
had not ben dissuaded of *Galla Placidia*, daughter to *Hono-
rius*. A fewe yeares after, Rome was taken agayne of *Gens-
rychus*, King of *Vandalles*: and that which was inryched and
replinished, with the robberies of al natiōs, was by fourtene
dayes together emptied cleane. After came *Odacer* with the
Germanes: and putting downe the name of Emperour, reig-
ned ouer the citie himselfe as king, by the space of .15. yeares.
Whom *Theodorichus* of *Verona* expelled and slew. And there
reigned with his East *Gothes* about .50. yeares. Than was
it recouered of *Belisarius*, for *Iustinian* Emperour of *Greeke*,
but to the vtter destruction of Rome. For *Totilas* Kinge of
Gothia discomfyted both the *Greeke* and *Romayne* *Arminat*
Placence: after he besieged Rome, scaled, toke, sacked, ouer-
threw and set it on fyre. The citie burned thirtene dayes. No
ther was there any man in it, by the space of fourtie dayes.
Reade the .4. booke of *Sabellicus* the .8. *Aeneade*. Whereunto
I shall discourse moze at large of the distruction of Rome, in
the .17. chap. Wherefore within the space of .136. yeares, Rome
came seuen tymes into straungers handes, and was sacked
most cruelly, and fell on the edge of the sworde, and was led

Councell into captiuitie: which hath long stricken with the sworde,
howe God: and led away all nations prisoners. This was the iust iudge-
ment of God.
And *S. Iohn* annexeth a doctrine, howe the godly shoulde
behauethemselues in so greates troubles and aduersities. Here,

that is to wit, whileſt the Romanes reigne and rage, alſo in thoſe bloudy and cruel alterations, and deſtruction of the Romane Empire, the Saintes ſhall nede to haue patience, or perſeuerance and faith. Theſe two vertues ſhal kepe the faithfull, that they periſh not alſo. Of patience the lord ſpeaketh in S. Luke the. 21. chapt. In your patience ſhal you poſſeſſe your ſoules. Of faith ſpeaketh bleſſed Iohn: and this is the victorie, that ouercometh the world, euen your faith. Impatience and incredulitie hath led away many into the denyng of the faith, to idolatrie and to al vngodlines. So learne we alſo, how to arme our ſelues in our dayes againſt all vngodlines. The lord deliuer vs from euill. Amen.

Of an other beaſt, which cometh vp out of the Earth: that is to ſaye, of Antichriſt.

The. lviij. Sermon.



And I behelde an other beaſt coming vp out of the Earth and he had two hornes like a lambe: and he ſpake as did the Dragon.

The Apoſtle S. Paule playnely teſtifieth, ſuch thinges as **What is**
are written to be written for our learning, that through the **the ende of**
patience & conſolation of the ſcriptures we maye haue hope: **this pro-**
wherefore we muſt alſo applie therunto theſe thinges preſent. **phetic.**
For Chriſt the lord of all, when he foreſawe how greatly ſa- **Rom. 15**
than ſhould by his choſen membes the olde and newe Ro-
mane Empire, afflict the church, would haue vs dilligently
admoniſhed of euery thing, to the intent that al afflicted per-
ſones ſhould hereof learne patience, and conceaue comforte
and hope, and not be diſcouraged with the heauy burthen of
euilles. Like as he hath therfore dilligently deſcribed the olde
Romane Empire, and ſhewed as it were pointing with the
finger what miſchief it ſhould worke to the church, & admo-
niſhed al to haue faith & patience: right ſo wil he from hence
forth deſcribe poperie or Antichriſtianine, in y which deſcrip-
tion he ſetteth forth beſore our eyes, what ſo euer the ſaintes

Do

Shall

shall suffer: that beyng warned before, they maye abide moze manfully persecution, and lesse yelde to mischaunces.

The secōd
beaste cometh
forth tyll
the first be
taken a
waye.

And in goodly order beginneth he to sette forth Antichrist after the Romane Empire tozne and taken awaye. For Daniel sayeth, that a little and small horne shoulde arise vpon monges the ten hornes, and thre of those hornes to poole downe, plucke of, and caste awaye, and so to attayne vnto greate power. For he signifieth, that the Romane Empire beyng diuided, and brought now vnto decaie Antichrist shall arise, whiche should procure to him selfe a newe, and counterfet Empire. And S. Paule sayeth also, that Christe shall not come vnto iudgement, till Antichrist haue gone before: and that he shall not come nother, vntlesse this be firste taken awaye, whiche hindereth and letteth, that he can not come.

2. Thess. 2.

The whiche S. Hierome and other holy expositours do vnderstande of the Romane Empire, whiche muste be plucked vp, and taken awaye, and that then shall Antichrist arise. But the Maiestie of the Empire was destroyed aboute the yere of our Lorde. 480. when Odacer invaded Rome. For from that time by the space of. 300. yeres and moze, ther was no Emperour of the Weste after Augustulus. And besides this vnder the Emperour Iustinian, Rome was brente and layde waste of Totila. Sins the whiche time the Bishoppes of Rome haue begonne to loke a losfe, and to thinke vpon a newe kingedome.

The secōd
beaste of
Earth.

And therefore the Lorde sayeth, that this beastie ariseth of the very earth. The kyngedome of our lorde Iesus Christ cometh from heauen, and bringeth to heauen. Papistrie cometh nother of Christ, nor of his doctrine, but cometh out of the Earth: that is to witte, of euill meanes, Ambition, auarice, treason and crueltie. What ministers of the church Christ ordeyned, is easely perceyued by the Gospell of Iesu Christ. That he forbaddeth them gouernement, supremacie, superioritye and maiortie (as they terme it) appereth of the. 18. and. 20. chapt. of S. Matthew. and. 22. of Luke. Therefore do the Actes of Apostles, and the doctrine of Peter testifie, that Peter was a Minister, and not Lorde of the Apostles, muche lesse Prince of the citie or Empire of Rome. For they lye lowde, that sape, howe Rome and Italy are the

Part

Patrimonie of S. Peter, geuen him of the Lorde. At the first the Apostles, and Apostolicall men, ministers of churches, gouerned the churches equallie, neither ded one take vpon him more preheminance than an other. Which thing I am able to proue, by many testimonies of auncient wryters, vpon nedre requyred. Aboute the counsell of Nice, and a litle before that tyme, when churches were greatly multiplied, were ordeyned, and custumably receyued Metropolitanes, instituted in dede by a laudable (but yet mannes) ordinaunce: that is to witte, in a certen prouince or head cite was ordeyned a Bpshopp or Pastor, which shoulde haue as it were, the oversight of the reste, and shoulde serue for the calling of Synodes or assemblies. Yet was it than diligently prouided, that he shoulde not be called Primate: leeste any manne should thinke himselfe preferred before others in power, but in order. Noether was the Bpshopp of Rome at that tyme, exalted aboue all others: but there were diuerse Metropolitanes, whereof the bpschopp Rome was one. The Nicene counsell confirmed that same custome, and woulde haue it ratified. *Socrates* in his ecclesiastical Historie the .5. booke the .8. chapt. reciteth many Metropolitane churches in Asia. *S. Hierome* to *Enagrius*, and in an epistle to *Titus* sayeth playnely, that in olde tyme churches were gouerned by the common counsell of priestes or elders, and that tyme Bpshoppes and priestes were all one: After by the custome of the church, not of the veritie of the Lordes ordinaunce (I rehearce *Saincte Hieromes* wordes) Bpshoppes were preferred before priestes, yet muste they gouerne churches together.

And of that same custome, wea rather of the abuse of the custome, Antichrist had his beginning. For *Boniface* Bishop of Rome began firste to take vpon him dominion ouer the churches of Affricke. But he was immediatly repressed by the firste Affricane councell, wherewith *Saincte Austen* is red also to haue bene: After that, began also the Bpshopp of Constantinople to chalenge to himselfe the Supremacie, for this cause chiefly, that Constantinople was than the courtelyke Palace, and chiefe Cite of the Emperre. Howebeit here certen Bpshoppes ded resist him: amonges whome was *Leo*, Bishoppe of ould Rome. There remaine certen Epistles of his

Howe the
Bishop of
Rome came
to his su-
premacie,

to the Emperour of Constantinople, to the Bishops of the East, and to others. So was this trouble for that tyme also appeased. But straight way an other Bishop of Constantinople blinded with Ambition, requyred a fresh, to haue the supremacie geuen hym. Whome Pelagius and Gregory Bishoppes of Rome withstood: And this later so impugned the supremacie of the Patriarch of Constantinople, that he slycked not to call him the vauntcurour of Antichrist, which woulde vsurpe the tittle of generall bishop. There remaine not a fewe epistles wyrtten of this matter, in his register.

**Apostol-
call.** Nevertheless a fewe yeares after, when the Bishoppes of Rome were sore affrayde, leeste that dignitie shulde be geuen to the bishoppes of Constantinople, Boniface the .3. obteyned of the Emperour Phocas a parricide, that he which was bishop of old Rome, might be taken for the vniuersal bishop, and Rome for the head of al churches: which constitution set up the Pope in Authozitie, that he was now, taken of the moste parte of the west Bishops for Apostolicall, and manie matters brought before him to determine: whereby he got the sauour of many Princes, chieflie of Fraunce, by whose ayde he droue oute of Italie both the Emperour of Grece, and kinges of Lombardie, and brought Rome, and the beste & most flourishing partes of Italie vnder his own subiection. Thus I sape out of the earth cometh vp the seconde beaste.

Beaste.

Furthermore, Chryste callth the Romish papistrie beaste, for that in Auarice, Couetousnesse, Tyrannie, Crueltie, and euen in beastlinesse, he differeth nothing from the olde beaste, of whome I haue spoken before.

**The beaste
had two
hories.**

Hitherto of the originall of Antichrist or Pope, and of the newe Emprye: furthermore S. Ihon proceedeth to describe that second beaste lyuelie, that we shuld al know and eschewe the same: and first he reasoneth of the power of Antichriste. That other beaste, sayeth he, had two hories: and he addeth, loke a lambe. For of them is spoken in the fiste chapter of this booke. And the Lord signifieth the priesthod and kingdom, whiche the Popes vsurpe to themselves, affirmynge that power is geuen them in Heauen and in Earth, in spirituall matters and temporal. For therefore they geue in their Armes two liepes, that is to saie two hories: They boaste that

that they haue two swoordes. Of the which blasphemies, he that wll be fullpe instructed, let him reade the wordes of the beastes of Boniface. 8. in the sixte Decret. of maiorit. and obediēce. One holy: agayne Clement. 5. second boke of othes: finally Gregorie. 9. or rather the first boke of Innocent the. 3. 33. tit. de maior. & obedient. All histories make mention that Boniface the. 8. ded in the yere of our Lorde. 1300. institute the first Iubeley, and in the same opely befoze the people to haue shewed in the way of ostentation the Pontifical and Emperiall maiestie, whylest on the one day he appeared in the apparel of a Bpshopp, on the other hauing put on purple robes shewed himselfe to the people like an Emperour. They caried befoze him two swoordes. And he himselfe cried, lo here are two swoordes: as though he shoulde poincte with his finger to the whole worlde, that he and certen of his predecessours and all his successours, were that two horned beaste. What shall we saie that all bishops by him consecrated, weare vpon their heades miters or two horned caps. Vnlesse therfoze we be blinder than was Tyresias, we see with our eyes, who is that great Antichriste.

And here we muste obserue, that he sayeth not, that those are the hornes of a lambe. For Christ kepeth stil both the priesthod and kingdome with the faithfull in the church: nother doeth he resign the same to any other, he hath appointed no vncar. For he executeth continuallie at the righte hande of the Father, the offices both of King and Bishoppe, and this all faithfull fele with ioye. He sayeth therfoze, lyke a lambe. For the Pope wll make all men beleue, that he hath receiued of Christ Priesthod, and Empire, that he is Christs vncar: wher he is nothynge lesse. He bragth euery where, that he is the great shepparde, and hath receyued the keyes of the kingdome of heauen: And that of the very lambe of God, in the Apostle Sainte Peter: and therfoze that all Bishoppes are subiecte to him, finally, al kyngees, Princes, and people.

Lyke a
lambe.

He procedeth to shewe mozeouer, what the talke of Antichriste is, what is his doctryne, and what is his speech. He saie the
spake, sayeth he, as ded the Dragon. The Dragon is the Dr. Dragon.
wll, as befoze is playnely shewed. Therfoze he ascribeth to

Ed. iii.

Antichrist

Genes. 3.

Antichriste of Popery, Diabolicall doctrine, or a deuillish mouth or tounge. We muste seetherefore, howe the deuill speaketh: that we may so vnderstande rightlie, howe Antichriste speaketh. In Paradise he so tempereth his talke, that he calleth in doubtte the certentie and veritie of Gods word, and by that occasion placeth his owne worde, in steade of the worde of God. Is it so, sayth the Deuill, hath God forbydden you, vnder perill of your life, that ye shoulde not eate of the fruite of the tree of knowledg of good & euil: yea rather if ye eate therof, ye shall be made lyke vnto God. And after the same sorte Antichriste in his Poperie bringeth the veritie of the Scripture in doubtte, which by all meanes possible he diffameth as vnperfecte, mapmed, obscure, and doubtfull. And by and by vpon that occasion, he bringeth in his traditions, & decrees, wherewith he maye patch vp that, which he contendeth to want in the Scriptures. But in his traditions he affirmeth thinges contrary to Gods worde and so disceaueth men. And all men knowe, that haue any skill of popish matters, that the fyrste and chiefe principle and foundation of Papistrie is, that the Scriptures are vnperfecte and obscure, and therefore to haue nede of traditions. Moreover the Dragon speaketh openlie against the lawes of God: and so doeth the Pope manifestelye. God wyl be worshypped alone: the Pope addeth to him Sainctes. God forbyddeth Idolles and Idolatrie: the pope commaundeth them playnely. God wyl haue his name to be sanctified, and his name to be sworne by onely: the Pope by dispensing with others, polluteth the name of the Lorde, and commaundeth to sweare by the names of Gods. God commaundeth vs to kepe holie the Sabbath daye: The Pope bringeth this in contempt, setteth forth his owne holy daies, and maketh double feastes. God commaundeth vs to honoꝝ our parents: This doeth the Pope abrogate, and commaundeth to make more of Abbotes and Abbesses. God commaundeth, thou shalt not kill, thou shalt not commit aduourie, or steale: The Pope graunteth mosse ample indulgences and pardons to his soldours for rash warres, made at his wyl and pleasure: spoyleth with his sacrileges al churches: and he with his mardred priests fylleth all the world with aduouries, whoredomes,

to speake in the meane time of nothing els more filthye. And where God forbidderh lies, and false witnes: the Pope, and his whole doctrine (which he setteth forth besides the Scripture) is sowed of lies: and not only he dispenseth with false witnesses, but permitteth also to breake safe conduites and publicke sayth geuen, and yf he hate the Prince, absolutely the subiectes from the othe of their fidelitie and obedience: geueth libertie to al concupiscences, and maketh lawes, which nurrish the desires of the fleshe. And whiche shall be the Dragons mouth, yf this be not it? The Dragon moreover is red to haue spoken and sayed to the Lorde: all these thinges will I geue thee (for he shewed him the kingedomes of the worlde) yf thou wilt falle downe and worshippinge me. What other thing speaketh the Pope: doeth he not enrich his obedient children with the riches of this worlde, especially such as will fall downe and kisse his sete? I suppose the Deuill would neuer be so shameles, as to offer to the Lorde his sote to kisse: but that beast in the sighte of God and his Angelles, and of al the worlde, dare put out his sote, marked (not without a great mockery) with the signe of the Crosse, and profer it to be kised of all the childre of God. I can not bring forth the horrible and innumerable blasphemies out of the decrees and decretalles. For I am ashamed of such vngodlines. Who therefore wil not acknowledge that Sathan himselfe doeth in this beast reigne and rage? God thorowly confounde the same. Amen. Amen.

Path. 4.

Agayne of the power of Antichrist, and howe the fourmer beast is worshipped.

The. lix. Sermon.



And he did all that the firste beast coule do in his presence. And he causeth the pearyl, and them whiche dwell therein, to worship the first beast whose deadly wound was healed.

Ob. liii.

Agayne

The second
beaste exe-
cuteth the
power of
the first.

Agayne he reasoneth of the power of the seconde beaste, or Antichrist and of poperie. He doeth or executeth, sayeth he, the power of the fourmer beaste: that is to saye, exerciseth the same authoritie, that the old Romane Empire exercised. Where he addeth, in his presence: *Aretas* expoundeth, in following immediately after, and even in imitatyng the same. But what power and authoritie they exercised, I declared before in his place, about the beginnyng of this chape. Therefore as the Romane Emperours supposed all kyngedomes and prouinces to be theirs, and to appertayne vnto them: so do the Bishops of Rome make their boaste that all realmes are theirs. I geue nothing here to affection or hatred. There came forth lately a booke printed at Lyons, of *Augustinus Steuchus* keeper of the Popes librarie, in the which he reciteth out of the register of one *Gregory* (I suppose the. 7.) all the kyngdomes of Europe, Spayne, Englande, Fraunce, Denmarke, Hungary. &c. The proprietie whereof apperteyneth to that seate of Rome, the use vnto the Princes, Clientes of the same see. Ful ofte haue the Popes assayed to bring into subiection to them and to their Sea the kingdomes of the East also, and that vnder pretence of the holy warre, and recoveryng the *Tordes sepulchre*. And like as the olde Romanes vered with continuall warre the nations that did not acknowlege or obeie the olde Romane Egles: so the See of Rome in our time, and in the memory of our forefathers hath put to busines and trouble, those kingedomes, nations and people, that went aboute to reuolte, and would not acknowlege those double keyes, that is to saye two hornes. For who knoweth not with what cruel warres he vered in times past the lande of *Boheme*? who knoweth not what *Germany* and *England* hath suffered in fourmer peres? So verely the seconde beaste exerciseth gallauntly the Tyranny of the olde beaste. The olde beaste set forth proclamations concernyng religion, and payyng of tributes and customes, and so impouerished in a manner all realmes, their richesse beyng brought to Rome. And what other thing doeth that seate at this dape? what hath it done nowe, to reken the leest, these fure hondyeth peres? what therfore doeth not see, that the seconde beaste exerciseth most aboundantly the power of the first beaste? A certen man made

verſes in Latin taunting the couetouſenes, and diſciptes of Rome: and where Rome doeth magnifie her ſelfe to be head of the world, which in Latin is *Caput*, thus ſapeth he:

If *Caput* come of *Capio*, which ſigniſieth to take
Than maye Rome well be called ſo, whiche doeth nothing forſake.

If you decline *Capio* *Capis*, and to the groundes come
Her nettes are large and can not miſſe, to catch both al and ſome.

He addeth hereto an other thing, that this ſeconde beaſte dorth procure, that they that dwell vpon Earth ſhould worſhippe the firſt beaſte. Which doubtles we ſee fulfilled in the Popiſhe kyngedome two wayes. For firſte the Papiſtes haue procured, ſuch authoritie and reuerence to the Romane Empire, which they cal both ſacred & holp, that as many as liue at this day, whē they heare but the name of the Romane Empire ſpoken of, doe Imagine a certen diuine thinge, and brought vnto them from Heauen. I graunt, that there haue ben many right noble Princes, godly, and al praiſe worthe, in that ſame Empire: as was Conſtaunt, *Constantine* wth ſome of his ſonnes, *Gratiane*, *Valentinian*, *Theodoſe*, and diuerſe others. I graunte, that vnder theſe and ſuch other like the Empire was holp, and was in dede thempire of Chriſt. For Chriſt was acknowledged with a trewe ſapth: and yet we ſee, how the lord Ieſus hath neuertheleſſe, as *Daniel* hath done alſo, called that Empire a beaſte, doubtles figuratiuely and for the tirannes. Therfore we muſt wiſely and iuſtely attribute to euery one that is his, and not without reſpecte to embrace and reuerence that blouddy Empire for ſacred and holp. And we haue alſo declared beſore, in what ſorte kingedomes are of God, and howe farre their workes are to be allowed that are in kingedomes. And hereof ſhall be ſpoken a little after yet moze plentifully.

Secondly the ſeconde beaſte cauſeth men to worſhip the firſt, herein chiefly, that Papiſtrie hath brought agayne the heytheniſh maner, the names onely chaunged. For I tolde you beſore, that the firſte beaſte was worſhipped, in this that ſeip menne receyued the Romanes religion, and worſhipped Idolles. The heythen did verely confeſſe the high God almightie: but they toynd to him many Goddes, vnto whom they ſubmitted elementes, diſeaſes, *Aeres*, countries, cities,

Who wor
ſhip the
beaſte.

Poperie
hath redi-
ced genti-
liſme.

the members and partes of man, and such other like things. *Aeolus* was God of the windes, and *Neptune* of the Sea, *Pluto* ruled in Earth, *Mars* was God of warre, *Minerva* and *Apollo* of artes, *Aesculapius* ouer diseases, *Hercules* and many more. *Venus* was lady of Loue, and the Goddess *Iuno* of marriage. Noether was there any membre in the body, that had not his God: so had all Countries and Cities thep; sauyng goddes, and euery house their domestical Goddess. To them afterwarde thep framed Idolles, that is tokens and memorialles, whiche might bying those heauenly goddes into the memorie of the Earthly dwellers. They builded for the chappelles and churches, they instituted priestes, holy daies, rites and Ceremonies. These things are foude in the bookes of the gentiles, & in our histories, and also in their writings, which haue cōfuted the hepythen Idolaters. But in the popish kingdome at this day, the names beyng only chaunged, who can denie, that the same culte, the same religion, naye very superstition is not renewed: of these things I haue treated at large in my booke *De origine erroris*. The Papistes teache, that the Sainctes in heauen reigne with God, and that to them are subiecte sickenneses, artes, limmes or members, cities and althings, and muste therfore be called vpon and worshipped. Sainctes are expressed and represented by Images, to these Images are erected Altars and churches: briefly, it is done to them, that was done to the Goddess and Idolles of the hepythen. Who therefore vnderstandeth not now, that Antichrist hath procured, that the first beaste might be worshipped, that is to witte, mighte be of force agayne, and that the olde Idolatrie and superstitious worshiping mighte be renewed and frequented?

Who wor-
ship the first
beaste vn-
der the se-
conde.

And as we haue red it to be sayed before, and then worshipped him all that dwell in Earth, whose names are not written in the booke of life of the Lābe: so sayeth he also here plainly, and he causeth the Earth, and the inhabiteurs of the Earth, that is they that seke & regarde only earthly things, to worshippinge the firste beaste. For all be not polluted with popish Idolatrie. For hereunto apperteyneth the noble historie of *Leo* the thirde Emperour, and *Gregory* the seconde, and of other Popes, through whose wickednes Idolatrie

was

was agayne brought into the church: which I wrote of long
 time in my worke *De origine erroris*.

Neither with out a misterie is this hereunto annexed,
 whose deadly plague was healed. For he seemeth to com-
 pare together the firste and seconde beaste, and to shewe the
 likeness of the same. And I tolde you, howe many menne at
 the firste were kepte still in the Romanes errours and Ido-
 latrie, for that the Goddes, by *Vespasians* meanes, were sayed
 to haue preserved the common welth, whiche els with ciuile
 warres was as it were brought to ruine. Finally we reade
 in stories, that the Empire of Rome hath many times recei-
 ued deadly woundes: but yet by and by, through the wise-
 dome and valeauntnes of some noble men, the Goddes (as
 they speake) so willpng, haue ben healed againe. In that no-
 bre are reckened *Lucius Septimius Scuerus*, *Valerius Anrelia-
 nus*, *C. Aurel. Val. Diocletian*, &c. By whose lucky successe, tri-
 umphes, and victories to the Empire restored, many haue
 ben moued to saue, who seerly not, that Rome shal be eternal,
 and that the Romane religion is to the Goddes most accep-
 table, and that the Emperours also and publicke weale is
 indued with a certen deitie, and is to be honoured: after the
 same sorte the kyngedome of the Pope or Antichrist hauing
 tried mosse diuerse chaunces, hath verp ofte escaped out of
 desperate daungers. Force and policie hath afflicted it, and
 also the religion of *Henry the. 3. Emperour*, and of his sonne
Henry the. 4. Fridericke the first and second, vered the popes.
 There were also other mightie Princes, whiche inflicted
 mortall woundes to the Sec of Rome.

Againe there were Bishoppes of Rome which with singu-
 lar craftes haue cured their woundes agayne: of the whiche
 sorte was *Gregory the. 7. Urbane the. 2. Paschalis the. 2. Calixtus*
*the. 2. Alexander the. 3. Innocentius the. 3. Honorius the. 3. Gre-
 gory the. 9. Clement the. 4. 5. Boniface the. 8. John the. 12.* and
 diuerse others. But was not that seate in greatest perill in
 times paste, when these Popes were created at ones: where-
 of one was resident at Rome, the seconde went to *Auignon* in
 Fraunce, and the thirde liued in *Spainus*. But all these three
 putte downe by the power, diligence, authoritie and policie
 of the Emperour *Sig. Smide*, and the count of *Constance*,
 that

Whose
 deadly
 wounde is
 healed.

The woul-
 des of An-
 tichriste
 healed.

that deadly wounde was saye healed in Martin the. 5. And this felicitie, and restorpng the Popish kingedome, perswadeh many effectually, that poperie is of God, and the popische religiō to be most certen and trewe: as that which hath so ofte ben of mightie princes assailed, might in dede be shaken, but neuer yet ouerthrowen. The acclamation of all the Romishe is knowne: the shippe of S. Peter is tossed in dede with stormes, but can neuer be drowned. But Daniel him self also hath prophered that this shuld so come to passe, sayng: and he shall prosper, and shal doe what he will, and shall kill the strong and holy people, at his pleasure, and guyle shal be directed in his hande. Whiche thinges they doe not make, whiche are at this daye so much offended with the felicitie of that chayne of pestilence, and the beast therof. Therfore like as the dayes of mourning, and soden destruction came vpon olde Rome, and vtterly destroyed both the citie and Empire: euen so shal we heare in the. 17. and. 18. chapt. That Babylon shal haue her fatall destenies. The Lorde Iesus confirme vs in the faith of Iesus Chyriste, and deliuer vs from the guile, lucky successe, and felicitie of that Romish Antichyrist. Amen.

¶ Of the signes of Antichyrist, and Image of the beast of him repled.

The. lx. Sermon.



And he did great wonders, so that he made fyre come downe from heauē into the yearth in the sight of men, and deceaued them that dwelt on the earth by the meanes of those signes whiche he had power to do in the sight of the beast, sayng to them that dwelte on the Earth: that they should make an Image vnto the beast, whiche had the wounde of a sworde, and did liue. And he had power to geue a spate vnto the image of the beast,

beaſte, and that the image of the beaſt ſhould ſpeake. And ſhould cauſe that as many as would not worſhippe the Image of the beaſt ſhould be killed.

He proceedeth moſte diſſigently to deſcribe Antichriſt and his kingdome, which ſo greatly impugneſh ſaith of Chriſt, and afflicteth his church, to the intent he mighte be knowen and eſchewed of al men.

He ſayeth yowe he ſhall do great wonders, by the which he underſtandeth miracles. Wherof ſome be true, and ſome falſe. I call thoſe true miracles, which are done in dede, and are not by any craftie iuggelyng countrefeted, and the which allure me to the veritie, and ſet forth the veritie. Of the which ſorte out of doubte were the miracles of the Prophetes and Apoſtles, holp Martirs, and chiefly of Moſes and Chriſte. Theſe do good vnto men, hurte nor, nor empye poze mens purſes: pea moze they glorifie God, and make the trewe to be beleued, in drawyng men only vnto God as to the fountayne of all goodnes. So Iohn teſtifieth of the lordes firſte miracle done in Cana of Galiley, and ſayeth: This is the firſte token that Ieſus did at Cana in Galiley, and ſhewed his glory, and his diſciples beleued on him. This token was trewe, and ſuſpected of no iuggelyng, it was a benefite beſtowed vpon poze folkes newly married, by the ſame God was glorified. His diſciples moued herewith, and the ſpyrite of God workyng alſo inwardely, beleued on Chriſt. So do all true miracles teſtifie Chriſt to be helthful and beneficiall, & therefore alone to be called vpon, and worſhipped. So doe Iohn and Peter interprete the ſignes or miracle that thei theſelues wrought in the .3. of the Actes of Apoſtles. And of ſuch miracles we haue greate plentie in the Euangelicall, Apoſtolicall, & Eccleſiaſticall ſtorie: nother haue al thoſe any other ende, than that we muſt beleue in the ſonne of God, as which alone geueth life and al good thinges.

And falſe ſignes I calle thoſe that are done through deue-
like craftie or inchauntment, or by the craftie iuggelyng and ſubtil ſleight of wicked men: as be thoſe of witches and in-
phanta: ſuch as the wiſe men of Pharao were, and Symon
Magus:

Of true
miracles.

Of falſe
ſignes or
miracles.

Magus: and those wherof mention is made in the .11. of *Deuter.* Finally suche were the miracles of the *Freres*, beent at *Herne* in *Swisserlande*: and greatly it is to be feared lest such haue ben the most parte of the miracles of al *Mounkes* and *Eremites*. Likewise those are called false also, whiche although they be done in dede, yet beare they witnes to a lie agaynste the trewth, confirming the *Pope* to be head of the church, that images are to be worshipped, that we must pray vnto *Saintes*, and go a pilgrimage for religion yea rather for superstitions sake, that we must worshippinge a newe God liynge hidde vnder fourme of *Bread* and *Wine*, that God musse be honoured with vowes and *Mounke*ish conuersatio, and yf there be any other thing of like sorte. With suche disceauable signes are filled at this daie all *Temples*, churches and chapelles. These haue perswaded much euen wise men, and do also at this daie. Whiche thing the *Lord* propheted should come to passe, saynge: there shal arrise false *Christes*, and false *Prophetes*, and shal therewe great signes and wonders, that euen, if it were possible, the elect should be brought into errour. And *S. Paule* also: the comyng of *Antichriste*, sayeth he, shal be after the workyng of *Sathan*, with al power, and signes, and liyng wonders, and the reste, whiche is red in the .2. to the *Thessal.* 2. And we knowe that many *Bishoppes* of *Rome* haue wrought signes: but that same is not so excellent, but that the *Bishoppe* of *Rome* hath confirmed what miracles so euer haue ben wrought in al *Christedome*, and augmented the same with his bulles and indulgences. Doubtles all had a contrary ende to the miracles of *Christ*, and yet haue, for they do not profite men, but emptie their purses, put men to sondry charges, and leade them away from the faith of *Christ*, to the faith of *Antichrist*, confirming his religion, superstition and doctrine. Nothwithstanding he placeth these his miracles emongs the last of his argumentes, what time the simplicitie of the gospell is impugned. But if we be wise, we will beware of them, as of a most present pestilence.

And emonges his miracles the lord by *S. John* reherceth
 Remaketh fire to that aboue all thinges, he causeth fire to come downe to the
 comedowne *Earth*, and that in the presence of me. And he semeth to haue
 no heauē. alluded to the story of *Helias*, wherof we reade in the .4. booke

of Kinges the. 1. chapt. and whereof we mentioned in the. 11. chapt. We reade that it was no smal miracle in the Actes of the Apostles, that at the laying on of thapostles handes, the holy ghost was geuen. Symon Magnus also did couet the same grace: but he was soze reiected of S. Peter the Apostile: as we reade in the. 8. chapt. of the Actes of Apostles. And here is to be obserued (as also S. Austen hath admonished in y. 15. booke de trinit. the. 26. chapt.) ȳ thapostles gaue not the holy ghost: for it is God alone that geueth the holy ghost: therfore at the prayers of thapostles, & at the imposition of hādes, the holy ghost was geuen from heauē. Wherefore S. John Baptiste saied how he baptised with water, but ȳ Christ shuld baptise with fire and with holy ghost. And by fire is figured ȳ holy ghost. But Antichrist the Pope shal make his boaste that he hauing power geuen him frō heauen, graunterh the grace of geueth the holy ghost. Doubtles in the time of cōsecrating, he saiet h, grace. that he geueth the holy ghost. So likewise in auricular cōfessions, & absolutions, they bragge ȳ thei geue full absolutiō of sinnes which in dede is a great miracle. Thei laie thei hādes vpon the sinner that confesseth, and sape: howe they absolue him from the payne and crime, and that by the power receyued of that moste holy See of Rome. Primasius expounding this place: It is no maruell, sayeth he, though that beast, which fainedly vsurpeth to him selfe the name of the Lambe killed and yet liuyng, doe fraudulently chalenge to him selfe also this giste of the holy ghost colourably by Imitatiō, and sayne a donation to his ministers: as we remembre that Symon Magnus coueted, but coulde not obteyne. Whitherto he.

There is an other fire also, which Antichrist calleth doune from heauen, and casteth and throweth at his enemies, to be casteth a reuenged on them: to wit the darre and thonderbolte of cursing, this was terrible to kinges, princes, & people. And these haue so much feared the thonderbolte of excommunication, ȳ they haue done & graunted many thinges, which otherwise no mā shuld haue gote of thē. The story is knowē of themperour Henry the. 4. For Platina in ȳ life of Gregory y. 7. sheweth, that this Emperour was excommunicated by the Pope. After he addeth these thinges of themperour: he came speedily to Canosse (where the bishop was with Mathilda) and by and by

by laipng a side his royal robes, went bare footed to the gates of the citie, and humbly required to be let in. His entring denied he toke in good parte, notwithstanding that the winter was sharpe, and al was frosen harde. Remapnyng thre daies in the suburbs of the Towne, and continually crauing pardon, at the length at request of Mathilda and the Ecle of Sa- uoye, & the Abbot of Clunies he is absolved. *Fridericke Barbarouse* that he mighte be reconciled to the Pope, laped his necke vnder his sete to be troden on, full manifeste are the iniuries done of this beaste, to other kinges also and people. I wil yet tel of one. The Venetians besieged *Ferrare*, which payeth tribute to the Churche of Rome, for the whiche cause they were excommunicated by *Clement the. 5.* Therefore *Fraunces Dandalus*, which was after created Duke, wente into Fraunce, where that time the Bishop was, to aske pardon for that offence. Lōg it was o: euer he was admitted to come in the Popes sight. At the last he was led with an y^e chaine aboute his necke to the Bishoppes table, lyke a Dogge, and there sayne to lie vnder the table emongs the dogges so lōg, til the wrath of *Clement* (without all clemencie) beyng ouer- paste, he put out that ignominie from his countrie. And was therefore alwayes after called dogge of his owne countrie- mē: for y^e he had layne like a dogge at the Popes table for to gette absolution. This is wrytten in *Sabellicus* in the ende of the. 9. *Aeneid.* the. 7. boke. The Pope in excommunicatinge vseth tapers o: candelles of waxe burning, which he throw- eth downe to the grounde from on highe: that euen thereby we might perceiue, that it is he that calleth downe the fear- ful fire from Heauen vpon men in earth. And these thinges doeth the beast in the presence of men, to wit with great con- fidence & boldenes: finally to make mē affrayde, and to kepe them in awe. For after the same kinde of speaking *S. Paul* commaundeth also, to rebuke a great man offendynge before all men, that others maye be affrayed. *1. Timoth. 5.*

He decea-
ueth by
signes.

Howbeit the Lord addeth the vse and effect of Antichristes wonders, to the end the church might iudge rightly of them: and he deceaueth, sayeth he, the dwellers on the Earth by reason of the miracles, &c. He shall seduce by these signes or miracles, to wit by that grace of the spirite, whiche he faimeth

that he geueth, and with those his excommunications wherewith he would seme to caste men downe into hell, that dwell vpon Earth, that is to saue more geuen to earthly than to heavenly thinges. And he shall leade them from the fapth of Christ, vnto his tromperies. Therefore must we iudge of the tokens and doctrine of Antichrist, for that they seduce men. Leauē maruelpng therfore, howe it hath chaunced, that the Pope hath allured to his side so many menne of wisdomē and learnp̄ng. You haue hearde already, by what meanes this is done. Therefore be not you alwayes fooles, learne, take hede, and beleue Christe and his Gospell, and cleaue thereunto.

Agayne he sayeth, that power is geuen to the beast (verely by the iuste iudgement of God, that according to thapostles sayng, they maye be iudged, whiche had rather beleue lies, than the veritie) that he shoulde worke those miracles in the sight of the beast. What is it to worke miracles in the sight of the beast, but to do them in the presence of all men, boldly and with out feare, euen to feare & disceauē the very beast? Here therfore nowē we heare of two beastes. The beast that doeth the wonders: and that later beast in whose sight that other fourmer beast doeth those signes. Yea it shall followe hereafter, that both the beast, and the false Prophet, whiche doeth these miracles before the beast, by the whiche he also deceaued the beast, shall be caste bothe into fire euēlasting. Who therfore is the former and the two horned beast, but the Pope? the very same is the false prophet also. And who is the beast, in whose sight the Pope worketh wonders, but the Image of the beast, and therfore a beast also, in as much as the empire is reysed of the beast, and gouerned by the spirite of the beast.

For it followeth, that the beast setteth vp an Image of the beast, and that of the same beast whiche had the wounde of a sword, and liueth: that is to wit, of that olde Romane Empire. Now therfore is erected a new Romane Empire, which neuerthelesse is not called playnely a beast, but the Image of the beast: that is to saue, an Empire in dede, but the which cometh not so nere to the olde, by as farre, as an Image differeth from the true example. For the olde Romane Empire

The beast doeth miracles in the sight of the beast.

In the .xix. chapt.

The beast setteth vp an Image of the beast.

is as it were an example, whereof the empire set vp by the Romish Antichrist, is only an Image, representation, shadowe and as it were a dreame, hauing neuerthelesse some similitude of the same.

Howe the
Image of
the beaste
was set vp

I tolde before, and shewed out of stories, howe the olde Romane Empire was torne and rent in pieces, & taken quite awape. In times paste the one Emperour gouerned in the East at Constantinople, the other in the West at Rome or at Rauenna. But from Augustulus by the space of thre hondreth yeres and more, there was no Emperour of the West. And suche landes as were the Emperours, were now possessed of others, and the Empire was utterly loste. Therefore about the yere of our lord eynht hondreth, what time Charles the greate, kynge of Fraunce came to Rome, vpon Christemas daye, Leo the. 3. of that name, Bisshoppe of Rome, setting the Crowne vpon Charles head made him Emperour, all the people sayng with a lowde voice, to Charles the Emperour crowned of God, be long life and victorie. These thinges are red in all stories, especially in the. 4. booke of Auentinus his Cronicles of Bourbonois.

The beaste
sayeth to
inhabiters
of y^e Earth
that they
shuld make
an Image
to y^e beaste.

Agayne when this Empire seemed to wauer and to shide, and therefore lyke shortly to falle, the Bisshoppe of Rome instituted seven Princes Electours. Some referte this vnder denaunce to Gregory the. 5. whiche was Pope when Otho was Emperour. And some to Gregory the. 10. whiche called Clawe of Abspurge to the Empire. Whereof shal be more sayed anone. But the Torde by S. John sayeth expressely, howe the beaste sayed to the inhabiters of the Earth, that they shuld make an Image of the beaste. For the Popes haue by speaking, and not by fightyng (as appereth in the stories of Bisshoppes of Rome, especially of Leo the. 3.) erected a new Empire. For by preaching, perswadyng, and practysing, they brought the Empire to kynge Charles. Certenly Platin in the life of Leo the. 3. The Bisshop, sayeth he, minding to glorifie by some meane kynge Charles, which had deserued right well of the church, in the church of S. Peter, after solenne seruice done, by the voyces and prayers of the people of Rome, with a lowde voyce declareth Charles Emperour, and crowneth him, &c.

But now we muste see more dilligentlie, wherefore the newelie erected empyre is called of the Pope, the Image of the oulde beaste. And here in dede, myghte manie thynges be alledged: but I shall recyte of many things onely a fewe. About all thynges, it is called the Image, both for that it is named the Emppre it selfe, and wolde be taken for the oulde Emppre, where it is in dede a name wothoute the thyng, and a wayne tytle, wothoute that aunciente power, maiestie, and glorie. For wulde the Emperour haue the kyngdome of his owne by inheritaunce, what kyngdome shal he haue by the name of Emperour? shal he haue Rome? shal he haue Italie, the oulde seat of the Emppre? shal he haue Fraunce, Spayne, Hongarie, Germanie? For although Germanie be now taken for the seate of the Emppre, yet hath she her owne Princes, her owne free Cities, and the which inioye their Priviliges, although they be called Imperiall. Theodorycke of Riem, a Germanie, and a familiar friende of certain Popes, which wrote also the lyues of certain Byschoppes of Rome, which were last before the counsell of Constaunce, in the thyrde booke the .xliii. chapt. of his Stories. Of what magnificence, sayeth he, the Romaine Emppre is, at the leest wylle openlye sene in Germanie. For you shal haue there an Archbyschop or a Byschop, which hath of yere by yere renewed wylle so much more, as the kyng of Romaines recepueth in all his dominions. And agayne, a tempozall Prince, that hath more landes than hath the Emperour. And so forth. Moreover in the oulde Empire, ther was some mightie monarche, which used full Auctoritie, and was honoured of all men as a God in Earth. As Caius, Domitian, Dioclesian, and others. His Image representeth the Pope, Byschoppe, and kyng, and as it were a certeine God terrestriall, the greatest Monarche, with fulnesse of power. Furthermore Rome, or the oulde beaste, had a mooste honorable Senate. So hath the Byschoppe of Rome also, a Princelye Senate of proude purpled Cardynalles. For they bee in maner all Princes. The booke of the Romaine gouernementes reciteth the Vicar, or Licutenaunte of the Diocesse of Asia (a Diocesse in Greke διοκισις is a disposicion, administration, dispesation, &c. ii. gouerne.

What is
propertie &
Image of
the beaste,

The power
ty and bare
nes of the
Romaine
Emppre.

gouvernemente, or iurisdiction) the Bp̄car of the Diocesse of Thracia, and of Pontus. So was there a noble man president of the gouvernementes in Italie. He had manye Diocesses vnder. And no fewer had the Lieutenaunt of Fraunce. And lyke as the Counte of Strassbourg, the Captayne generall of the soldiours at Sp̄res, and the General of the soldiours at Woormes, ded acknowledge the Duke of Mentz a Proconsull: So at this dape, the Bp̄shoppes of those Cities are subiectes to the Archeb̄shoppe of Mentz. The Bp̄shoppes therefore seme by the Popes ordinaunce, to succede in the place of the Romaine gouvernementes. Certeinlie you shall see the moste parte of these Bp̄shops called not onely moste reuerend fathers in Chr̄ste, but also moste Noble & myghty Dukes and Princes of the Empp̄re. And this is also manifeste, that the Emperour of the oulde beaste had his legions, the Romaine Egles or enseignes, and moste expert and puissant Captaynes of warre. But the high B̄shop and kyng of Rome hath in that Imagerie Empp̄re obedient children, kinges and Princes in Europe not to be dispised: whom he map cōmaunde w̄ nede requyre, to stretch forth the secular power. For so thundreth Boniface the .8. in the firste booke de Maior. & Obedient: doubtles sayeth he, whosocuer denieth the temporall sworde to be in the power of Peter, he understandeth a misse the worde of the Lorde, sayeng: put vp thy sworde into thy sheath (howe subtiltie and howe aptlie). Therefore are both swords in the power of the church, w̄t̄ both the spiritual and materiall sword: but this must in dede be exercised for the church, the other of the church. The spirituall by the p̄ieste, the materiall by the hande of kinges and soldiours, but at the will and patience of the high p̄iest. The oulde beaste had his lawes w̄ritten, and published daylie in a maner newe. The Popes therefore after the imitation of the emperiall lawes, haue w̄ritten decretalles, and many tymes make newe lawes. Yea, mozeouer they saie howe the voice & p̄cepts or cōmaundem̄ts of the pope are alway to be receiued & taken, as the words of our Lorde Iesus Christ the son of God, and Apostle S. Peter. They adde mozeouer these things also: that we muste stand to the popes decretation. That where the pope is, there is the generall counsell.

Where

Charmes
and power
of Popes
sworde.

Decretals

Where the Pope is, there is our common countreie. He is compelled or repproued of no man, althoughe he be called an heretike. He hath all lawes in his breaſt, or in the ſcroll of his breaſt: he may interprete or expound all thinges. The ſame doth ratifie no ſentence: and it is in him alone, to take away one mans right, and geue it to an other. He maie take away priuileges, and at his will and pleaſure not onely to chaunge biſhops, but alſo to depole the emperour himſelfe, and to declare no ſentence of the emperour. All the world is the Popes diocelle: and the pope is the ordinarie of al, hauing fulnes of power aſwell in ſpiritual matters as tēporall. For he is Lord of Lordes, and hath the righte of the King of Kinges ouer all ſubiects. For he hath no pere: and is all thinges, and aboue all, and it is neceſſarie to ſaluation, to be vnder the biſhop of Rome. For ther is one conſiſtorie or iudgement ſeat of God and of the Pope. Theſe thynges haue I taken oute of their owne books, to witte of their Decretalles and gloſes. There is a booke of *Antony Ruſſell of Aretine*, of y power of the Pope and emperour, where in you may read innumerable thinges of the ſame ſort. But of theſe thinges which I haue noted hitherto, I ſuppoſe it be made playne enough, how the Pope which is here alſo called the falſe prophete, hath ſette vp the Image of the beaſte.

Hereunto I hon addeth an other thyng: that the empyre And he had thus eſtabliſhed, and all thynges ſette in order, the beaſte or power to falſe prophete doeth moue all that weighte, and putterh lſe geue a ſpī into the Image, ſo that it can ſpeake: to witte the ſame, that rite to the Image of, the beaſte. the falſe prophete hath geuen it to ſpeake. For excepte the pope do conſpīme the election of the King of Romaines, he ſhall not be thoughte worthe of the name of Emperour. 22. queſt. 5. de forma, in the gloſe the emperour ſweareth to the pope, as the Client to his Lord. The ſame maiſte thou reade in the firſte booke the .9. title. de iure iurando, in Clementinis. Moreover who ſeeth not, how aſwell the Emperour as other Princes, are inuironed wth a cōpanie of Biſhoppes, whych inſpīre them, what they ſhoulde ſpeake, or doe, and howe they ſhoulde behaue themſelues in all thinges. For this cauſe are ſent alſo the Legates, that are called *Legati a latere*. And it is not unknownen, that in all Princes counſelles for the moſte

parte the spirituall haue the chiefe rule. They be for the most parte, Chancelours, Secretaries, Ambassadors, and what not? And their Pope & King sayeth openlie, howe he ought to iudge al men, but to be iudged of no man. Yea, and his creatures also vsurpe the same vnto themselves. If ther be any assemblee, there the Bishop of Rome commonly ruleth by his spirite, and gouerneth the chiefeste matters, especialle matters of religiō. For vnlesse the decrees please the fathers, they threaten that theye wyll abrogate, suche thinges as the States haue decreed. But if there be called a counsell generall or nationall, it is wholly ruled by the popes spirite. This speaketh and determineth as it pleaseth the Pope. For vnlesse it decree after the Popes pleasure, he wil go about to a bolysch all to gether. For we hearde of late, that the Synode or counsell is there, where the Pope is. And *Innocentius* the. 9. in the .3. quest. The iudge, sayeth he, shall be iudged nother of themperour, nother of y whole Clergie, nother of kings, nor of the people. And the glose vpon the same place noteth, the counsell cannot iudge the Pope, &c. Wherefore if the whole worlde shulde geue sentence in any matter against the Pope, it appeareth that we ought to stand to the Popes sentence against them al. Yea the same glosier in an other place: The Pope if he wyll, sayeth he, maye dispence againste the Counsell. For he is more than the Counsell. Moste tremely therefore sayde the Lorde at this present, howe the beaſt had power, to geue a spirite to the beaſte, and that the Image of the beaſte shuld speake. For whosoever therwot themselves obedient, and willinge instrumentes vnto this beaſt in all his affayres, are accounted for dead and rotten members, and therefore to be cutte of from this vitall bodie. Per for sooth.

The Pope
is aboue
counsell: but
the counsell
of Basil re-
asoneth the
contrary.

Emppres Howbeit in the meane tyme, Icest I shuld blame any man
at of God, praple worthe, or seme ouer much to taunt them that haue
the corrup- deserued none euill, or should be sayde not to acknowledge
tions of em- the goodnes of God working in Emppres, but rather to
pyres of e- synde faulte with the same, and to confounde and put to ge-
uill: ther all thinges both good and euill, without any choyce or
respekte, certeine thinges are here by a long, yet necessary di-
gression, to be admonished, and better declared. I admonish
therefore

therfore and repete, that the Lorde our God is the authour of Empires, and ordeyneth the same for the welth of menne: but that the Deuill ioynerh him selfe with the good ordinaunces of God, and accordyng to his euill nature corrup- teth those good ordinaunces of God, by mouyng mens af- fections diuersly, and applyng them to euil matters. Where- upon in gouernementes verp many thinges arriſe whiche are to be miſtlyked of the Godly: as are tyranny, alteration of the ſtate, and ſuche other like. Neuertheleſſe, albeit God hateth all wickednes nother can allowe any euill, we ſee, that he of his infinite goodnes uſeth the euill gouernemen- tes of menne vnto the good or profit of his. For God loueth his church exceedingly: and ſeketh to relieue and comſorte al man kinde by Empires, although not altogether, or in all thinges commendable.

I wil not therfore denie, that ſins the Empire of the weſte was renewed. that is to ſaie, ſins the Image of the beaſt was ſette vp, theſe ſeuē hondzeth yeres, they haue many times gouerned ſo, that it hath eaſely appered y god hath wrought the helth of his people in the gouernementes. Daniel ſig- nified by beaſtes the foure Monarchies of the worlde, whiche neuertheles ſuppoſed not that al theire Princes were beaſtes, nother condemned he al Princes, neither thought that there hath bene or ſhould be no good thing in them, although the moſt parte were moſte corrupted. There were founde in the olde Romaine beaſte (to ſpeake nothyng of the meane time of the Princes of Affria, Babilon, Medes, Perſia, or Ma- cedonie) whiche haue ſet forth profitable lawes, ſette in the bookes of *Iuſtinian*. There haue bene founde vnder that moſte cruell olde beaſte, whiche haue auanced the trewe re- ligion of Chriſte, and defended moſte ernestely the church of God, ſuche as before we ſaped was Conſtaunce, Con- ſtantine, *Theodoſe*, and diuerſe others: whiche come all vnder the nombze of the Empire, but not of the beaſte, but in as muche as the beaſte ſignifieth the Empire. So maye there be founde Princes vnder the Image of the beaſte not a fewe, whiche haue bothe ſet forth holeſome lawes, and haue imployde greate benefites vpon mankynde: as haue done *Charles*, *Lewis* and *Lotharie* of Saxen and others.

Gouernes
met not to
be diſcom-
mended, &
good prin-
ces vnder
Image of
the beaſte.

Notwithstanding that thei themselves in many thinges can not be allowed of the godly. There are founde emonges the later kinges of the newe Empire, whiche in power and maiestie were not muche vnlike the olde, in vertues not muche behinde them, but in certen thinges egall. There are founde whiche haue assayed to pource thempire from Popishe corruptions, and to byyng the Popes vnder *Corum*: but with no great or good successe. For what the Otthones, Henrickes, Londonickes, Friderickes, briefly many Frenche Princes, Saxones, Swenians, Bauarians, and of Austrich haue ben, many notable testimonies of histories do reposite: which testifie that certen Kinges both of Fraunce and of other realmes also, haue not bowghed their knees to this Baal: or if thei haue done at any time, yet haue they repented, and haue shewed some token at the leeste wise, wherby the wise might perceiue, that they set not much by that beast.

Holy men
are excused
& excepted.

Here therfore are to be excused al holy and excellent men, which haue liued in the whole course of time, wherein the Image of the beast erected hath reigned. And I meane Emperours, Kinges, Princes, Bishops, States, Cities, & people of the empire and other realmes, whiche liued, but yet were not vnder the unhappie image of the beast: for because they offered not themselves to the sprete of the beast to be thereof mould and gouerned: nother haue spoken expressely, that thing whiche the beast gaue to speake: but rather haue spoken against the beast, and haue much misliked his doynge. Therfore as I haue not comprised in the olde Monarchies, and namely in the olde Romane beast, the godly princes and good gouernement, nother haue condemned them of bestialitie, (if I maye so terme it) so nowe nother in baptizing the Image of the beast, do I confounde the good and godly princes and people, and their gouernement not euill with the corrupte doynge of Antichrist. For euer I excepte moderate and profitable empires, honeste men and godly, how so euer they liue vnder the Image of the beast, yet not after the inspiration of the beast or false prophet.

I prophete
is to be
expounded
after p̄ cō-

Hereunto I adioyne this also, that thempire was not suddenly establisshed after the will and pleasure of the Bishop, but by diuerse spaces of times, sondry attēptes, and traysons

Innumerable: therfore at the length it was deuolued to an ex-
 tremitie of corruption, and as I may ſaye, beſtialitie. *Wher- of thinges*
 by it appereth that the prophetic of *S. Iohn*, is to be applied to *8 times.*
 the thinges themſelues, and to the times, after the ſtate, mal-
 liciouſenes and corruption of euery thing & time. That ſame
 is moſte certayne, and by comon conſente of all hithorograp-
 hers playnely teſtified, that in Charles the greate, through
 the meanes of Pope Leo the thirde, the empire in the weſte de-
 cayed was renewed: and that thus the image of the beaſte,
 that is to witte, of the Romane Empire, was erected. And al-
 beit that at this time the empire decayed in the weſte was re-
 ſtozed by the Pope: yet is it euident, that the Popes in the be-
 ginning of this Empire by certen donatiōs and giſtes much
 in riched, did not as yet uſe ſo greate power, as they uſurped
 to themſelues afterwarde, when they had ouerthrowen and
 depoſed certen Emperours. For al though the donatiō ſeme
 to be made by king Pipine, and the pope is red than to haue
 receiued the beginning of his kingdome: yet that he was ſub-
 lecte to Emperours and kings with the Citie of Rome alſo,
 this ſame emōges other thinges proueth, that in the French
 Cronicles of the Actes of king Charles in 7 pere of our lord
 eight hondzeth and one, thus it is founde wzitten: afterwarde
 hauing ſet in order the matters of the citie and Biſhoppe of
 Rome, and of al Italie (therfore did Italy than alſo obey the
 Emperour) not only publicke, but alſo (marke) eccleſiaſtical
 and priuate (for all the winter the emperour did nothing els)
 departing frō Rome with his ſonne Philip he came to Spolet.
 The ſame authour in the Actes of the pere eight hondzeth and
 16. Stephen, ſayeth he, elected in the place of Leo the .3. taketh
 as greate tourneyes as he could to come to the Emperour,
 ſendyng in the meane time two Ambaſſadours which might
 treat with the emperour (*Ludonicus pius*) for his conſecratiō.
 So likewiſe in thactes of the pere eight hondzeth and .17. is
 ſhewed howe *Paschalis* beyng choſen ſente an Ambaſſade to
 Lewis the Emperour. In thactes of the pere. 823. the ſame
 Biſhop ſtoode at the examination and iudgement of the em-
 perour. You maye finde in thactes of the next pere that the em-
 perour *Lotharie* eſtabliſhed the matters of Italy and Rome.
 Yet doeth the ſame authour againe make mention of the do-

nation of King *Pipine*, which gaue to *S. Peter Rauenna*, and *Pentapolis* and all the gouernemente. Yet doeth he make no mention of the donation other of *Charlemaygne*, or of *Ludouicus pius*. The. 43. distinct. maketh mention thereof. *I Lewis. 3c.* in the glose is written thus. There *Lewis* geueth *Rome* and diuerse other thinges to *S. Peter* and to *Paschale* the Pope. All historiographers in maner make mention of the donation of the Kinges of *Fraunce*. An *Abzidgement* of all gathereth out of the librarie *Volaterane* in the third boke of *Geographie*, in the actes of *Pipine* and *Charles*. Whereby ye maye easely coniecture, what maner of Canon is set forth in the. 96. distinct. in these wordes. *Constantine* the Emperour hath geuen and graunted to the *Apostolical See* the Crowne and all the Emperiall dignitie is the Citie of *Rome* and in *Italy*, and in the weste partes. Which by and by after he discourseth with a longe exposition out of the life of *S. Siluester*, written (as they saie) by *Gelasius*, in the chapt. followynge. But *Antony Byschoppe* of *Florence* denieth in his history, that this donation doeth remayne in any olde booke. *Cusanus* and *Laurence Valla* haue impugned the same: nother hath *Otho Byschoppe* of *Frisynge* in the. 3. chapt. of the. 4. booke of his storie, nor *Marsilius Patavinus* in the defence of peace, nor *Raphael Volaterane* allowed the same, nor many mo that I could reherse. Moreover in the *Chronicles* of Kinges of *Fraunce*, set before the story of *Paulus Aemilius* of the actes of Kinges of *Fraunce* in the yere. 755. thus you maye reade: *Pipine* agayne entred into *Italy*, and *Aistulphus* subdued, he gaue giftes to *Maximus Byschop* of *Rome*, also the Dukedom of *Rauenna* of very great lades, leeste any man should vnrhankesfully & vniustly take awaye this larges from the French Kinges, ascribving to the Emperour *Constantine*, which *Pipine* gaue to the church of *Rome*, agaynst the wil of the *Greke Emperour* affirming the same possessions to be the right of the Empire. From thence *Pipine* first receiued and brought into *Fraunce* the Ecclesiasticall rites of the Romanes and ceremonies of songes. &c.

The temple
conueyed
from the
Frenchme
to the Ger
mens.

Howbeit the gouernement of the Empire *Charles* posteritie was not very stable and permanent. For from the first yere of *Charles*, wherein he was created Emperour, vnto the

the ſeuenth yere of Conrade, whiche was ſepherwe to Lewis the. 3. by his Brother, the laſte of the houſe of Charles are accompted aboute an hondzeth and. 19. yeres. For Charlemaigne reigned Emperour. 14. yeres, Lewis. 26. Lotharius. 15. Lewis the ſeconde. 21. Charles two yeres, Caluus ſurnamed the ſeconde Charles. 3. Craſſus. 12. Arnulphe. 12. Lewis the. 3. 10. Conrade. 7. Conrade liuing on his death bed nominated Kinge, Henry Duke of Saxon ſurnamed Falconer. And thus was the Empire tranſlated to the Germanes. This Henry called the firſte, came neuer in Italy, neuer was conſecrate or crowned of the Pope. His Sonne Ottho, the firſte of that name, ſente for in Italy, is ſaid to haue gone thither with a greate Armie, beyng receyued at Rome, and ſaluted of the people Emperour and Auguſte. Ottho Friſinge in the. 6. booke of Hiſtories the. 17. chapt. affirmeth out of the decrees, that Pope Leo the. 8. of that name did conſecrate this Ottho the firſte King of Germanes. For his father Henry reſuſed it, Albert Krantz in the. 10. and. 11. chapt. of the fourth booke of Saxon matters, affirmeth that Pope Leo made a ſurrender of all ſuche thinges as the Popes had receyued of the Kinges of Fraunce, and the authour defendeth this ſurrender made to be trewe. Howbeit the keeper of the Librarie teſtifieth, that Ottho confirmed the donatian of the Kinges of Fraunce, Pipine, Charles, and his ſonnes. There remaineth moreover in the decrees a copie of the othe, the. 43. diſtinct wherby liuing Ottho bindeth him ſelf to the Pope, that he ſhall intermeddle with nothing that concerneth the Pope and the Romanes: ſecondely that he ſhall reſtore al the landes of S. Peter that ſhall come into his handes. Which thing let the reader iudge what they are.

Shortely after this time, about the yere of our lord. 996. Electours They ſaye how by the decree of Pope Gregory the. 5. and by the conſent of Ottho the. 3. Emperour, the ſeuē princes Electours were assigned, vnto who the defence of the church (as ſayeth Wimpelingius) and the Romane Empire was committed. In the whiche thing all hiſtoriographers and writers doe agree, and that of the Italianes Blondus, Platina, Sabellicus, Volaterane, Egnatius and others: of Germanes, Albertus, Nauclerus, Carion, Functius, and ſeuen others diuerſe

diuerse haue made no mention of this ordinaunce. Wherefore *Auentinus* in the. 5. booke of *Chronicles Folio. 510. 707.* sayeth that he knoweth (I can not tel how certēly) that after the death of *Fridericke* the. 2. the Electours were instituted, and confirmed of *Gregory* the. 10. But how so euer that matter standeth, certayne it is that there hath ben many amonge the seuen princes electours both seruēt and earnest in true religion, and excellent in all kinde of vertues, and especially the seculars as they tearme them, who hath muche misliked the tyranny and impietie of the Popes of Rome, in so muche that they haue stoutely oftentimes withstande them. Our age doubtles is muche bounde to this order of state, that a good parte of the preachyng of the holy gospel is reformed, the which both they with other princes of Germany moste worthy of praise do (by Gods inspiration) valiantly against the furies of Antichrist defende and mantayne. The Lord increase in them, & in other godly Princes through the whole world his giftes, and mercifully kepe and preserue the. But to returne to the prosis and order of the historie, certayne it is, that immediately after *Gregory* the. 5. the Deuill invaded the see of Rome. No other could *Platina* dissemble this thing, a writer of Popes liues knowne to all men, which hath very fauourably spared his lordes and maisters, and many times hath couered their abominable actes: yet writyng of the successour of *Gregory* the. 5. *Siluester* the. 2. sayeth he, before called *Gilberte*, a Monke of *Florey*, forsakynge his monastrie, followed the Deuill, vnto whom he gaue him self whole. And by and by he addeth: *Gilbert* moued with Ambition, and a deuelysh desire to rule, through bribery gotte firste the Archbischoppicke of *Reyns*, after of *Rauenna*, and after with greater suite, the Deuill furtheryng him, he obteyned to be pope: yet vnder this cōdicion, that after his death he should be the Deuilles wholy. &c. He that would knowe the full story, and abridgement taken out of *Antoninus*, *Naclerus* and others, lette him reade the. 9. boke of *Funccius* *Chronicles*, vnder the yere. 998. *Beno* a Cardinall supposeth at this time to be fulfilled those thousande yeres, after the which, the Deuill breakyng loose, beganne agayne to rage in the worlde. Whereof shall followe certen thinges in the. 20. chapt. of this booke.

See what
he sayeth
of Popes
in the life
of *Hyls*
ueller. 3.

The See
of Rome
vicerly co
rupted.

Notwithſtandpꝑg I ſhall not reſuſe to gather here certen
things out of this Benone Cardinall, and briefly to recite
them here for the declaration of our matter.

Therefore Beno in the liſe, and actes of Hildebrande, called The ma-
Gregory the. 7. one Gerbertus which had infected the citie with ſice of the
ſorcerie, (ſayeth he) after the thouſand peres fulfilled coming Popes
up out of the botōleſſe pitte of Gods permiſſion, was Pope. verpꝑg the
4. peres, and chaungpꝑg his name, was called Silueſter the 2. Emperours
And after Gilberte the pere. 25. (I ſuppoſe it ſhould be red. 32.
And howe they reigned theſe peres Stories teſſific, and
that verpꝑ euyl Theophilactus his ſchollar atchieued the ſeate
violently, called Benediſt the. 9. He had a dere frende and pri-
ueto all his doypꝑges one Gratiane, Archeppreſte of S. Iohn
porte latin. Vnto whome Hildebrande a Monk of Cluney,
ſorſakpꝑg his abbepꝑ, did familiarly cleaue, and became a
familiar frende of his. But Benediſt fearpꝑg him ſeſe, ſolde
his ſeate to Gratiane Maſter of Hildebrande, receipꝑg of
him five hondꝑed thouſande pouꝑdes, which promoted to the
office was called Gregory the. 6. Neuertheleſſe they had thoꝑt-
ly a thirde Pope, Sabinus, and he was called Silueſter the. 3.
The Emperour therefore Henry the. 2. a godly man, valeaunt,
wiſe and ſtoute, goypꝑg to Rome, to pouꝑge the church (for as
per the Biſthoppes vſed not full authoritie) compelled Bene-
diſt or Theophilacte the Magician to flee, caſt Gregory in pri-
ſon, and ſent a waꝑe Silueſter to his olde Biſthoppꝑke: And he
holdpꝑg a Counſell, placed the Biſthop of Bamberg, whom
he called Clement, in the ſeate, of whome alſo he receiued the
crowne. And he brought Gregory with his diſciple Hilde-
brande with him into Germany. In the meane time Benediſt
retourpꝑg to Rome from flight, vexeth Clement, and with
much inchauntpꝑge infecteth the Citie: and by letters recei-
ued from Hildebrande out of Germany, he learneth what is
done in the Emperours court. Gregory dieth there in priſon,
and leſte Hildebrande his heire both of his falſe packpꝑg and
of his monie. Clement dieth alſo. Whom Damasus the. 2. ſuc-
cedeth immediately, but ſtreight waꝑes poiſoned: by reaſon
of the tumulte that was in the citie, the Emperour ſendeth
Bruno (Biſthoppe of Tully, comen of the noble houſe of the
Eſles of Holſt) a worthy mā. Here Beno annexeth: in whoſe
trapue

trayne through the ouer much sufferance of the Emperour. Hildebrande was permitted to retourne: by this permission to subuerthe bothe the Bishoprycke and Empire vnder pretence of religion. And this Beno heretofore was a trewe prophet, whiche sayeth thus also in the storie of Hildebrande: and telling Bruno many things, by the waie crepte into his fauour: and as sone as he came to Rome, obteyned of him, that he was made one of the keepers of S. Peters Altar. And in a shorte time he filled his coffers. And he also reconciled his olde Lord and maister Benedicte, sayning repentaunce discerptibly to Leo the. 9. (for so Bruno beyng made Pope was called) and through the counsell of Benedicte, otherwise called Theophilacte, he armed Leo agaynst the Normannes, and betrayed him vnto them. The Germanes therfore slayne by treason, scarcely the Pope all desolate escaped. This sayeth Beno. And certē it is that this Monke Hildebrande, from that time forwarde aspired to gette the seate: and in the meane time whilest it was gouerned of others, he incensed and ruled the Popes, as Leo the. 9. Victour the. 2. Stephen the. 9. Benedicte the. 10. Nicolas the. 2. and Alexander the. 2. But they smell of Hildebrandes stile, that are set forth in the name of Leo, Nicolas and Alexander. But at the length he him self clome vpin to the chaire, in the whiche he so vsed him selfe, that no man vlesse he were starke blinde but might see, that his deuillish gouernement, hath required most abouūdantly Henry the. 4. the sonne of Henry the thirde, his fathers carying of him into Germany. And he beganne openly, and impudently to take vpon him the power of the emperour. Nother can it be tolde at fewe wordes, in what detestable wise this beaste did afflict bothe the Emperour and empire, al the while he was Pope, for the space of. 12. whole yeres. An Abbridgement of that story hath Iohn Functius compiled in the. 10. booke, vnder the yere of our Lord. 1074.

Gregory
the. 7.

Diuers opinions of
Gregory
the. 7.

I know that Platina, and many Italian writers yea and some Germanes also doe highly comende the religion and vertues of this Gregory the. 7. by the whiche thyng the Popes tyranny, vnder the pretence of religion is wonderfully augmented and confirmed, and many blinded. Yet is it comen to passe agayne through the grace of God, that men

of graue authoritie, religion and vertues, haue sayre and wel
 plucked of the visure from this beastie. Therefore haue Syn-
 nodes and Counsellors not to be cōdemned condemned this
 Gregory: and first in dede the Counsell of Mentz, wherein were
 19. famous Bishoppes, Than was assembled at Brixia a Syn-
 node of 30. Bishoppes, and of the moste parte of the nobles
 of Germanie & of Italy. There was also a Counsell assem-
 bled at Wormz, where Kinge Henry beyng presente, all the
 Germane Bishoppes (excepte they of Saxonie) deposed the
 Pope from his function. The Epistles and fragmentes of
 these Counsellors are founde in the Cronicles of *Verspergens*.
 chiefly. He is accused by these openly of all wickednes and
 vngodlines, of hypocrisie and crueltie. We haue reherfed a
 litle before, what Cardinall Benno, a wyrtier of his time,
 hath committed to wyrtynge. There remayne also testimo-
 nies of *Sigisbert*, an olde wyrtier, concernynge this Pope.
 Who so will maye reade the. 5. booke of *Auentinus*, from
 the. 162. and so forth: And also the peface of the. 6. booke.
 The same Authour in the. 7. booke reportynge the wordes
 of *Eberharde* Bishoppe of Salisburge, had in the Counsell
 of *Regenspurge*. *Hildebrande*, sayeth he, 170. yeres sins vn-
 der pretence of religion, layde firste the foundation of Anti-
 christes kingedome. This wycked warre he him selfe firste
 beganne, whiche by his successours is continewed hitherto.
 Firste they haue excluded the Emperour from the Popes
 election, and referred the same to the people and priestes of
 Rome. After, they also mocked, & thurst out, they goe about
 now also to bring vs in subiection & bondage, to thintent thei
 might reigne alone. And the things that follow. But y thing
 it selfe declarerh, that there haue not liued many Popes more
 bolde and impudent than this, whiche haue auanced more
 highly the maiestie of the seate. He excommunicated the em-
 perour *Henry* the. 4. and depriued him of the dignitie imperial:
 moreover he stirred vp his subiectes agaynst hym, and ab-
 solued the rebelles and traytours from their othe of fidelitie;
 and he him selfe like a Monarke, gaue the Crowne of
 the Empire vnto others at his pleasure. The powre there-
 fore and Treasoure of the Empire hath be so worne and
 wasted, what wpth ciuile, and what wpth forayne warres,
 that

that these many yeres nowe the kinges of Almaigne haue neyther ben able to recouer their force, nor yet to resiste the most arrogaunt tyranny of Popes: And thus at the laste the Pope is become a Monarch, and Emperours, Kinges and Princes are made their Clientes and wardes.

Anno. 1119 When Gregory the. 7. was dead there succeeded. 4. M^{rs} of Hildebrandes secte and faction, of his maners & kintred nature, as it were heires and sonnes that go nothing out of kinde, Victor the. 3. Urbane the. 2. Paschal the. 2. And Gelasius the. 2. Paschalis caused the sonne Henry the. 5. (oh wicked and detestable parricidie) to warre agaynst the father, that miserable Henry the. 4. And shortly also, Gelasius the. 2. and Calistus the. 2. do excommunicate also Henry the. 5. And cease not to vex this prince also, till they had wronge out of his handes the gifte of electioⁿ of Bishopperiches. And that to the great and inestimable profit of the See of Rome: and to the vnrrecoverable losse of Germany, &c. These thinges are described more at large of *Vrspergens*. in the Cronicle of the yere. 1111.

The gifte of Bishop- rikes takē frō them- perours.

In the times followyng, the audacitie, & power of Popes increasing hourly, the Germane kinges haue resisted them stoutely enough, but yet with small successe. Where in the meane season we must remembre the wordes of the Lord, uttered by Daniel, sayng: and there shall arise a Kinge of a shameles face, and vnderstanding propositions, & his strength shall be fortified, but not in his owne force: and it can not be beleued howe he wil distrope al thinges, and he shal prosper, and so. &c.

the tyrāny of Popes against emperours.

Anno. 1178

I wil touche therfore in fewe wordes, what thinges in the times followyng Popes haue attempted agaynst kinges, and boldly done for the establisshyng of their Empire and Monarchie. Pope Alexander the. 3. did excommunicate *Fridericke* the. 1. called *Barbarousse*, & trode him vnder his feet. And where the good Prince sayed, how he sheweth this obedience to S. Peter: the beaste exclaimed, setting him selfe also before Peter, and sayed, both to me and to Peter, and stamped on him: Pope Innocentius the. 3. coude not abide, much lesse allowe *Philippe* the sonne of *Fridericke*, created Emperour: but commaunded the electours, to chouse an other, I meane *Otto* Duke of Saxon, whome notwithstanding shortly after

Anno. 1189

after he excommunicated alſo. That proude beaſt ſayed, that he would take from Philippe the imperial crowne, or loſe his Apoſtolicke Mitre. Vnto this Innocent are aſcribed thoſe moſt proude wordes, which are red in the decretal of Gregory the. 9. de Eleſt. in the. 6. title. 34. chapt. on this wiſe: that the princes haue right and authoritie to chouſe a king, and afterwarde to auaiſe him to be Emperour, we acknowledge, as we ought, as to whome of righte and auncient cuſtome it is knowe to appertayne: eſpecially ſins that ſuch right and authoritie came vnto them from the Apoſtolicall Seate: which tranſlated the Romane Empire fro the Grekes to the Germanes in the perſone of greate Charles. Howbeit the Princes muſt know agayne, that the right and authoritie to examine the perſon choſen kyng, and to be promoted to the empire, belongeth vnto vs, which do annointe, conſecrate and crowne him, &c. The ſame in the firſt booke the. 33. Titl. de maior. & obedient. Wryting to the Emperour Conſtantine. So much diuerſitie, ſayeth he, as there is betwixte the ſumme and the Mone, ſo great a difference is there betwene Popes and Kinges, in Gods name.

See howe
they vſurpe
all power
to them-
ſelues.

But the Emperour Fridericke the. 2. Nephewe to Barba- rouſſe, an excellent prince, many Popes did excommunicate: Honoriuſ the. 3. Gregory the. 9. and Innocentiuſ the. 4. And in dede Gregory the. 9. whileſt Fridericke that excellent Prince made warre in Syria for religion with the Soldane, inuaded and kept the prouinces of Fridericke. There were moſt cruell warres and diſcordes betwixte the Popes and this Fridericke. The ſame Innocentiuſ the. 4. excommunicateth Conrade the. 4. of that name, and Sonne of Fridericke the. 2. and ſtirteth vp the Prince of Thuringe agaynſt him. And when the Emperour Conrade was dead, the Pope obteyned the good willes of the Neapolitanes, to yelde themſelues to the See of Rome. Conrade had leſte a Sonne and heire Conradine, and Manfrede his baſtarde brother, whiche would be called king of Sicilie. Wherefore Pope Urbane the fourth (ſome haue Clement the. 4.) agaynſt Manfrede ſente for Charles, brother to king Lewyn the Frenche kyng, Erie of Province and of Gaunte, to come with an Armie into Italy, and called him

Fridericke
the. 2. well
langaged.

An. 1227.
1228. 1247.

Anno. 1263

At

King

King of both Sicillies. Who ouercame and slewe *Manfred* at *Benuent*, & receiued the kingdomes of Sicillie of the Pope to do him homage. But *Conradinus* Duke of *Swanelande*, accompanied with *Fridericke* Duke of *Austrich* leadeth out of Germany a right wel furnished Armie into Italy against *Charles* for the recoueryng of his olde and fatherly kingdome. But vanquished of *Charles* at the lake *Fucine*, he was taken with
 Anno. 1166 duke *Fridericke*. There were slaine, as it is saied. 12. thousand. The occasion of so greate an euill were the Popes, chiefly *Clement* the. 4. which beyng demaunded of *Charles* the worthy Prince, what he should do with his prisoners, answered so, that the Frenchmen understode that they must suffer. Therfore he put them both to the sword. In whome the house and posteritie of the moste noble Dukes of *Austrich* and *Swanelande* is sayde to haue failed. *Paulus Aemilius* discouerseth this gere more at large in the. 7. booke of French *Actes*, and *Auentinus* in the. 7. booke. But yet might not the Ire and furie of those moste holy fathers be so pacified, concerned hereof, that the most noble Dukes of *Swanelande* had for gods glo:ry and the comon welthes sake, most godly and most constantly resisted the Romish Bishoppes, Whom I would haue saied.

The empire
made desolate.

But these Parricides and bloudy warres displeased all good men euery where, and chiefly the wise and godly Princes, so that they understode how they must eschew that Empire and flee from it as from the plague: as the which was not only but a shadowe, but moreouer would utterly consume his verely reuenues and treasure, which should receiue the office. For now was it knowne through out the world, what the moste valeaunt and excellent Princes of Germany had nowe about. 119. yeres, from *Henry* the. 4. to the Somer of *Fridericke* the. 2. suffered of the bolde ambition, and unmercifull mallice of the Popes: and that many of them had lost both their liues with their auncient kingdomes, and therewithertie most excellent of all.

And here was the empire with out any Emperour for certeyn yeres: which I am wont to cal a desolation of the kingdome of Empire. For the Popes with their inuincible and untollerable

tolerable pride and tyrannie had so weakened the force of the Emperours, that the empire seemed subverted & destroyed: nother could there any be easily founde, which did set by it, or thoughte it worthe to be despised. At the laste at the commaundement of Gregory the. 10. which helde a Counsell at Lyons, was chosen Counte Rodulph of Abspurg: which although he forsoke not the thing offered, yet being oft requested to come to Rome, is sayed to haue answered: the waywarde steppes of fete do feare me sore, meaning by this dixaine, that he trusted not the Popes, which by their craftes had destroyed both many Princes of Germanie, and also innumerable people comming to Rome. And this state is red to haue ben crowned King in the yeare of our Lorde. 1273. the. 200. yeare after Gregory the. 7. And so longe time lasted the fight of Popes and Emperours. A little whyle after, whyleste Alberte the sonne of Rafe was chosen Emperoure, and the election was referred to Boniface the. 8. of that name, he stoutely reiected the same, and shewed by and by in word and dede, that he was both Pope and Emperour, which by right had both swordes. Which I expounded in the. 58. sermon, & the same doth Albert Krantz declare exceedingly well in the. 8. booke. 36. ch. of Saxon matters. In the place of King Albert, was substituted Henry Prince of Luxemburge. But what authoritie ouer him & the empire chalged Clement the. 5. pope, he that list, may know of the Clementines. For there is a long treatise therof in the. 2. booke. 9. tit. I could also rehearse many other like things of pope John the. 22. and of others, if I did not thinke it superfluous.

For of these things which I haue rehearsed hitherto, it appereth sufficiently, that the popes themselves by a mischeuouse boldnes, haue taken to themselves the empire, do boast themselves for monarkes, do abuse the seruice & ministerie of kinges, as their wards & cliētes: yet to pretend the name of sōnes, to the intent they may haue them the more obediēt. For so in times past wrote Gregory the .7. to *Gensas* king of Hongary: which place read in the .17. chap. of this booke, the sermō .75. yet vnderstand we in the meane tyme & the gretest part of Princes & Nobles haue not knowen & same beast, but haue rather impugned him, & therefore not to come in & nombre of the beast,

The
proprietie
of kingdomes
is the popes, but
the vse of
Kings and
Princes,

but in asmuch as they lyued vnder the Empire, yet estranged farre from the beaste.

By this I woulde haue them answered, which wyll ex-
clame and saie : who can take it in good parte to haue the ho-
ly Empire called the Image of the beaste, and so many noble
Kings and Princes, Cities and people praise worthe : But
I nother oughte nor wyll chaunge the manner of speakinge
which the scripture vseth. They be the Lordes wordes all,
which Daniell in oulde tyme, and nowe Ibon, haue reuealed
to vs : but I maie excepte and excuse, such as are excused by
the testimonte of scripture. The way is ready & bryefe: who-
soeuer wyll be free from the beaste, let him take hede that he
be not inspired with the Popes spirite : and that he speake
not and doe, that the Pope commaundeth against godlynes.
Let him rather be ruled with the spirite of Christ : and so shal
it come to passe, that dwelling in the middes of Babilon, he
shal not lyue after the iniquities of Babilon, but in the King-
dome of Christe.

They
that shall
not wor-
ship the
beaste
shal be slain

It soloweth: and the beaste shal cause, that whosoever shal
not worship the Image of the beaste, shall be slayne. And it is
all one offence, to worship that oulde beaste, and to worship
the Image of the newe beaste. Of the worshipping of him, I
haue spoken a little before. Therfore doe they worshippe the
Image of the beaste, which admitte the decrees, and those ad-
uinces of the seate and Empire, speaking the inspiration
of the beaste : which allowe the Romish religion, which fall
to the kyssing of the feete, and shew themselves in all things
obedient chylidren of the seate, and are faithfull to the popish
Empire. Nowe yf any wyll not be suche a one, and woulde
be content with Christianitie, would abhorre some the seat
of the beaste, and detest the Image of the beaste, he lyke a church
robber and treptour, is iudged unworthie of lyfe. There is a
Canon in the .5. booke of Decret. the .7. tit of heret. Wherin
withoute any circumstance of wordes, Lucius the thirde of
that name, determineth playnely, that heretikes are styg-
nized with an everlastinge curse, whosoever beleue and teache
otherwyse of the Sacraments, than the church of Rome be-
leueth and teacheth. He commaundeth moreover, that such
bepnye depriued of all dignitie, shall be committed to the
iudge

judgement of the secular powers, to be punished with detre correction. But yf the tempoꝛall maiestrate wyl not punish, & so defend the church, that than he shal be also depriued of al honour, &c. But why do I say in rehearsing these thinges? All men at this daie knowe and see, what thynges are done daylie. They are condemned, exiled, excommunicated, shut up in prisons, vered with sondrie tourments, at the length also cruelly slayne, whosoeuer shall refuse to worshippinge both the beaste and his Image. The Lorde Iesus, the true kyng and Synhoppe of his church succour vs, and restrayne the crueltye of the vnglacious beaste. Amen.

Of the marke and numbꝛe of the name of the beaste.

The. lxx. Sermon.



And he made all both smal and great, ryche and poore, free and bonde, to receyue a marke in their ryghte handes, or in their foreheads. And that no man might by or sell, saue hee that hath the marke, or the name of the beaste, eyther the numbꝛe of his name. Here is wisdom. Let him that hath witte, count the numbꝛe of the beaste. For it is the numbꝛe of a man, and his numbꝛe is sixe hondꝛeth thꝛe score and sixe.

He annexeth the rest, wherby Antichrist may be knowne, and shunned. And verely he maie chiefly be knowne of these thinges that folowe.

And he speaketh of the subiectes of Antichriste, and of this newe kyng, and Synhoppe. He wyl procure to hymselfe, sayeth he, an infinite multitude of al kynd of men, of al states and degrees. For his kyngdome shall be ample and large. Therefore doth the Lord resite here, certeine kynds and states of men: And vnder the same vnderstandeth, whosoeuer is

*The sub-
iectes of An-
tichriste.*

of the same state in the whole world. The Romish Antichrist brought under his subiection smal and great, rich and poore: free, to witte nobles, and bond. For we see that Emperours, Kinges, Dukes, Marquesses, Earles and Barones, Realmes, Countries, Cities, Patriarches, Archbishops and Bishops, Prelates, Doctours, Clarke, and Laie men obey him: also men of greatest power, riches & wisdom, together with y^e poore people. There is none such a kingdome, & so diuersly compacte in the world, no not emonges the Mahometistes. And al these verely willingly are subiect to the seate: yea thei haue perswaded with theselues, that thei cannot wel liue, that they cannot be saued, vnllesse they be subiecte to the See of Rome.

The marke
of Antichrist.

And lyke as Princes discern their subiects & seruantes by cullours and cognisaunces, and the common people also their cattell by seuerall byands and marks, wherby thei may be knowen whose they are, or whom they serue. For euery man hath his cullours: he white and blacke, he red & blew, an other white & red, some blacke & yelow, which they geue their soldours & seruantes to weare, & thei professe thereby to be retained to him or him. And as they marke their hores with their byand, and set their marks vpon household vessel: So shall Antichriste doubtles haue also his *χαραγμα* to wit, his marke, wherby he may both bynde wen to him, and so bofiden shal marke, that they may be discerned from others, and by this meane maie weare the badge, and as it were the cullours of their Lorde and Maister. And he wyl geue his marke on the right hand, or on their foreheades.

The mark
in the right
hand or foreheades.

Aretas and *Primasius*, finally all expositours agreeable, do expounde it the confession of the mouth, and studie and operation of a good woork. We haue hearde verely, howe Christe in the seuenth chapt. ded impynte on the foreheades of his seruants saith, by effectual charitie. And in very dede the signe of Gods children, is fapth, and loue that cometh of the same fapth. So do the writings of the Euangelistes and Apostles testifie. Neuerthelesse, Christ hath also the externall markes of his seruantes, those holesome Sacramentes of the church, Baptisme and the Lordes Supper.

Howbeit yf any be baptized at this day, and be partaker of the Lordes supper, cal vpo God the father with the Lordes prayer,

praier, and utter his faith by a sincere confession of thapostels
 Crede: moreouer confesse those to be good workes, which are
 done in faith after the rule of the ten commaundementes, and
 besides this doe thine in good workes: shall he be taken for a
 true catholike and right christen mā. In olde time doubtles
 al men would haue imbraced him for a brother. But what
 shuld he be at this daye in the Popes kingdom: Thou shalt
 seme by al these things to haue confessed nothing at al of the
 true faith, except thou plainely professe y thou beleuest after
 the faith & tradition of the church of Rome: & that thou doest
 acknowledge those for good workes wiche the churche of
 Rome hath approued. Vnlesse thou beleue & professe on this
 wise, in vaine shalt thou confesse al the former matters. For
 though thou saiest moreouer that thou beleuest the lawe, the
 prophetes, the gospel, & Apostles. They will like thee a great
 deale better, if thou saiest thou arte an obedient childe of the
 Apostolicall See and church of Rome: than if thou shouldest
 saie, that thou arte the childe of God, a christen manne, that
 thou puttest thy whole truste in the sonne of God, whiche is
 the only saluation and righteousness. Wea ye shall kinde the,
 which wil be and by at these wordes tell out, that they smell
 of heresie, & a minde infected with popson. I sayne nothing,
 experience it selfe wil witness, that I saye trewly. And thus
 doeth the Pope marke his men both in the forehead & right
 hande. Thus are the Romishe whelpes discerned from othes
 faithfull, as it were by markes.

Besides this there is an other thing. All papists do plainely
 prestie, that vnlesse a man be marked in the forehead with
 Chresne by the Bishoppes hande, he is no christian: how so
 euer he be baptised, & beleue in Christ Iesus. Whereof it fol-
 loweth, that they attribute more to their confirmation & an-
 noyning of the Bishop, than to the christen faith. Heade the
 booke called *Summa angelica* in the title of confirmation. This
 therefore is a feaking of the Popishe religion: the Christen
 markes of Christ are sufficient. The Pope also by an other
 waie imprinteth his marke in the righthande of mē, by hee-
 ring of vowes, & persourning of othes, as they term it. For
 they that make a vowe in entreyng into any religion as they
 call it, as it were by a stipulation made, do binde themselves

to the Pope and See of Rome. Furthermoze Antichrist the Pope by othes also to be persourmed by the holdyng up of the right hande doeth binde and bring in daunger to him, Emperours, Kinges, Archbischoppes, Princes, Bischoppes, Doctours, Vniuersities, and all states. They prouesse that they will attempte nothing agaynst the church of Rome, noz agaynst the high Bishop thereof, noz yet agaynst the priuileges and statutes of the See. There remaine the maner of othes in the decrees and decretalles. I touche these thinges briefly. They see moze, that shutte not their eyes. And al men beholde, how the Pope hath set his marke on the righthand and forehead of men.

He forbid-
deth that
noman bee
noz selle.

There followeth againe of the fierse crueltie, and bloudy tyranny, which Antichrist practiseth agaynst the Christians, that is to saue agaynst them whiche will not receiue the marke of the beast: that is, whiche will not prostitute themselves to the luste of the Pope, and the seate of pestilence. Antichrist, saith the lord, by his power shall bringe to passe, that none maye by o: selle, saue he that hath the marke of the beast, &c. And these come all to one effecte, the marke of the beast, the name of the beast, and the nombre of the name of the beast. For he hath the marke of the beast, which acknowledgeth the seate, and professeth the faith of Rome: and euen to whom the christen faith is not enough. He hath the name of the beast, who so euer he be that will be named an obedient childe of the holy See of Rome, and acknowledgeth the Pope to be head of the vniuersall church. He hath the nombre of the name of the beast, whiche hath a societie with the beast, whiche societie that nombre betwixteth o: sheweth. Therfore excepte thou acknowledge the Pope to be supreme head of the church in Earth, with the fulnes of power: vlesse thou professest to followe the faith of the holy church of Rome, and to deteste all thinges what so euer that See hath condemned, thou arte forbidden fire and water. That same hath the lord called to prohibite, that thou mayest nother be noz selle. We saue in dutche, signifying one that is banished out of al mens company. He vnderstandeth therfore excommunication, that horrible thonderbolte of the Pope, wherewith are stricken all those, that haue set moze by Christ, than by

by the Pope, or the which haue lothed the Popes decrees in comparison of the Gospell. Let him reade, that listeth the sixte decretall of Boniface the. 8. in the. 5. booke the. 2. titl. de hereticis. Also Clement the. 5. booke. 3. Title. de hereticis. But he that will knowe exactely a compendious treatise of tyranny, and a glasse of butcherie, let him reade the Bulle of Martin the. 5. whiche is subiecte to the Sessions of the Counsell of Constance, and is written to Bishoppes and inquisitours of heretical prauitie. Amonges other thinges, there is one, which geueth a wonderfull lighte to this place whiche we nowe expounde: where it comaundement, that they do not permitte them that dispise the communion of the church of Rome, to kepe or dwell in any house or lodgynge, to make any bargaynes, or occupie any trafficke or trade of Marchandise, or to haue any cōsorte of humanitie with the faithfull of Christ. Reade thou the reste, leafe. 134. Herunto maye be added, that in Popes churches is the greateste bypnyng and sellynge of all. But vnlesse his crowne be shauen, and his handes imbrewed with oyle, that is, except he hath receiued in the foreheade or head and in the righthande the marke indelible (for so they terme it, that cannot be put out) he hath no marchandise lefte him in the house, nor so much as a little corner. But Christ whipped these marchautes, or byers and sellers ones or twise out of the temple: Antichrist hath brought them in againe. And this is verely a wonder, thei shewe more sauour at this daye to Jewes, Turkes, and heathen, than to Christians. For vnto the only gospellers is no place permitted: verely for that they ascribe al to Christe, preache Christe only, leaue nothing to the Pope, but rather accuse him moste constantly, and bitterly.

But what shall we saye to them, whose handes and fore-
 heades haue ben defiled with the marke? I bid them to wash for the
 themselves with the bloud of Christ, forsaake Antichriste, and
 tourne vnto Christe, in relinquishyng their errours and re-
 penting them. In case thou haste bounden thy selfe to Anti-
 christe by an othe, doe not perfourme that rathe and wicked
 othe, by vngodly speakyng agaynst the gospel. Do penance,
 make thy purgation, retourne vnto Christ, and thou shalt be
 saved.

Here is
wisdom.

We are co
maunded
diligently to
seeke after
Antichrist.

Nowe lest any man here should chatter, that we maye be Christians, & abundantly instructed in heavenly wisdom, although we do heare or speake nothing of the pope and popishe matters, that those disputations are unprofitable, yea odious, and to apperteyne to the stirring up of troubles, and therefore to be hurtful and foolish: that same our Lorde preuenteth, and saith expressly, here is wisdom in the knowledge and righte iudgemente of these thinges consisteth the trewe, heavenly and godly wisdom. Unlessse we be wise in this thing, we shal be fooles, and not wise. The Lorde therefore exciteth the hearers to the study of inquiringe after Antichriste, and to beware of him when he is founde. For in the 14. chapr. we shall heare, that they shall drinke of the Wine of Gods wrath, as many as haue receyued the marke of the beaste, and worshipped his Image. Wherefore they shall drinke at the same table with Christe of the cuppe of lyfe and of the grace of God, so many as haue dispised Poperie. And who shall denye it to be the trewe wisdom, by the whiche we maye come from the wrath of God, to the grace fellowshippe and participation of the same: Moreover the lord aduopneth, that men indewed with vnderstandpng, not wittles, and ful of hurtful follie, should reckon the name of the beaste: that is to saye, should be dilligently occupied in this matter, that those thinges should be dilligently searched for, which worldly menne affirme to be curiously sought and inquired after, not only without any profit, but with losse also. Moreover the Lorde commaundeth to accompte the nombre of the name of the beaste. He addeth that the same is not harde to do. For this nombre to be the nombre of a man, to witte which a dilligent man maye easely by sayth & industrie attaine to. For so doeth *Aretas* expounde it also, sayng, that nombre is comon and known to men. Let them traue than to trouble our godly studies, which blame our sermons made against the Pope, and laugh at our dilligence such as it is in expounding popishe abominations, finally whiche suppose we spende our tyme in vayne in the accompte of times. They do heare here, excepte they will heare nothing, that we haue receiued comaundement of the lord, so to do: moreover that the lord testifieth, that wisdom is hercin.

And

And here I geue warnyng that the maner of ſpeakyng is to be obſerued, that we werp not in vayne bothe our ſelues or ^{The nōbre} of ^{of} name and our auditours throughe the inquiſition of a certen name ^{of} ^{beaſt,} in the nombres. For that it is ſayed to be the nombre of his name, as though he wold a certaine name ſhuld be gathered & composed of theſe charactes $\chi\psi$: as for the moſt part is gathered of theſe thre lettres or charactes $\chi\psi\varsigma$, this name Chriſt. Nother waite they, which thinke how by theſe thre charactes no other thing is ſignified, than the name of Chriſt: which the lord him ſelfe in the .24. of *Matth.* propheticied, that Antichriſte ſhould uſe. Certes he calleth him ſelf Chriſtes vicar. I knowe rightwell, that the proper names of great men, haue ben ſealed by prophecies and ſignified befoze: as *Iofias*, *Cyrus*, *Ieſus*. But here thou canſt gather no ſuch thing, but forceably and as it were agaynſt the heere. I vnderſtande therefore by the nombre of the name of Antichriſt or beaſt, the verp accōpte, whereby we come vnto his name. And a name is a brieſe definition or deſcription of any thing, whereby, it is knowne of what ſorte and maner it is. Which thing in this our cauſe, the nōbre ſupplieth, whiche bringeth vs vnto thoſe times, which geue him his name, whereof he taketh his name, & is whiche times reueale vnto vs Antichriſt ſpoken of befoze in the prophetes, and ſhewe vs who and what he is, or who we ſhould take for Antichriſt, euen him verely, whiche hauing brought lowe thre kinges, he him ſelfe ſtarteteth vp of naught, and to the diſtruction of the true religion beynneth to reigne.

And now he ſheweth vs expreſſely this nombre nominal as I maye calle it, and vocalle which maye leade vs vnto Antichriſte, that we maye knowe who it is, and when we knowe him, we maye beware of him, and commaundeth vs to nombze the peres ſixe hondzeth ſixtie and ſixe. For ſo many importe theſe Greke letters $\chi\psi$. In expoundyng of the which nombze the expoſitours haue varied wonderfully. I like beſt the expoſition of the bleſſed *Martin S. Ireney*, which perauenture an hondzeth peres after the ſetting forth of the Apocalipſe, wrote his boke againſt hereſies, & ſaw ſome, whiche hearde *S. Iohn* preach, with *S. Ireney* maketh alſo *Andreas* the good biſhop of *Ceſaria*, whiche with *Aretas* ſpeaketh thus: the perſit rekenyng, & iuſte accompte of the nōbre, as likewiſe other

The nōbre
of . 666.
peres is ex
pounded .

Time shal
reueale an-
tichrist.

other thinges which are witten of the same Antichriste, the oportunitie of time shall open, and verp experience, to suche as will watche dilligently. For if it were necessary, as some of the Doctours suppose, that this name should be manifestly knowen: he that sawe him, would doubles haue reuealed. But the diuine grace allowed it not, that the name of this pestiferous beast should in this godly booke be reherfed. Thus saue *Andreas*.

The expo-
sition of
Ireneus.

After the same sorte also the holy Martir of Christ *Ireneus* besore *Andreas* lefte witten in the .5. booke agaynst heresies. For aboute the ende of the booke: it is surer, sauerh he, and with out daunger to abide and tary for the fulfillpng of the prophecie, than to suspecte and gesse at euery name: where as many names maye be founde hauing the foresayde nombre, whereby notwithstanding the question is not aunswered. Yet by and by he sauerh: the name *Λατίνος* containeth the nombze of .666. And verp like it is to be true. For this vocable hath a verp kingdome. For thei be latines, that now raigne.

Antichriste
shalbe a la-
tine, as al-
so *Sibilla*
prophced

This sauerh he. And doubles this good doctour erred not one whit, indued with the holy spirite of God. For we see that the church of Rome is called the latin church, and the Pope the high Bishop of the latin church. We see al seruite in churches sayde in the latin tongue: In Courtes & al iudgements of Bishoppes the latin tongue only used. Moreover no man shall serue in this church, excepte he be a latinist. What wil pou saie that these latinistes cal the hebrewe, that is to wit, the holy tongue, by an opprobrious name *Ierow*, the Grece Church & tongue heretical: The Bibles in Grece and hebrewe be of them suspected. For they will haue the latin Bibles only to be authenticall, and to be red of all men as authenticall. But these thinges are better knownen, than that I nede to admonishe and recite them here with many wordes. Neuertheles this holy mā *Ireneus* doeth not wholly affirme this his coniecture as mosse certayne, whiche notwithstanding he sayed yet was mosse probable and like to be trewe. For he addeth: notwithstanding we will not be in hazarde herein (for he recited also the name *τῆται*, the royal or tirannicall name of *Nimrod*) nother will we affirmatiuely pronounce, that he shal haue this name: knowing, that in case

It were requisite that his name shuld be manifestly preached at this present time, it should doubtles haue ben uttered by him, whiche had sene also the reuelation. But this nombre of the name hath he shewed, that we mighte beware of him when he cometh, knowyng who he is. And he concealed his name: for that is not worthy to be preached of the holy ghost and so forth.

Neuerthelesse the same before this sheweth vs away, how to accompte those. 666. yerres. For thus he sayeth: knowyng the sure nombre, whiche is shewed vs of the Scripture, that is to saye, of. 666. let the godly abide or loke for, firste the diuision of the kingdome into ten, afterwarde the same reigning and beginnyng to reforme their matters, and to augment their kingdome, he that cometh vpon the sodayne, chalenge to him selfe a kingdome, and shal put the foresayde kinges in feare, hauyng a name contempning the foresayde nombre, to knowe him verely for the abomination of desolation. This agayne sayeth he.

A place of
Daniel in
E. 7. chapt.
lighteth
this place.

But who seeth not, that the holy Martir sendeth vs to the prophetic of Daniel, whiche in the. 7. chapt. sayeth, howe the Romane Empire shall be diuided into many kingdomes: & how in the middes of those kinges shuld rise vp a litle horne, whiche should ouerthrowe and abase thre hornes: and that the same shoulde beginne to reigne proudly, tyrannically, and wickedly, agaynst bothe God and manne, but chiesly to the faithfull intollerable?

Let vs see than, how and when these things are fulfilled. The Ro. Where the Romane Empire had godly Emperours, nother mane Empire would wicked Rome bowe her styffe necke vnto Christ, pite fasteth but alwaies most obstinately aspired to her olde and wonted Idolatrie, which it coueted to haue restored: and finally when the fatal time was at hande, wherein the lord most rightuouse thought to requite bloudy Rome, he armed against her the Gothians, Vandales and Germanes, which subdued & destroyed the lady of the whole worlde, and destroyed the whole Empire of the which matter seke more in the. 57. Sermon, and in the sermons followyng.

And it is euident by histories, that the Romane Empire, the Gothians beginnyng to invade it, did slide, prouinces rising.
holtyng

Many
hornes of
kinges arise.

uolting in euery place, and was seuered in many kingdome. For to speake nothing of Asia and Affricke, the Persians wasthing that, and this the Vandalles, al Grece followed the Emperour of Constantinople, and likewise other nations nere. The Westgothes possessed all Spayne, and the French me of Franconie subdued Gaulles and Germany and the nations adiopynyng to the same. The Eastgothes and Lumbardes, obteyned Italy. Thus verely were establisshed many kingdomes & in steade of Rome reygued many kinges. Howebeit whilest these kinges considered, how they might beste in large their kingedomes, and put downe and expulse others, full craftely the Bishoppe of Rome playd his partie also. For he obteyned the supremacie ouer all Bishoppes, And so gotte him great authoritie with Kinges and realmes, yea and linked him selfe in league and amitie with Kinges and Princes. Whereupon quickly and sodenly, or as the Martir of Christ prophecied, vpon the sodayne, he starte vp, and at laste vsurped a kingedome, to witte of Rome. For by his iudgementes falsely taken for Apostolicall, he put downe kynge Childericke, of the lignage of Merouinges, the lawefull king of Fraunce: and auauuced Pipine, than Captaine of the French garde, to the crowne. And so he ouerthrewe or plucked downe one horne: and bounde vnto him a most myghtie Kinge, by whose power afterwarde he was a terrour to the kinges of Grece and Lumbardy.

Of the archate of Italy.

For aboute the yere of our lord. 269. the Emperour of Constantinople, expulsiſg the Eastgothes, did institute a newe gouernement in Italy. But sins this kinde of rule and gouernemente is not knowne to all menne, I will briefly recite what and howe greate it was by the wordes of Nauderus the Historiographer, *ex generat. 20.* Than begaune, sayeth he, the Citie of Rome and Italy to haue a newe maner of gouernemente, by the whiche they loste more the dignitie, glory, and feare ouer all the worlde, than of all the calamities, whiche these. 160. yeres haue afflicted them, and at the laste had leste Rome to be inhabited of wilde beastes. For Longinus brought in a newe name of dignitie, the archate of Italy: that is the high Magistrate. Whiche keepyng still at Ravenna, went neuer to the Citie of Rome. And in the gouernment

ment of Italle, and of Cities he kepte firſte this order, that the preſident ſhould not gouerne the prouince or region, but euery Citie had their Magiſtrate to gouerne them, whome he called Dukes. Wherefore making ſome egall with other Cities and Townes, in this thinge only he honoured the ſame, that he called the Magiſtrate place in Rome, preſident. But they that did ſuccede him, were called Dukes, as they were afterward many yeres, ſo that it was called the Dukedome of Rome, as the Dukedome of Narnia and Spolet. After after Narſet and Baſill had it any more eyther Conſulles, or Senate lawfully aſſembled: but by a Duke of Grece, whome the highe Magiſtrate ſente from Rauenna, the comon welth of Rome was gouerned a long time. Thus much he.

I ſuppoſe any manne maye hereby without any difficul-
 tie perceyue, the Prophecies to be fully accompliſhed, and the Romane Empire to haue fallen into aſhes. For theſe that had ben the moſte mightie Lady of the worlde, is ſene now to bee made a vile gouernemente, neuer a deale more excellent, than that of Spolet and Narnia. And here is to be knowen, that this Exarchate in Italy, was the thirde Lordſhippe inſtituted ſins Auguſtulus was ſlayne, in whome the Hiſtories ſaye, that the Empire of the weſte was finiſhed and ended. For firſt when Auguſtulus was ſlayne, the Germanes vnder their king Odacer poſſeſſed Rome. Afterwarde the Eaſtegothes by the conductione of the Duke Theodoricke of Verona, Odacer expulſed and ſlayne, reigned at Rome and in Italy. Laſte of all the Eaſtegothes by the Lumbardes expulſed and ſlayne, this Exarchate was inſtituted. And Lumbardes beynge called into Italy of the Grekes, agaynſt the Gothes, woulde no more goe out agayne, for that they ſawe the lande fertile and riche, pleaſaunt and aboundynge with ſondry pleaſures. Warynge therefore of greates power in Italy, they ſubdewed to themſelues many Cities and people of Italy, eſtabliſhyng nowe the fourth domion, whiche they called the kingdome of Lumbardes. They had moſt puiſſant kinges. Whobeit that exarchate of Rauenna, although they layde diligent awayte for it, & wente about to invade it.

Rome be-
 terly caſte
 downe.

The Lumbardes.

per

pet coulde they neuer extinguisht it: till the Bishhop of Rome put to his helping hande, pretending the sinceritie of religion.

The main-
ceyning of
Idolatrie
maketh of
the Bishop
of Rome a
king.

Historiographers accompte sixtene Emperours in order, which reigned aboute an hundred & foure score yeres. The 15. of the was called *Paulus Naclere* in the 25. generat. *Leo* the 3. sayeth he, Emperour of Constantinople commaunded, that they that were subiecte to the Romane Empire, should plucke downe al their Images, breake them, and burne the. Contrarywise the Pope, (some will haue him *Gregory* the 2. some the 3.) wrote to the whole worlde, that they should not obey these so wicked commaundementes of the Emperour. *Platina* sayeth more in the life of *Gregory* the 3. *Gregory* by consente of the clergie of Rome depriued *Leo* the 3. Emperour of Constantinople bothe of the Empire, and also of the communion of the faithfull, for that he had plucked downe Images. *Naclerus* sayeth moreouer: But so great authoritie at that time had the Popes decrees, that first they of *Rauenna*, and after the people and soldiours of *Venise*, made an open rebellion agaynst the Emperour and the archie in *Italy*. And the treason increased dayly. For *Marinus Spatarus*, Duke of Rome, and his sonne *Adriane*, passing through *Chapania*, were slaine of the Romanes. In whose stead they created Duke of Rome one *Peter*. They of *Rauenna* also, whilest some helde with the Emperour, and some with the Pope, in a tumulte made, newe *Paule* the archie and his sonne. Thus writeth *Naclere*.

The fetch-
me are sent
for into
Italy by
the Pope.

In these commotions the Lumbardes, supposyng the occasion so long wished for to be now offered, through the con-
duite of *Luitprande* their king, inuade the lades of the empire, and besege also Rome it self. But Pope *Gregory* the first made of al the sturres in *Italy*, the soldiour and practicionar of the same, and like no priest nor preacher, sendeth for *Charles Martell* king *Pinines* father with his French champions into *Italy* agaynst the Lumbardes. Whomebeit this *Charles* perswadeth the kinge of Lumbardes frendely to departe from the Citie. But yet not long after *Aistulphus* kinge of Lumbardes spoyleth agayne the lades of *Rauenna*, reneweth the Italian warre, and winneth *Rauenna* it selfe, and demaundeth tribute of the

citie of Rome. But Stephen the .2. Pope, which aspired to the gouernement of Rauenna, & wished the Lombardes destroyed, of king Pipine of Fraunce, vnto whō not long since pope Zacharie by his wrongefull iudgement (as many suppose) had geuen the kingdome, required ayde, and deliuerance, as it were offering him the kingdome. Therefore are the Frenchmen in armure, couetynge also to winne Italy. Whilest king Pipine entred into Italy, he met with the Ambassadors of the Emperour of Constantinople, whiche required, that he would restore Rauenna and therarchate and landes thereof, to the Empire, whose of righte it was, and not the Pope or Romanes. Pipine answered, howe he warred for S. Peter and y^e pope: and to go aboute, that the Lombardes shuld not were the church. And that he would take from them therarchate, and other rules of Italy, and deliuer them to the pope, whiche he perfourmed in dede. For he ouercame kinge Astulphe, toke from him the gouernement of Rauenna, and deliuered it to the Bishop of Rome.

Herein maye all men see, vnlesse it be those which will see nothing, how this contemptuouse Bishoppe, and very smal horne, hath at one pushe ouerthrowen two hornes. For he hath put the Emperour of Constantinople from the gouernment of Italy: and hath put downe the King of Lombardy & caused his people to be driuen out of Italy. For a fewe yeres after, the Pope, by the force of Charlemaigne, put downe Desiderius the last king of Lombardy, and destroyed withall the whole people of the Lombardes. And thus starte vp the Pope, & became as it were king of olde Rome, & of the chiefe parte of Italy. And now at the beginnings of the kingdome laied, but as yet he reigned not with full authoritie, as is declared before. Eberardus therfore Bishoppe of Salisburge, whose wordes I recited in the p^reface of this booke, extendeth these things further. But I suppose this our exposition to accorde with y^e prophet, with the thinges & times. And the pope gaue to king Pipine for so great a donatiō, a title, as *Platina* sheweth in the life of Stephen the .2. that al kinges of Fraunce shuld be called moste Christen. Afterward was the Image of the Empire bestowed vpon Charles: whereof is spoken before.

And lest the Pope should seme to haue receiued nothing,

¶

whilest

The kings
ouertho-
wen, the
Pope him
selfe is
made a big

The Pope
made a
most ungh-
tly king.

whildest king *Pipine* gaue him therarchate, the stories reporte thus: therarchate was diuided into two regiones, in *Pentapolis* and *Aemilia*. *Pentapolis* had siue cities, *Rauenna*, *Cesena*, *Classe*, *Forum liuij*, and *Forum popiliij*. In *Aemilia* were, *Bononie*, *Rhezo*, *Parma*, *Placence*, and all the lādes that lie from the borders of the *Placentines* and *Ticinians* vnto *Adria*, and fro *Adria* to *Arimine*, &c. But he that liste maye reade the Donation of *Ludonicus pius*, in *Volateranes Geographie*, where he nombreth the kynges of *Fraunce*. We saue nothing yet of this that afterward he vsurped to him self power ouer kyngs and realmes, finally ouer all churches and soules, so that we must confesse, that a moze maruelouse prince neuer liued.

Thou hast here a brieft and compēdiouse story, declaring how the Pope hauing hūbled & ouerthowē thre kynges, he him self began to be made a king. But let vs now apply her vnto the nōbre of the name of the beast, to thende it maye so be knowne to the whole world, y there is no other Antichrist enēced both to be looked for, than the bishop of Rome, that is comē: which in *dede* laied the foundatiō of his kingdom vnder theperour *Phocas*, did builde it vnder the kyngs of *Fraunce*: and enlarged the same vnder theperours *Henrickes* & *Friderickes*, finally hath establisthed it vnder theperours following: reigheth in our time, and hath done certen ages already paste, &c.

The popes
power aug-
mented both
in spirita-
lities & in
temporal
aces.

The supputation of. 666. yerres must be reckened from the time, wherein *S. John* sawe the reuelation. *Irenæus* sayeth: It was sene no longe time sins, but in a maner in our dayes, about thende of the reigne of *Domitian*. And *Eusebius* in his chronicles saith, that it was in the yere of our lord. 97. Therfore there remaine yet thre yerres to accomplish an hondreth yerres from the birch of our lord. Adde therfore to an hondreth

The fatall yerres, these yerres of the nōbre of the name of the beast. 666. yere of our lord. 763. & substracte those thre yerres of the first hondreth, and thou shalt haue the yere of our lord. 763. whiche was the. 12. yere, or there aboutes of king *Pipines* reigne, and the. 7. of Pope *Paul*. Notwithstandyng that there be wyrters of stories and times, which attribute to *Paul* but one yere, &c.

Now muste we not loke only what thing happened in the very instaunt of the yere. 763. but what chaūced in the next yerres fourmer and following. Wherof I will recite a fewe thynges

things oute of the writers of stories and tymes.

Naclerus in the .16. generat. In the peare of our Lord. 750 Wonders & Monsters. saith he, vnder Pope Zacharie, and vnder the Emperour Constantine the .5. began the .26. generatiō, in y^e which was made an alteration of the Kingdome of Fraunce, an abolishment of the kyngs of Lumbardie, and a translatiō of the Romane Empire from the Grekes. These so greate alterations, the wonders byd happily poutend, which hapned at this tyme. In Mesopotamia the Earth roue a funder by the space of two myles, and a Mule was sayed to haue spoken with a mans voyce. Athes fel downe from heauen. Ther were wonderful Earthquakes. Crosses appered vpon mens garmets. These things wrote *Naclerus*. The lyke are red in the storie of *Eutropius*, in y^e .22. boke, vnder y^e peare of Constantine y^e .6. mo: co: uer in the Histori call glasse of *Vincent*, & in *Fascicula temporū*.

In the pere of our Lord. 751. through the counsell of Zachary the Pope, *Pipine* the master of the kyngs household, oppressing his lord *Hilderych* king of Fraunce, began to reigne, and reigneth .18. yeres. This writeth *Aemilius* in the .2. boke of kings of Fraunce. And in the pere. 755, *Pipine* entreteth into Italie with an Armie, vanquisheth the King of Lumbardes, and geueth the whole gouernemente of Rauenna to S. Peter, against the wil of the Emperour of Constantinople. *Vespergensis in chronicis*. You see, howe in stead of y^e Emperour, the Pope beginneth after a sort, to reigne at Rome and in Italie, the hornes be shaken of, according to the prophetic. *Mathew Palmer* in his chron. vnder the peare. 756: the Romane Empire, sayeth he, reuolting a pace in the East, and the Emperour persecuting the Christians, (Idolaters he shoulde haue termed them) Pope Stephen gaue to the kynges of Fraunce the Emperiall titles and dignities, and confirmed *Pipine*, and the successours of his stocke onely for their kyngs, al others utterly excluded, and in the name of the people of Rome, called hym *Patricium*. *Whitherto Palmer*.

Ihon Functius in his Chron. In the peare of our Lord. 756 The Rites and ceremonies of the church of Rome, were caried into Fraunce & first receiued. In the peare of our Lord. 757. on obtrus Paule is made Pope, and immediatly followeth that satall ted. peare of our Lord. 763, as the middle point betwixt the pere

750. & 770. or 773. Wherein these thinges haue all together chaüced, which both geue the name to Antichrist, and whereof, as euery thing els is knownen by his name, so hath he also his name and is knownen.

Idolatry
is confir-
med.

In the yere of our Lorde. 768. Stephen the. 3. helde a counsell at Rome in the church Laterane of the byshops of Fraunce & of Italie: and decreed, that none shuld be ordeined bishop of Rome, but a Cardinal. He condemned mozeouer þe Greke counsell of the Emperour Constantine against Images, which he comaunded both to be had and worshipped. These thinges writeth Antoninus in Chron. tit. 14. Cap. 1. & 5.

After this, that great Charles, the sonne of Pipine, sent for Charles into Italie by pope Adriane, taketh Desiderius King of Lumbardes, and putteth downe the kyngdome of Lumbardes. This was done in the yere of our Lorde. 773. and also the two hondreth & fourth yere, after that the Lumbardes were arryued in Italie. And he confirmed and augmented the donatiõ of Pipine his father. As many historiographers make relation. Iohn Functius in Cron. addeth, that throughe out the whole Realme of Fraunce, at the comaundement of Charles, the Ceremonies of the Romish church were instituted. We haue nowre than the name of Antichrist, of the nombre. 666. We knowe who he is, and whome we shoulde beware of. **Euen so was the masse obtruded to þe Germaines.**

I can not here omitte, but at fewe wordes muste note the supputation of Sibilla, concerning the originall of Antichrist to my iudgement, very agreeable to the fourmer accompte. For the. 8. bookes of Sibelles oracles, taken out of the librarie of the honorable comon welth of Nussurg, were set forth by the moste godly and learned man, D. Xistus Betuleius, in the yere of our Lorde. 1545. and that in Greke. And this Sibilla Erythrea, or whatsoeuer she were, prophesieth in the. 8. booke, that Rome shal fal, and be burnt with fier. The wordes of Sibelle in Greke are to this effecte.

The plague of God vpon the ones shall fall
Prowde Rome, vnto the grounde thou shalte be caste
Vnto thy foes made first captiue and thrall
And than with flaming fier be burnt at laste.

And this thing was accomplisshed, at what time Totilas kyng of Gothes spyed the Citie, as we haue rehearsed before. And

shortly

Shortelie after in the ſame Oracles are theſe annexed.

When Emperours that haue the worlde oppreſte
With bondage great from the eaſt vnto the weſte

The numbꝛe haue fulfilled of fiſtene

A King ſhall come in white batte to be ſene

Which vnto Ponti his name ſhall nere annex

(As he that ſhall be called Pontifex)

To worldelie pleaſures geuen ſhall he lyue

And with his wicked fote rewardes will geue.

and the reſidue which are read there.

She byddeth accoumpte from the burninge of ſome fiſtene
Kinges. After whome ſhall come a newe Kinge, whome ſhe
deſcribeth. And it is manifeſt that Rome was taken, ſpoyled
and burnt, vnder the Emperour Iuſtinian. After ar accoumpt-
ed from Iuſtine the ponger, to the Emperour Theodoſius, 15.
After Theodoſe, ſuccedeth Leo the. 3. whoſe name was Iſauri-
cus, ſhe calleth thoſe kings delicatos that is, geue to pleaſures.
Because the moſt parte of them were not very valiaunt, but
vnder Leo. 7. Italle reuolteth from thempour: And ſhort-
lie alſo the gouernement called the Exarchate, was geuen to
the pope of Kinge Pipine, againſte the Emperours mynde.
We ſe therfore that the ſupputations do agree. For we haue
alſo brought to kinge Pipine the yeares .666. And ſo a newe
kinge ariſeth, whome Sibille nameth *πολιόκρανον* notable by
reaſon of his whyte hat or myter. For ſo ſhe noteth the By-
ſhop (which in oulde tyme dyd weare on their heades whyte
miters) ſhuld be a king. She geueth him a name alſo. For
ſhe ſaſeth how he hath a name nere vnto Ponti. For adde to
the worde Ponti, ſex, and you haue Pontifex. She annexeth
certen notes or markes alſo: ſhe ſhall regard earthly things,
and not heauenly: and that he ſhal alſo prouide (*πορίζων*) and
geue rewardes, with his vngraceful ſote. And that is right-
ly ſpoken, ſins that after Domitian and Diocleſian, none of all
the Kinges, ſaue the Pope, hath offered his ſote to be kiſſed:
whereby ſooles thinke, they receyue greate rewardes. But
omitting theſe things, let vs retourne into the waie.

The bleſſed martyr Ireneus ſpeakynge of this King, in the
ſame. 5. booke. In the beaſt commynge, ſaſeth he, ther is made
a recapitulation of all iniquitie, and of all deceypte, to the end

Antichriste that al Apostatical power concurring and concluded in him, is the sinke might be throwen into a fournace of sper. And that he hath spoken this thing by the spirite of prophesie, all men wil confesse, that haue red the lynes of the Bishops of Rome: but especially of Siluester the .2. Benedictus the .9. Gregory the .6. Gregory the .7. Urbanus the .2. Paschalis the .2. Alexander the .3. Innocentius the .3. Gregory the .9. Boniface the .8. Clement the .5. Ihon p. 22. to speake nothing of diuers others. What in our dayes haue done, Iulies, Clemētes, Leos, and Paules. Spayne, Fraunce, England, Hōgarie, and Germanie, and other realmes speake, which haue ben set together by the eares, and intangled emongs theselues with most cruel wars. The bloud of martirs shed speaketh, which crieth vnto y^e Lord. What remaineth therfore, but y^e we shuld take hede to our selues, & beware of this man of sin, and cleaue to our redemer Christ our Torde, beseching him, that he wold come shortly, and deliure vs from all euill. Amen, Amen.

Christe standeth vpon Mount Sion, ha-
uynge his churche: and is descreebed by notes, which
and what shall be the shepe of Christe.

The. lxij. Sermon.

The. 14.
Chapter.



And I looked, and lo, a lambe stode
on the mount Sion, and with him
144000. hauing his fathers name
written in their foreheads. And I
heard a voice from heauen, as the
sounde of many waters, and as the boile of a
great thonder. And the voyce that I hearde,
was as the harpers, p^lay vpon their harps.
And they sung as it wer a newe song before
the seat, and before the foure beastes, and the
elders, and no man coulde learne that song,
but the hondreth and. xliiij. thousand which
were redemed from the earth. These are they
which

which were not defiled with women, for they are virgins. These followe the Lambe, whither so euer he goeth. These were redemed from men, being the first fructes vnto God, and to the Lambe, & in their mouthes was founde no gyle. For they are without spotte before the trone of God.

Like as he hath hitherto mixed ioyfull thinges with sorowfull, and annexed a consolation to moste harde & cruell tione, and chaunces: so now he adioyneth also to the tyrannie of the preaching fromane Empire an exposition hauing bothe a consolation of the gospel and an exhortation moste graue and weightie. Vndoubtedly by the description of the Romishe tyranny, and reigne of Antichrist it might haue seemed, that the Church and the preaching of the Gospell had ben utterly losse, and that vngodlines should haue triumphed for euer: he declareth therefore by a most excellent vision, howe Christ shall reigne notwithstanding in his chosen, and shal ouercome, and shal haue his church continually, and that righte famous. He describeth what the electe shal be. He addeth that the preaching of the Gospell can not be so oppressed, but that it shall rather be preached with great Constancie through out all the worlde. And that Rome also shal fall, and al the vngodly be punished. He exhorteth therfore most earnestly, that we haue not to do with Antichrist, lestie also we be made partakers of his damnation. And to thintent there might waunt nothing that concerned a full comforte, he addeth, that thinge whiche maye chiefly confirme the mindes of al the godly euen in the greatest daungers, howe they that die in Christ doe sitte straight wayes from the corporall death vnto lyfe euerlastyng. Whiche finished, he tourneth to the description of the punishment to be taken assuredly of the Antichristians. Wherefore if the Bookes of the Gospell and newe Testament be to be esteemed for the manifolde description of Christe, and of saluation by him obteyned for the fapthefull, yf they are to be esteemed of the comforte, and preaching of the gospel: this is doubtles a booke most gospel like, as that which by a continually

The Labe
standeth
on mounte
Sion.

muall tenoure to perillouse thinges annexeth consolation.

S. Iohn therfore seeth the Lambe standpng upon Mounte Sion. Christ therfore slepeth not, he is not ignorant of the perilles and conflictes of his church: but he standeth as prepared to ayde and succour his. He standeth as a king invincible, whome nother the Dragon, nor the olde nor the newe beast hath ouerthrowen. For I haue tolde you oftener than ones, especially in the. 5. chapt. that by the Lambe is understood Christ. For he is the lambe and price of our redemption untill the iudgement: but than laiyng a parte the office of an intercessour, he shall be a moste seuer, and also a moste holy iudge. And Christ standeth, not in the sande, as did the Dragon: but on a Mounte, and that vpon mounte Sion. Mounte Sion was a figure of Christes kingdome, as appeareth playnely in the. 2. Psalme, and the. 2. of Esaye. And the kingdome of Christe, is the church, aswell triumphant, as militaunt: therfore in the fellowethip of Sainctes standeth Christ, the ioye and gloyp of them that are in heauen, and the life and helper of them, whiche fight as yet in Earth. Let vs beleue therfore, that in the Antichristiane persecutiōs Christ wil neuer faile his saythfull: as he is red neuer to haue sayled the olde Sainctes vnder the olde Romane Empire afflicted. For this consolation serueth chiefly for vs, which are vnder of Antichrist: and serued for them also, whiche suffered martirdome vnder the olde Romane Empire. Nother is there any doubt, but that they confirmed themselves herewith in the greatest persecutions.

With the
lambe are.
144000.

But that same is moste full of consolation, that the lambe is not alone, but hath with him an hondred and foure and fourtie thousande: that is to saye a most ample church. How so euer therfore the beaste rageth and slepeth the confessours of Christ, yet shal there be alwayes a church, that shal neuer be plucked vp euen in the Earth. He setteth a nombre certain for vncerten, and yet certaine and determinate: for that the nombre of them that shal be saued shal seme small in comparison of them, which shal worchippe the beastes, and perishe. Howebeit we vnderstande that the nombre of them shal neuertheles be greatest, which shal be the body of the Church, vnder their head Christ, euen than also, what time the Pope

with all the limmes of Antichrist. shall haue powred out all their furie. Of this nombze of the electe I haue spoken in the 7. chapt. where the selfe same nombze is set.

And as the Antichristians beare the marke of Antichrist in the righthande and foreheades: so verely the shepe of Christ, and which shal be the church, the spouse of christ, under their head Christ, shal haue their marke also in their foreheades, to witte the name of the father of the Lambe. For *Eius* is to be referred to the Lambe. And he speaketh not of an externall marke, whiche should be printed on their foreheades, but of the marke of their mindes. The same is faith, the signe of all Gods childzen. And the sayth in the Father and the Sonne, whiche are not without the holy ghost. And howe shouldest thou beleue, that almightie God is thy father, vnesse thou vnderstande the same to be obtained of the sonne? This faith therfore is here vnderstande to be a christen, not a Jewish or Turkishe sayth, whiche yet confesseth God to be the father. But sins they haue not the sonne, as sayed S. Iohn in his Epistle, they nother haue the father. Therfore the true members of the church of Christ, the trewe shepe, doe beleue that they haue a mercifull father through the sonne, by whome they knowe that the father beyng pacified, hath geuen all thinges of life and of saluation in his sonne. They that seke not for saluation and all goodnes in the only mediator the sonne of God, haue not doubtles the right marke of the children of God in their foreheades. At this daye all will be christians, but neglectyng Christ, they depēde wholly of Saintes. Therfore their faith is not the trewe marke of the children of God. No they nother knowe the father nor the sonne. And therfore they persecute those that cleaue wholly to the father by the sonne. And seying Christ is with his church, what needeth the church a vicar? Certēly it can not be the true church, whiche hath a vicar of Christe, for than it waunteth Christe whom the trewe church can not waunte.

It was not enough for the Apostle to haue sayed, that the church was vnited with Christe: vnlesse he had added moreouer with many wordes, howe he hath sene the church afflicted, and how she demeaned her self, than verely, when the beastes did afflict her: that euen we may learne therof, what

to the hope of Saintes in greatest daungers, & of what sorte it behoueth vs to be in persecutions and temptations.

He heareth
the voice
of many
waters.

First he heareth a voice from heauē, as the voice of many waters. Waters in the Scriptures many times doe signifie people. We vnderstande therfore hereby, that the church shal be populouse, and speaking: to thintēt to dissemble nothing, but seely to professe Christ. And therfore he heareth also the sounde of a great thonder. For the church getteth from heauen power to preache and shewe forth the Gospell grauely, though the worldes bowelles burst. And verely of the frāke & constant preaching of the gospel Iohn and Iames are called with Marke the sonnes of thōder. And cōcerning the preaching of the gospel shall followe moze afterwarde. He heareth mozeouer a melodious harmonie of menne singing to their harpes, & singing as it were a newe song. The which is chiefly referred to the saintes in heauen, singing eternall prayes to God: secōdely to y^e saintes liuing here yet in earth, which also offer vnto God continually prayes & thankes geuyng. Therfore how so euer their hartes be made sorrowfull in perilles and aduersities, yet their spirite reioyceth in the Lord. For no mā coulde learne that same songe, saue the electe. For like as none of the heauenly dwellers can expresse or vnderstande the excellencie of the ioyes of the life to come, and the praises of God, excepte he dwell amonges the heauenly inhabitants, & be partakers of the moste godly life: so excepte any man liuyng yet here in Earth be regenerated, he nother seeth how great is the felicitie of the faithfull, nother cā he iustly esteeme, the prayes which they offer vnto God. Touching the newe songe I haue spoken in the. 5. chapt. And certainly to worldly men the thinges seme as they were newe, whiche the faithfull bring forth of Gods worde.

The true
markes of
the faithfull.

They are
redeemed
from the
Earth.

Nowe doeth S. Iohn describe also what maner ones the hope of Christ shal be, which shal continewe in the church of Christ, dispising the furies of the beastes. Vnto tohome also the marke of his fathers name in their foreheades is expounded. We shall perceiue mozeouer, what be the true markes of the faithfull. First they are redeemed frō the earth. Doubtles al we bearing the earthly Image of the earthly mā, were solde vnder sunne, for the whiche cause we are also subiecte to

malice

maledictiō. But the lord hath bought vs with the price of redemption, payed vpon the crosse, so that now we are shapen newe after the Image of the heauenly man, to witte beyng adopted for the children of God. Of the which redemption the Apostle hath spoken in the .1. Corinth. the .7. and to the Roma. the .3. & in other places. S. Peter also. 1. Pet. 1. And for as much as the faithful knowe themselves to be bought and adopted by Christe to the heauenly inheritaunce, they are addicte to serue their redeemer only, and inseperably cleaue to him.

Mozouer they are virgins, not defiled with women in expounding the which thinges chauncientes torment theselues, lest any thing here should seme to redounde to the derogation of holy matrimony, wherby doubtes, witnes thapostle in the .1. Corinth. 7. and .13. to the Hebr. woman is defiled. I am here ashamed to bring forth the trifles of the Papistes. For who can heare the vncleanest of al men reasoning any thing of cleanes? They will hereby mainteyne a colour that single life of theirs: but al men see neuerthelesse, excepte they be blinder than betelles, what filthines hath ben comitted and is comitted dayly, vnder the pretence of this vngraciouse, & most vncleane singleness. But the Lord speaketh nothing at this present of corporal mariage, but rather spiritual. For it is manifest, that thapostles as the bzideleaders of our sauour, haue brought the churche to our Sauour a chaste virgin, which hath not had to do with any straunge or foraine woman: that is to saie, which is not defiled with the participation of euill doctrine. Reade Salomon reasonyng of that woman graue in the .4. chapt. of the Proverb. Reade mozeouer thapostle in the .2. to the Corint. 11. exceedingly wel teaching, that the faithful are an vndefiled virgin the spouse of Christ. The faithful therefore which liued vnder the tyranny of the beastes, receyued no straunge doctrine of Idolles, and of other prophane cultes, nother do at this daie adimitt the popish infectiō, but kepe their maydenly mindes for their husbāde Christ, beyng despoised vnto him by faith most sincere.

They are
virgins.

These follow the lab, whether so euer he goeth. That is to saie, they care for no man but Christ, they desire no man but Christ: in him they repose al their ayde, al their cōfort, al their ioye, al saluation, to him alone haue alwayes respecte, in him they

They fol-
low & labo-
whither so
euer he goe
eth.

they know themselves to be complete: which one and alone is to them al thinges. Moreover whither so euer Christ calleth the faithful by doctrine and exāple, yf it be to very deatch and moſte cruell butcherie, they followe willingly and che- rely. Whereby it cometh to paſſe, that in the worlde to come, they cā neuer be ſeuered from him. For where ſo euer Chriſt is, there is alſo Chriſtes miniſter: as he him ſelfe hath witneſ- ſed in the. 12. and. 14. chapt. of *Iohn*.

Redemed
from men.

First frui-
ces to god.

In their
mouth no
gyle.

They are alſo redemed frō men, deliuered verely through the grace of Chriſt, that they ſhould not follow this corrupte and uncleane worlde, by all kinde of pollution. For Chriſt by his ſpिरितe and worde calleth his out of this worlde, that although in body we are cōuerſaunte in the worlde, yet ſhould we with al our minde abhorre the worlde, & the thinges that are therein. Furthermoze for this intente hath he choſen, and redemed his from the bondage of men or of the worlde, that they ſhould be firſt fruites to God the father & to his ſonne. Which place the moſte godly and excellent learned man D. *Fraunces Lamberte* expounding in his cōmentaries vpon the *Apocaliſe*: it is maniſeſt, ſaith he, by the. 23. of *Leuit*. the. 15. of *Numeri*. and. 18. of *Deuter*. what firſt fruites be, and that they were gathered for the Lord, and went to the high prieſt. But Chriſt is that high prieſt, vnto whome the ſpiritual firſt fruites apperteyne, to witte the godly, & ſanctified to God. Theſe thinges are confirmed of the Apoſtle, which ſayed, that Chriſt gaue him ſelfe for vs, to the ende he might redeme vs from all iniquitie, and might purifie vs to him ſelfe an eſpe- cial people, a follower of good woꝝkes. Therefore do the true faithful ſingularly applie them to godlynes, and that they maye be the firſt fruites, & a moſt excellēt preſent of the lord, ſins they know themſelues to be redemed for this ende, that all the reſte of the time of their life, they might ſerue God.

In their mouth is founde no gyle. He ſayeth not, no cō- ſcience, or euil motiō to be founde in the hartes of the faith- full: but denieth that there is any gyle in their mouth. For al- beit that the faithful be troubled and vexed with the affectiōs of the fleſhe, yet ſo loue they the treweh, that to their know- ledge they wil diſceauē no man. And chiefly do diſſemble no- thing, that apperteyneth to the confeſſion of the treweh and

veritie

betide, nor vse any gile in the doctrine of the Gospell.

They be moꝛouer without spotte before the trone of god, They be without spotte.
not by their owne vertue, but by y^e sanctification of Christ: which S. Paule also affirmeth in the .5. chapt. to the Ephesi. And he hath spoken it apely, before the trone. For S. Austen sayed, that our sanctification should at laste be made perfit in the world to come.

These I say be the trewe markes of the trewe faithfull, and of the trewe church of Christ. Let euery man search here the secret cozners of his harte, & consider dilligently in his minde, whether he be marked with these signes: and let him busily prae vnto God, that if he fele them, the lord would confirme them: if he fele them not, that the lord would printe them deeply in their mindes.

The Angell preacheth the eternall gospel of Christe.

The. lxiij. Sermon.

And I saue an Angell flying in the middes of heauē, hauing an euerlastyng Gospell to preache vnto them that sit & dwel on the earth, and to all nations, kinredes and tinges & people, sayyng with a lowde voice: feare God, and geue honour to him, for the houre of his Iudgement is come: and worshippe him that made heauen and earth, and the See and the fountaines of water.

Antichrist desireth nothing so much to be oppressed, as the preaching of the Gospell. For euen therfore hath he instituted the inquisitours of hereticall prauitie for he dare calle the Gospell heresie. Therfore he burneth the Gospell bookes, and preachers of the gospel, and euery where rescrepeth the reading of the gospel, and Euangelical bookes. Wherefore the simple suppose, that it can not be but that gospel with all his adherences

adherentes should perishe utterly. Now therfore in the lordes consolation is brought in a vision of an Angel (for he is stil in the vision) flying in the middes of heauen, hauing the euerglasting gospel, and preachyng to the world. Whereby is signified, that the gospell shal be preached vnto men, in despite of al the enemies therof. And he gathereth a brieft some of such thinges as by the gospell are preached to the worlde. Those same appertaine also to the cōsolorte of the church, whiche vnder the olde beaste suffered persecutions for the Gospel. We will brieftly consider euery thing.

The angel is a figure of the preachers. Firste it is euident euen by the fourmer thinges, that by this changel is signified the ministers of the worde, and the very ministerie of the gospel. Certes y scripture calleth preachers Angelles. For so is S. Iohn Baptiste named of the prophet Malachie. Wherof is spokē befoze. And the ministers by this honourable title are admonished, of puretie, & of most sincere faith. For Angels be gods ministers: whō thei only regarde, loue, and honour: whose cōmaundemētes thei execute most faithfully, sincerely, and dilligently. Such it besemeth preachers to be in their kinde and office. And like as Angels cannot be hurte through the treasons and iniuries of men: so God defendeth his ministers, vntill the houre appointed. So is Peter deliuered out of prison, in the .12. of thactes. So is Paul in Shippewreake, &c. And he sayeth an other Angell, for that he hath brought in already sondry visions of diuerse Angels. Notwithstanding that, other, semeth to be put for the firste. For he annexeth to this yet two angels moe. The first wherof he calleth an other, the later the thirde.

The fleeth through the middes of heauen. And this Angell fleeth in the middes of heauen. By this thinge is signified the iucky course and procedyng of the preachyng of the gospell. It is also wrytten in the prophesie, his worde runneth swiftly. Psalm. 19. Dauid compareth the runnyng of the preachyng of the gospell, to the course of the sunne, ioyefull as a giaunt he runneth his waie: in the vnto most parte of heauen he ariseth, and runneth againe to the same, neyther can any man stoppe him, nor hide him self fro the heate thereof. The sunne shineth in all places. Therefore shal the preaching be free. For as we cā nother pluche backe nor hinder, the thinges that are aboue vs in thapre & such like

shall we nother plucke downe, nor hinder him that flieth in the middes of heauen. The wordes and writings flie, they flie farre & wide where. Nother can the veritie be oppressed. God hath geuen to the world Printing, wherby the gospel is preached and runneth farre, wide, and most swiftly.

And this Angell hath the euerlastyng gospel. Wherin is the greatest comfort. For it signifieth, that the veritie shall be euerlasting in the world inuincible. And for many causes is the Gospel called euerlastyng. Firste, because the veritie is immortall, which can not be bounden, how so euer the ministers are scattered & slayne. 2. *Timoth. 2.* secondely the gospel is eternal, for because it was shewed to our firste fathers, prophesied in the lawe & prophetes, fulfilled of Christ, declared by the apostles, & by the grace of God brought vnto vs. Heare before al times was predestinated. Heare the. 1. to the *Ephes.* For euē for this cause is it called euerlasting, for asmuch as it apperteineth to vs & to our posteritie vnto the worldes ende, and not only to our elders. And because it is euerlastyng, they lie whiche at this daie calle it a newe doctrine or learnyng. Papistrie is newe, whiche hath his originall, what time euery thing was ordeyued. &c. Moreover the Apostle saith: of I or an Angell from heaue shall preach any other gospel, or besides the same that ye haue receyued, let him be accursed.

And we heare expressely, that the Angell had not only the Gospel, but that he had preached the gospel. Many in dede haue the gospel, but dumme, and written in booke. The gospel must be shewed forth and pronounced. He declareth also vnto whom the gospel must be uttered and preached: to the inhabitants of the earth: for it must be cried out to such as are drowned in earthly matters, and they muste be reysed out of their slepe. And after his maner and imitation of blessed Daniel in the. 7. chapt. He rekeneth vp nations, kinredes, tunges, and people: and thus signifieth that the gospel shall be preached thorough out the whole worlde. Whiche thing the lord sayde also should come to passe in the. 24. of *Matth.* and than that the ende should come. And we see at this daie, that the gospel hath in a maner thondered thorough out the whole world. And here I geue warning leeste any disceane him self. The Apostle in the. 1. *Timoth. 3.* and, 1. *Coloss.* y the gospel was preached

The angel
preacheth,

preached throught out the whole world in his time. Whombeit
 al men had not than recepued it, but a few. Do not therfore
 Imagine with thy selfe, that the Gospel is not preached, vn-
 lesse al recepued it. They are abused, that promise to theselues
 before the iudgement a concorde of all nations, for that it is
 writte, that there should be one sheperde, and one shepe-
 folde. For the same was accomplisshed, whilest of the Jewes the
 Synagoge and dispersion of the gentiles, the lord prepared
 to him selfe one church, wherof Christ is head, and pastour,
 and Antichrist shal at the length by his laste comyng be abo-
 lished. Therfore shal he alwayes resiste Christe.

There shal
 no more be
 made one
 sheperde &
 one shepe-
 folde.

He preach-
 eth with
 a lowde
 voice.

Furthermore where he seeth & heareth this Angell preach
 the gospel with a lowde voice, he meaneth that the preachers
 shal with great constancie and frankenes, also with thyple
 voices and most earnestenes preach the gospell agaynst Anti-
 christ. And we see at this daye, that the more cruelly the faith-
 ful are greued and oppressed, the more feruently and lowder
 they crie, and that also they be called clamorous criers.

What the
 Angell
 preacheth.

The feare
 of God.

Moreouer he compriseth in a brieve some, what thinges
 are to be set forth in the preaching of the gospel, chiefly in the
 laste times. First he sayeth: feare God. The feare of God is
 the beginning of wisdom: therfore not to feare God, is the
 beginnyng of foolishenes, & of al errours. The feare of God,
 hath nothing comon with the feare of the world. The godly
 man is not affrayed of God, as a guilty seruaunt feareth his
 maister, and that more punishment, than his maister, who
 he hateth rather. For the feare of God hath the reuerence and
 loue of God. It attributeth to God the supreme Maiestie,
 embraceth faith, and hath a faithful care, wherby it awaith
 vpon God, worshippeth, prayseth, and professeth the same.
 Doubtes because we more feare men, than God, we feare
 more the Pope, and the mallice and hatred of him and his,
 therfore do we not execute iustice vprightly, nor professe the
 trewth frankely, nother yet set forth the gospel. But the lord
 in the Gospel sayeth: feare ye not them, which maye kill the
 body & haue no power ouer the soule: rather feare ye him,
 which condemneth both body & soule to hell fire. Certes the
 feare of God is not only the beginnyng, but also the bonde
 of al vertue. Hereafter we shal heare that the feareful shal be
 cast

caste into hel, with the beaste & with the false prophet. Therefore let God be our feare, like as *Esaye* teacheth in the 8. cha. Let vs feare God for our sinnes committed: there fewe are affraide: but many are affraide to speake the truely, to mainteyne godlines, and to rebuke wickednes.

Secondely the preaching of the Gospell comprehendeth the honour of God. For he saith: and geue him honour. And thou doest not seperate the sonne from the father. For he in the 5. of *Iohn* saith thus: the father hath geue al iudgement to the sonne, that al shuld honour the sonne, as thei honour the father. He that honoureth not the sonne, honoureth not the father, which sent him. And in very dede the father can not be honoured, but by his sonne. For we honour him, when we beleue him to be true, & receiue Christ the sonne of God, as the only rightuousnes & perfection of al faithfull. By faith therefore chiefly we honour God, than reuerencing him only by faithfull obedience, & walking in his commaundementes. *S. Iohn* in his *Canonic*. he that beleueth not the sonne, saith he, maketh God a liar (see howe ye maye highly dishonour God) which beleueth not the testimony which God hath testified of his sonne. And this is the testimony, that God hath geue to vs eternal life: & this life is in his sonne. He that hath the sonne, hath life: he that hath not the sonne, hath not life. We are therefore, so bidde, els where, than in Christ alone, to seeke life & al goodnes. But the papistes honour the Pope, and his constitutions, his Sainctes also, and honour not God alone. They in graue in thei cuppes, *Soli deo gloria*: to God alone be glorie: but yet in the meane season thei persecute the, whiche will not ascribe the glorie dewe to God alone vnto their folish trifles. But the Gospell wil crie out, that to God alone al glorie is dewe.

the honour
of God.

Hereunto is added a spur, whiche maye pricke them to feare & glorifie God: for the houre of his iudgement is come. The Gospell therefore in the latter dayes shal beate into men the last iudgement. This hath a wonderful effecte to obtaine of men amendement of life. And it is purposely sayed, it is come: and not, the houre of his iudgement shal come. For so is the certentie of his iudgement expressed, and we are warned, to looke for that same daye euery moment. The Apostle

The iudge
ment of the
sonne of
God.

Wh

psd

used the same argument in the. 17. chapt. of the *Actes* to them of *Athens*, and to the *Corinth.* the. 2. *Epist.* 5. chapt. Lette vs remembre, O byethene, that strapte iudgement: let vs amende our faith and maners, and al thinges that agree not with the gospel. For certainly we shal die, certainly we shal be iudged. But then, when we shal promise our selues peace, shal come sodayne destruction. Wathe.

To wor-
ship God.

Finally the Gospel teacheth to worshippinge God alone. Than doe not the faithfull worshippinge Idolles, to whome so euer they be erected. They worship not the Pope ouerwhelmed with wickednesse: much lesse doe they kisse, and by kisse worshippinge his vnglacious and stinking fete. They worshippinge not the God *Mauzim* of the wafer makers, the God in the boxe, which is worshipped in palaces & churches as shutt up in the pite. They worshippinge not Saintes: but God alone. Therefore lifte vp your hartes vnto heauen and worshippinge. We haue here in Earth wonderfull workes, which make moue vs to worshippinge this God alone. He is maker of heauen and Earth, and of the See. Who is greater? who is mightier? Therefore worshippinge him, the true God. *Matth.* 4. He annexeth here fountaynes of water, for that the miracle and benefite of waters is greete. For if we consider the originall springe, substance, pleasauntes and commoditie of fountaynes we shal be compelled to wonder. God be praised.

Daniel. 11.

¶ An other Angell preacheth, that Babilon shal fall: and an other diswadeth all men from the fellowshippe of the religion of the beaste.

The. lxiij. Sermon.



And there followed an other Angell, sayng: He is fallen, He is fallen euen Babilon that greete Citie: for she made all nations drinke of the wine of her whoredome. And the thirde Angell followed them, sayng

ſayeng with a loude voyce: yf any man wor-
ſhip the beaſt, and his Image, and receiue his
marke in his forehead, or on his hand, ſame
ſhall drinke of the wyne of the wrath of God,
which is powred in ſ cup of his wrath. And
he ſhal be puniſhed in fyre & brimſtone, before
the holy Angels and before the Lambe: and
the ſmoke of their tourmente aſcendeth by e-
uermore. And thei haue no reſt day nor night,
which worſhip the beaſt and his Image, and
whoſoeuer receyued the prynte of his name.
Here is the patience of Saints. Here are theſe
that kepe the comaundements, and the faith
of Jeſu.

For the comfort of the faithful ſlocke of Chriſt, is brought. * The
ſarth an other Hingell, a type of all godly preachers, which Romph
preacheth with great conſtancie, that the kyngdome of Anti- Churche
Chriſt ſhall fall, howe ſoener it promiſeth to it ſelfe euerlaſt. ſhall fal,
ingneſſe. And hereof the Saintes gather, that perſecutions
ſhall with all be finiſhed, with all other abominations
through out the worlde. For where for the continuall perſe-
cutions of the wicked, all the Saintes cannot but be marue-
louſely ſadde: They muſt needs verely hereof receyue no
ſmall ioye and comforte, than they here, howe they ſhall not
indure alwayes.

and here it is ſayd that Babilon ſhall fall. And in dede it
were ſolophanes, to expounde theſe thinges of the old Ba- Babilon.
ylon in. *His* which was fallen long ſine, ſcarcely any token
thereof beinge left: we muſt therefore vnderſtande it of an- Rome.
other, which is ſupper ſlommer, and euen by a figuratiue ſpe-
ach, we muſt vnderſtande it of Rome. For there is a greate Antono-
Coſmage as it were, betwixte both. Babilon was the firſt mafia,
Monarchie, Rome is the laſt. Babilon ſore afflicted the pe-
ople of God, So doeth Rome greivouſely vpon the church
of God. Babilon burthened Iſrael with a greivouſe
captiuitie. So Rome vpon the church, with more than a
long

long captiuitie. Babilon ouercame the people of God, and burning the Citie of Hierusalem, and destroyeng the temple, led away Israell captiue: so Rome also hauing rased the citie of Hierusalē, and subuerting the temple, triumphed of Israell. Babilon planted Idolatrie, superstition, and all abomination, anaunced, maintained, and set forth the same vnto all men: but at the length when she woulde haue thought best of it, the people of God being sodepnely deliuered, she was utterly subuerted. So is Rome also, the mother & nurse, and reupuer of all abominations in the church of the laste tyme, wherein she shall perish at the last, all those that beleue truly in Christe being deliuered. And especiallie it is called great. For howe greate and mightie the church of Rome is, all we see and by experience knowe at this daye. No other am I the firste that vnderstand by Babilon, Rome. For many expositours reading the first Epistle of Saincte Peter, in the end of the epistle, do vnderstand by Babilon, Rome. Certes Origen sayeth: And here he calleth Babilon Rome, for the excellencie and brightnesse of the Emptre: the which Rome obtained a long tyme sins. But this the more auncient writers expound more playneslie, as *Tertullian* in his booke against the Jewes, which sayeth: so Babilon with sainte Iohn beareth the figure of the Citie of Rome, therfore also great, and proude in her kingdom, and a murderer of the sainte. The same words in a maner, he repeteth in the thirde booke against *Marcion*. And no lesse playnely Saincte Hierome calleth Rome Babilon: and the same Babilon wherof Iohn speaketh in the Apocalipse. Read the epistle of *Paula* and *Eusebius* written to *Marcella*, by the helpe of sainte Hierome. Reade himself in the .ii. questio to *Algasia*. Againe in the preface to the booke of *Didymus* of the holy ghoſte, to *Paulinian*. Also in the end of .2. booke against *Iovinian*. The same in the life of *S. Marke*: Peter, saith he, in his first epistle, vnder the name of Babilon, doth figuratiuely signify Rome. But Iohn will expounde himselfe in the .17. chapter. And we vnderstande that the Citie of Rome shall fall chiefly, with all her ungodlynnes: And with the same also, the Romish superstition and abomination, through oute the worlde. And the Angell in *Deede*, sayeth she is fallen, which is yet to fall: And that by the prophete

prophetically maner of speaking, wherein that which shal assuredly come to passe is uttered, as though it wer now done. *Anadiplosis.*
 To signifie the certentie thereof, that reduplication or iterating of the worde also apperteineth, she is fallen, she is fallen. *she is fallē, she is fallē.*
 This is also repeated in the .18. chap. where it shalbe shewed howe it is taken out of the Prophetes, &c. Notwithstanding both a desyre and Joye also, might seme here to be signified. For such thinges as we haue longe, and with a desyre looked for, we receiue them now cumming and saie, thou art come, thou arte come at the laste longe looked for, and nowe makest me glad. For the saintes with a great desyre, loke and long for the destruction, of that most wicked, most vyle, and most troublesome kyngdome of Antichriste.

The cause is shewed also of the destructiō of the common welth and church of Rome: for that she hath caused all nations to drinke, and hath made them dronken wpth wyne of wrath of her fornication. And verely the effecte of wyne in men is greatest. Therefore doctrine is compared to it in the Prophetes. Therefore Rome with her vncleane and corrupt opinions, hath made all people dronken. And it is called the wyne of the wrath. For loke with whome God is angry, he suffereth them to erre in the way of the Romish church. For in almost as God hath reuealed the sincere doctrine of Ipe, by his onely sonne, and mosse chosen Apostles: and men receaue not the same: God is iustely offended with them, and geueth them ouer into a reprobate mynde, that thei may followe shamefull errors: As Sainte Paule also prophesied shuld come to passe in the .2. to the *Theß. 2.* chapt. This wyne is called mozeouer, the wyne of her fornication, wherby she herselfe hauing firste played the harlot, is become nowe also the Maistres of fornicatiō, and as it wer barode to al others. This maner of speaking is right well knowne, euen oute of the Prophetes. Rome ded not persiste in the doctrine of the Gospel, and of the Apostles, but inuented a newe, and that contrary to the Gospel, of the vpear of Christ in earth, of the power of keyes, of indulgences and pardons, of iustification of works and merits, of satisfacciōs & cōfessions, of worshipping of Images, & prapeng to saintes, of celebrating masses, and worshipping of the sacramēt of p^raulter, as thei terme it,

Why the Romyshe Church shoulde say
The deuillyshe doctrine of Rome.

of monkery and bowes, and such other innumerable. This doctrine as Apostolicall, auncient, and chresten, the drinketh of to all people: and so plucketh them from Christ, withdraweth them from the Gospel, seduceth them from the oulde christianitie, and destroyeth innumerable soules. Therefore God pomzeth oute to her also of the cuppe of his wrath, and byyngeth her also to destruction for euer.

The destruction
deth all fro
the fellow-
ship of the
Romysh
church.

And vpon this occasion he dissuadeth all men from the fellowship of the Romish church or papistrie, that we haue nothing to do with the Romish religion, vnlesse we will be partakers also of the euerlasting punishment. He reasoneth therefore of the losse and punishments, and describeth greuous and horrible paines, of happie men might so be feared from that vngodlines. The Angell therfore crieth, and that with a loude voice. Wherefore let al ecclesiasticall preachers learne, that they must earnestly, and terrible crye oute in this case, that all flee the communion of the Romish or popish church. I know doubtes what the common people beleue and saie, that all shall be saued at the lasse daye, what religion so euer they be of: and namelie of any remaine an open papist. But we can nother condemne nor absolue any man, sette them in heauen, or cast them to hell. God liueth a righte iudge. He alone knoweth, who shall be saued or damned. We ought therefore of right, to credit his iudgements. But where as he pronounceth openly, that the sauourers of the Romish church shall be damned, who am I to say the contrary: or what men will pronounce otherwyse? Let vs heare therefore the sentence of the iuste iudge, and let vs beleue the worde of the sonne of God, and let vs beware of the poppish religion.

What it is to worship the beast & his Image, and what it is to receiue the marke in the forehead and on the right hand, I haue sufficiently declared before in the. 13. chapt. Wherby they worship, and receiue the marke of the beast, which do participate with the Popish church or religiō: finally which obey the wicked decrees of the Empire, and perscuer in the obedience of the See without repentaunce. As etas expounding this place: to worship the beast, saith he, and to receiue his scale, is, to esteeme Antichrist to be God, and in word and woꝛke, to set forth such thinges as he couereth.

And here in an horrible wise, & with propheticall wordes, The des-
 is described euerlasting damnation, prepared for them, who scriptio of
 forsaking Christ the sauiour, cleaue vnto Antichrist & distroi- eternall
 er. Like as they haue dronke of the corrupte doctrine infused damnatio.
 of the Pope: so againe shal they drinke, that the iust lord shal
 powze out of y cuppe of wrath. And the wine that is powzed
 in the cuppe of Gods wrath, is the strapte, exquisite, & moste
 greuouse iudgement of God, wherein beyng angrie, he inflic-
 teth to the Antichristians horrible & vnspeakeable punnishe-
 ment. A like manner of speech is red in *Ieremie* the. 25. chapt.
 And like as pure wine, not delayed, is of most efficacitie, and
 pearseth: so the iudgement of God, wherein he will procede
 against the Antichristians, shal be most greuouse, such as no
 tongue be it neuer so eloquent can expresse.

And for a further declaratiō shortly after followeth, what
 they muste drinke of: verely fire and brimstone. Perauen-
 ture the Lorde alluded to these wordes of *Dauid* in the. 11.
Psalme. Vpō the vngodly he shal rayne snares syre brimstone
 storme and tempeste, this rewarde shal they haue to drinke.
 He semeth mozeouer to haue alluded to the burnyng of So-
 dome, and to the. 30. chapt. of *Esaye*, in the ende whereof is
 shewed, that hell shal be wide enough to recepue all the vn-
 godly, and that matter shal neuer waunte to nurrish the fire
 neuer to be quenched. He expresseth mozeouer a greuouse
 payne, where he saith, that they shal be tourmented: and
 that in the sight of the lambe, and holy Angelles, that so they
 maye recepue condigne punnishment for euer of thir con-
 tempte, wherby they haue despised the lambe, and messages
 of Angels. Likewise in the. 13. of *Luke* the Lord saith: there
 shal be wepyng and gnashing of teth, when ye shal see *Abra-*
ham, *Isaac*, and *Iacob* and all the prophetes in the kingdome
 of God, and you to be shutte out, &c.

And that same apperteyneth also vnto euidence, & to stire *Hipotipo-*
 vpon a terrour in the mindes of all men, where he addeth by a *sis*.
 figuratiue speech: and the smoke of their tourmēt ascendeth
 vpon euermore. Therefore shal the burning and punnishment
 of the vngodly be euerlasting, and neuer to be finished world
 without ende. And we seme here at this description, as it
 were before our eyes to see the flames of eternall damnation

caried vp on highe : and caste vp with them greate heapes of smoke, to rolle vp, and disperse them fatte and wide. I remembre here that of Virgill.

*The wastefull fire gan crepe and cracke a pace
Til to the topp through helpe of winde it came
Out burst the blase, brake downe and did deface
The skie flieth full of sparkes of smoke and flame.*

Euertla:
A pyn pun-
ishment.

And that no kinde of terrour might waunte, mooste aptely and most abundantly he expreßeth the perpetuities of euill, lasting punishment, sayng: nother haue they resce daie nor night. So sayeth the Lord in the. 9. of Marke. Their fire is neuer quēched, and their worme shal neuer die. They erre therefore, which promise to the damned after many worldes deliuerance from their tourmentes.

Epiphora:
nema.

And not in vayne he repeteth, that which he had sayed before, how they that worship the beast shal suffer these thinges. And therefore he repeteth it, lest, as it happened, we should esteeme it as a light matter. They shal be damned, sayeth the veritie, which receyue the Popish culte and religiō, and perseuere in the same. To all this is annexed an acclamation, of double sentence, notable and holesome. For in as much as the wisdom of God did foresee, what aduersitie remayned for the godly in this world, which they might surely loke for at Antichristes hande, whiche professed the trewty, therefore for a comferte and consolation he addeth: here is the patience of Saintes, which is as much as if he had sayed: and here shal patience take place, wherby the Saintes maye ouercome all euilles. Here had we nede to haue a stout courage, & a sure and cōstaunt minde. In the. 12. of Luke the Lord likewise requireth patience in persecutions. Here therefore is counsel giuen, howe the saintes should behaue themselves, to wit that they should suffer patiently those euilles, that Antichrist shal worke agaynst them. And there followeth an other sentence, which lighteth this: here are they that kepe the commandmentes of God, and faith of Iesus. They shal overcome thoroowe patience in so great euilles and daungers, whiche kepe the cōmaundementes of God, the foundation wherof is the faith of Iesus Christ: which verely put al their trust in christ, heare the worde of the gospel, and kepe the cōmaundementes of

of God, not of men. The like vnto theſe are red in the.24.of
Matth.and the.10.to the Hebrew. Aretas: in this ſame time of
Antichriſt, ſaith he, the patience of Sainctes is thowed. Tha
is the ſpeache figured, as it were by a queſtion moued. And
who be they whome he calleth patient? After, as though he
ſhould aunſwere: they that kepe the commaundementes of
God, and faith of Jeſu. For they when perilles approche wil
ſet more by God, than by death and temporall euilles. This
ſayeth he. I praye God theſe things be as faithfully perſour-
med of vs, as they are caſely vnderſtande. The Lorde graunt
vs his ſpirite.

C The faithfull aſſuredly and ſtreight waye
ſitte from the corporal death vnto life euerlaſtyng.

The. lxx. Sermon.



And I hearde a voice from heauen,
ſaiyng vnto me: wyte, bleſſed are
the dead whiche hereafter die in
the Lorde. Yea the ſprite ſayeth,
that they reſte fro their labours.

But they? workes follow them.

Albeit he hath oftener than ones ſpoke of the ſtate of ſoules Of the ciu
in an other world, and of y felicitie of the faithfull which are tayne ſab
killed for religions ſake: yet was it here chiefly requiſite to uation of
treate of the ſame matter. For I ſayed, howe many muſt be faithful,
killed of the beaſte. Now leſſe they for feare of death ſhould
chooſe rather to worſhippe the beaſte, than to be ſlayne: leſſe
happily hauyng loſt this life, there were no other life to be lo-
red for in the world to come, moſt dilligently, and moſt cer-
tenly he treateth of the ſtate of ſoules, and of the felicitie and
bлеſſe of ſoules, which as ſone as they die, they archieue, aſſu-
redly and ſtreightwaye ſitting out of this worlde into life e-
uerlaſtyng. But they that know theſe thinges, and haue con-
creaued them by a true faith, how they ſhal vndoubtedly ſitte
fro the corporal death into the bleſſed life, it can not be choſen
but that they ſhal more boldly contemne the life preſent.

Thy. v.

And

Most cert^e
tables of
saluation
are to vs
exhibited.

Our lord
Jesus
Christ.

And this wholesome doctrine is comprised in three points. For first he sheweth the certentie therof: secondly he declareth what it is: laste he setteth forth and lighteth the same by circumstances. At the first verely he seemeth to allude to the manner, accustomedly receiued of al nations, that such thinges as they would haue thought to be certen, and vndoubted, they would also comitte to writing to leaue them vnto posteritie. But the certentie & veritie or Authoritie of the thing is esteemed of chaunchours, which first haue dispatched any matters emonges theselues, and after haue caused the same to be put in writing. At this present therfore is God shewed to be author. For S. Iohn saierh: and I hearde a voice from heauen. And by and by addeth: yet the spirite saierh. Therefore there is no doubt, but that the sonne of God him self hath spoken and reuealed these things. For him he saue at the beginning of this reuelation: after he seeth diuerse kindes of Angelles, but he seeth not Christ speaking to him. But he heareth now his voice from heauen, he heareth the spirite speaking, by whom the lord saied, whilest he was yet couersaunt in earth with his disciples, that he would treate and speake al thinges in the churche. Let vs beleue therfore that the wordes which are here recited, by christes doyng, to be a celestiall oracle certen and trewe, whereof we ought not to doubte. And S. Iohn thapostle & Euangelist is comaunded to write the saynges of Christ from the heauely seate. Which thing he doeth: as at Christes comaundement sendeth them vnto al posterie, vnto vs also & to our offspring euen to the worldes ende. But if tables writen by the chauncelours or secretaries of kinges and Princes, beyng notable men, deserue credit: we maye much more iustely & rightely beleue this writing, which the sonne of God inditeth from heauen: & that beloued disciple of Christ, the apostle and Euangelist S. Iohn writeth. Thou hadst once a confidence in the Popes bulles (they maye well be called bulles, sines they be more vaine than bulles or blabbers in the water) sent from the See of Rome, wherein thou as one assured didst put ful truste to haue remission of sinnes and blessed life. And shalt thou not now be accompted madde and out of thy witte, in case thou wilt not beleue this heauely writing. That other was indited by the spirite of Antichrist.

by the Pope the man of sinne, and childe of perdition: & written of some disceauer infected with Simony and sacrilege, which in life and maners was filthines it self. But in Iohn is nothing but cleanes, puritie, & integritie: and the very sonne of God which prescribeth these things to S. Iohn, is the very veritie and life, the light of the world & lord of heauen and Earth, of life & death. See than how safely thou mayest laine to this heavenly writing, which here is offered & geuen thee frely. Thou nedeest not to disburce for the same one farthing. The Pope instituted in the church bying & selling & deuclish bargayning about perdots & other things, which were plaine disciples & illusions, playne mocheries, and open blasphemies, & therfore accursed for euer: as S. Peter also pronounceth in the 8. of the Actes. God him selfe diswadeth al men from such tromperies, and bargaines wicked & vayne, in the. 55. chapt. of Esaye, where he promisetht agayne, that he wil geue to the godly al plentie of al good thinges.

This writing is freely geuen.

And now let vs heare, what the writte is, & what S. Iohn Blessed as is commaunded from heauen to put in writing. It is a shorte the dead sentēce, as also in many places, the wisdom of God cōprehēdeth in fewe wordes the true some of blessednes: so prouiding for our infirmitie, that we nede not to cōplaine that the doctrine were ouer longe, which we with our slender understanding are not able to attayne to. The Lord therfore pronounceth, them to be blessed, whiche die in the Lord, then we must see what he understandeth by blessednes, and who they be that die in the lord, blessednes is that high felicitie, which chaunceth to the faithfull in an other world, in the which we shall see God him selfe as he is, and haue the fruition of him vnto a ioyefull, and neuer lothsomefulnes. We shall liue in the same with all the Sainctes for euer, and shall haue ioyes that can not be expessed with tūges of men. Of the whiche shall followe more afterwarde. They shall reste from their labours. And more plentifully in the. 21. chapt. And they dye in the Torde, whiche by faith greffed in Christe, layne to him alone, depende wholy vpon him, only regarde him and desire nothynge els but hym alone. For they are sayed to liue in Christe, in whome Christ liueth by faith, they that liue in Christ do frame their wholen life after the will of Christ. And they

they die in the lord chiefly and befoze all, whiche fo: the confession of the lordes faith, suffer death, and offer theselues to tourmentes. And not they alone, but those also, whiche although they die of the sworde of the persecutours, yet die, when the Lorde calleth them in the trewe christen sayth. Fo: these are also blessed, as the Lorde in S. Iohn, verely verely I sape vnto pou, yf any man kepe my worde, he shall not see death fo: euer. Howebeit they die not in the lorde, which eicher deny god, that they might not be flaine: o: trust to their owne merites, & intercessions of Sainctes, o: to other mens workes be they monkes, freres, o: massemonging priestes, and so departe out of this life, thinking that thei shal be holpen by other mens workes. To be brieft, the veritie of the lord pronounceth them al blessed and fortunate which departe out of this world in true faith.

When and
howe Calus
etion com-
meth to
Dead.

Finally the Lorde him self adioyneth a notable declaration of this his brieft sentence. Fo: he sette forth the circumstance of the time, and the maner of the blessednes. Fo: it is wone to be demaunded, what time saluatiō and felicitie happeneth to the dead: whether incontinently, o: after a time: that is whether our soules flitte by and by and immediatly after the death of the body to the blessed seates: o: whether they be intercepted fo: a certen time, so that they might be purged in purgatorie, befoze thei enter into heauen: o: whether they be holden with a slepe, and loke fo: the resurrectiō of the bodies, to the intent they might than awake, and together with their bodies enter into heauen: vnto all the which things the celestial oracle aunswerpng, forth with, sapeyth he, that is by & by cometh vnto soules that same felicitie. In the latin copies this place is poincted thus, blessed are the dead which dye in the lorde. Fo: thwith nowe sapeyth the spirite, that they maye reste from their labours. In like maner readeth the Spanishe o: Complutēsiā copie. But *Aretas* and the Greke copies, and also the exampler of Paris is thus poincted, that *απατι* should be the ende of the sentence, as *Erasmus* noteth. After followeth, *ὡς*, which is pee, verely, certēly sapeyth the spirite. The sense is therfoze, that y faithfull bepng dead shal streight wayes & immediatly atchieue saluation. Fo: *απατι* (which word S. Iohn vseth) signifieth, from the very instant, from that

that houre immediatly, incōtinētly. This suffereth no space betwixte, but expreſſeth that, which we are wonte to note by the dutch phraſe, beyng admoniſhed therfore by a diuine oracle, and confirmed by a writte brought from heauen, let vs al be aſſured that the ſoules of al faithfull do ſlitte from the bodily death into life euerlaſting. Theſe thinges are confirmed and made playne alſo by other places of Scripture innumerable: I wil chouse out only a certen ſewe, and thoſe alſo the teſtimonies of our ſauour, whiche is the light of the worlde, and the worde of life. In the. 3. chapter. of *S. Iohn* he ſapeth expreſſly, that the ſaythfull are ſo deliuered frō death by his croſſe, as in times paſte by the ſight of the braſen Serpent the *Iſraelites* were deliuered from the deadly ſing of venemouſe poiſon. And playne it is, that they were deliuered incontinently and moſt fully. In the. 5. of *Iohn* the ſame ſapeth, he hath paſſed from death to life. Let this place be waied diligently, and it ſhal appere the ſame alone to ſatiſſie in this matter. In the. 6. of *Iohn* he ſapeth openly, and I will reſe him in the laſte dape. But he reſeeth not the bodies only at the laſte iudgemente, but in euery mans laſte dape, that is in the death of euery one, he preſerueth the ſoules, that they ſhould not periſh, or be tormented, &c. We haue in the goſpel examples moſte clere: to witte of *Lazarus* the beggar, which was by and by after his death caried vp of thaungelles into the boſome of *Abraham*: and of the thiefe, whiche hearde of the lord, this dape ſhalt thou be with me in *Paradiſe*: and of *Stephen* ſaying, Lord *Jeſus* receiue my ſpirite: but eſpecially of our *Sauour*, ſaying on the croſſe, father into thy handes I commende my ſpirite, &c.

By theſe are quite ouerthrowen, what thinges ſo euer the monkliſhe and Antichriſtiane doctrine hath buyled of purgatory, of reſtales, and of the miſerable ſtate of ſoules in another worlde. Whereof they made a moſte ſhamefull gayne. They are alſo confuted which beleue, that ſoules be mortall, moſeouer that ſoules ſlepe in another worlde. Where they can not ſo muche as here in this infirmitie ſlepe. Therefore you wil ſaie it is madnes to thinke, that ſoules ſlepe beyng quitte of the burthen of the body.

But cōcernyng the maner of the bleſſednes of *Saintes*, they

Blessednes they reſte from their labours. Saluation therfore, is a moſte reſte frō al ioyeful tranquillitie. It wape go at ones diſeaſes, ſickenesses, labours. griefes, affectiones, ſorrowe, famine, thirſte, colde, brieſly all thinges that were or trouble men. Reſt and tranquillitie, ioye and bleſſe come in place. And ſins the dead reſte from theyr labours, who can beleue that they be vexed with tormētes: but leeſte any man ſhould neuer ſo little doubt herof, he annexeth a confirmation, *vāi, ver*, or certainly, verily ſayeth the ſpīrite, the dead ſhal be quiet from al their griefes. Let no mā therfore doubt.

**Theyr
workes fol
low them.**

And he addeth an other thing, that the workes of ſainctes followe thē: that is to ſaie, after that the ſainctes be departed hence, than are they rewarded in another world, if they haue done any thing wel, if they haue ſuffered harde thinges. For there is a reward prepared for vertues. The which the ſainctes do hope for and receiue without boasting of their owne deſerte, and not in contempt of the merite of Chriſt. For they acknowledge, that God in his ſainctes crowneſh his owne giſtes. And this is ſpoken of the reward of workes for the conſolatiō of them, which ſuffer many thinges in this world. So ſayed the lord in the Goſpell: your reward is plentiſh in heauen. And the Apoſtle affirmeth euery where, that rewardes are prepared for them, that are crucified here with Chriſt. And here let vs marke dilligently, that theſe thinges are ſpoken alſo of the ſpīrite of Chriſte vnder the religion of an othe. For the worlde diſpiſeth religious perſones, ſuch as ſuffer for religiō, and obiecteth, that they loſe their labour and coſte. Contrariwiſe the ſpīrite by an othe auoucheth, that reward is prepared for vertue.

**Followe
them.**

Lette vs marke alſo this, that is ſayed, theyr workes and not other mens, alſo, followe them, and are not by others ſent after them. Let no man therfore diſcraue him ſelfe, let no man thinke, that after his death there ſhould be ſente to him into purgatory by ſoule prieſtes a ſardell of other mens merites. Thoſe are not good workes, which are done by purges & ſceres beſides and againſt Gods worde, but prouocations of Gods wrath. And be they not in the goſpel ſhut out of the kingdome of God, which runne to others, to bpe them oyle. The Scripture in an other place. Lette vs doe good, whileſt we

we haue time, the time wil come that no man can worke. Let
us watch therfore, and of faith do good workes in dede.

The Iudgement of the Lorde is described
vnder the paraboles of haruest and vintage.

The. lxxvi. Sermon.

And I looked, and beholde, a white
clowde, and vpon the clowde one
sittynge, like vnto the Sonne of
man, hauing on his head a golden
crowne, and in his hande a sharpe
sickle. And an other Angell came out of the
Temple, cryng with a lowde voyce to him
that sat on the clowde. Thruste in the sickle
and reape, for the corne of the Earth is ripe.
And he that sate on the clowde thruste in his
sickle on the Earth, and the Earth was rea-
ped. And an other Angell came out of the
Temple, whiche is in Heauen, hauyng al-
so a sharpe sickle. And an other Angell came
out from the Altar, whiche had power ouer
fire, and cried with a lowde voyce vnto him
that had the sharpe sickle, and sayde: thruste
in thy sharpe sickle, and gather the clusters
of the Earth, for hyr grapes are ripe. And
the Angell thruste in his sickle on the earth,
and cutte downe the grapes of the vineyarde
of the Earth, and caste them into the greate
wine fatte of the wrath of God: and the
wine fat was troden without the citie. And
the bloud came out of the fatte, euē vnto the
horse

horse byddelles, by the space of a thousande
and sixe hondzeth furlonges.

The ven-
geaunce of
god agaynst
Antichristians.

Now goeth he to y^e description of gods iudgement, especy-
ally agaynst the Antichristians, and agaynst al the vngodly.
This parte might be ioyned with the matter followyng, and
chapters followyng, as that which is of the same argument.
And it apperteyneth to the consolation and confirmation of
the faithfull, persecuted of Antichrist. There be that thinke,
howe there shal neuer be any iudgement. Howe so euer there-
fore thei oppresse their neighbours, they thinke neuer to fele
any displeasure of that matter. Moreover the faithfull are
tempted also, whilest they see the wicked flourish, and theselves
to wither dayly. Therefore they thinke also that the lord tar-
rieth ouerlong. Vemore they expostulate with the lord, and
saye: whā shal there be an ende of iniuries: if Christ wil come
to iudgement, whie doeth he differ it so longe, and to so grea-
molestyng of his? The lord therefore sheweth now, that the
iudgement shal certainly be: and shall be than, what time all
thinges shal be ripe: to witte whē the iniquities of the *Amor-
rheans* shall be complete, and the measure of iniquitie filled.
When wicked menne therefore are waxed ripe, the Lord will
come to iudge. In the meane time we muste abide in cōstan-
cie and patience. As husbände men tary for haruest and vin-
tage. If any through impatiencie reuolte, he is not allowed
of the Lord: as the Apostle alledgeth out of the Prophecie in
the .10. chapt. to the *Hebrewes*. And as we maye haue a desire
and a longyng after haruest and vintage, so maye we not ex-
postulate with God, because he taryeth longer thā our wis-
is: likewise we ought not to contende with the same, whie he
cometh so late vnto iudgement. And like as haruest and vin-
tage are certainly looked for, and come, so without all doubt
God will punnish the wicked, and saue the godly. And theie
are verely as it were tastes of all that followe plentifully and
are more expressely declared: and are annexed to the former
matters, for that they apperteyne to the consolation of the
godly.

And to the intent al thinges might be more manifeste, by
parables brought in, he setteth forth al thinges to be seene by
foz

for our eyes. And he useth in dede two parables borrowed out of the Prophetes and doctrine of the Gospell. For the prophetes ful oft do figure the iudgement of God by haruest and vintage. Certes in the. 3. of Joel the lord saith: I will sitte in the vale of Iosaphat to iudge al nations, Thrusse in the sickle, for haruest is ripe, &c. And it is also most knowe, what is red touchyng the same matter in the story of the Gospell. We must therefore wyte out these thinges more inwardely into our hartes, and feare God, and abide his redemption in patience.

First is treated the parable of haruest, than the parable of vintage: bothe two shewe that the Lord wil be iudge and that

Haruest;

in his moste dewe time, agaynst all those, whiche eyther thinke there shall be no iudgemente, or expostulate with the Lord that he cometh so slowly and late, &c. And firste in dede is described the owner of the haruest, the Lord him selfe and iudge Iesus Christ. He is sayde to be like vnto the sonne of manne: not for that he is not now the very sonne of man, and for that he shall not come vnto iudgement in the very humane nature, whiche he hath ones taken of vs, and neuer put it of (for he is verely the sonne of manne, and remayneth on the right hande of the father: and shall verely come in the humane nature to iudge the quicke and the dead) but he se-

The descri-
ption of
Iudge Ie-
sus christ.

meth to haue alluded to Daniel, & to haue expressed his phrase of speach, sayng: I looked in the mighty vision, and lo, there came one in the cloudes as it were the sonne of manne, &c. Where we reade also the description of the iudgemente agaynst the beasie. And therefore he hath here made mention also of a clowde: and I sawe a white clowde, and one sitting on the clowde, &c. Moreover the Angelles in the actes saie, so he shal come, as ye haue sene him goe vp into heauen. And they sawe him taken vp, and a clowde to receyue him, and conuey hym out of theyr sight. Therefore shall he come agayne in a clowde vnto iudgement. We reade oftentimes in the Psalmes, that God sitteth on a white clowde. By the waie therefore is signified the deitie of the iudge. Therefore is this iudge very God and very manne, the Saviour of the faithfull, the reuenger and iudge of the infideles. We are sent therefore by S. Iohn to the. 7. chapt. of Daniel.

Xi

Then

A golden
croune on
his head.

A sharpe
Sickle.

Cozne ripe
so g. Sickle.

Then he weareth a Golden crowne on his head: not that there is any corruptible golde in heauen, but for corruptible men so he speaketh, that they maye vnderstande their iudge to be the hygh kynge: and maye gather thereof, that noman is able to resiste the power of this kynge. For otherwise our Lord hath no nede of any corruptible golde. Finally our lord here hath a sickle, and that right sharpe. Wherby is signified his iudgement excedyng straite, and destruction of the wicked. In the .3. of *Matth.* The iudgemente of the Lord is compared to a fanne, of blessed *Iohn.* He addeth, that the axe is layde at the roote of the tree: wherby he signified that certaine iudgement was at hande or rather destruction.

Now followeth an exposition of the proceeding of the iudgement, & he perseuereth in the parable. For he speaketh as if a seruant retournyng home out of the felde, did shewe vnto his Maister whiche looked for the houre of haruest, that the Cozne was now ripe (the hardenes of the grayne is a token of tynnes) and that it is time to be reaped. For els it is no nede to admonish him y knoweth al thing of any thing, that he remembreth not: much lesse of the howze of iudgement which none of chaungels knoweth, but the father alone. Therefore we ascribe this wholy to the parable: and we vnderstand that a certen houre of iudgemente is appointed, whiche when it shal come, the godly with out delaye shal be deliuered, & the vngodly condemned. An other Angel, sayeth he, came forth. For before we hearde how diuerse came forth. This crieth in a lowde voice, as one that wil tel of a matter most greate and certayne, & to be declared in the church with excedyng great out cries, to the cōsorte of the faithfull, which ought nothing to doubt of the iudgement, & to the terrour of y wicked, which seme to contēne the same. And this criyng angel cometh out of the tēple. For we hearde before, that *S. Iohn* sawe a temple in heauen. And where the crier of the iudgement cometh out of the temple, it signifieth, that no vnrighuousnes of y iudge is here to be imagined. For the temple is cōsecrated to holynes & righuousnes, and is called the house of God. Justly therfore he iudgeth, & in iuste time he iudgeth, & iustly execteth al things. Thangel biddeh y iudge do that thing, which he of himself was aboute to do. Thurst in the sickle, sayeth he,
and

and reape. Two causes are alleaged. Firſte, for the howze is come, that thou ſhuldeſt reape. Therfore a certeine howze of iudgemēt is appointed, which when it cometh, the iudgemēt ſhalbe moſt certenly. And it is comen for thee, ſaith he, for all iudgemēt is given to the ſonne. Than, for the corne of the earth is ripe. As though he ſhulde ſay: the iniquitie of earth-ly men is grown up to the higheſt, therfore is it reaſon that it ſhulde be cut downe. And God alone knoweth, when the iniquitie of the Earth is fulfilled, &c. But when it ſhal come thereunto, there ſhall neede no great preparation, deciding or pondering of cauſes. At one word he finitheth the iudgemēt, and the execution of the ſame, and as it were ſwalloweth up and deuoureth the whole earth in a mounēt, ſaieſg: herewith he thruſt in his ſickle, which ſate vpon the clowde, on y^e earth, and the earth was reaped. The reſt of the things which ſeme to belong here vnto, take out of the .13. chapt. of *Math.* And that which he hath ſaid hitherto, he repeteth, and beatech in by an other parable. For bi this he ſhadoweth y^e ſame, which the other parable did commend. That plentie maketh for the playner euidence, and beatech in moſt dilligently the certentie and veritie of the iudgement, leſt herin we ſhulde doubt anything, and wauer with the unfaithful world. The parable is take of vintage. The ſame is uſed verp oft of the prophets, ſpeaking of the deſtruction of any nation. And the Lord alſo in the goſpel compareth his people to a vyne. And the Angel holdeth in his hand a ſharpe ſickle. He repreſenteth a ſygure of Chriſt, which hath al power of iudgement alone. A ſharpe ſickle, is the ſtraight iudgement, as was ſpoken of the ſickle beſore. This Angell cometh oute of the temple alſo, to witte a iudge moſt rightuouſe. Vnto him crieth an other Angell, which had power ouer ſyer, which cometh out from the Altar. For beſore we heard, that ther is an altar in the temple, and that vnder this Altar do reſte the ſoules of the bleſſed Martirs. Here therfore is ſygured, that God doth nowe remember the bludshed of his ſeruautes, which for the profeſſion of the onely Altar (that is Chriſt the prieſt & onely ſacrifice) were ſlaine, and nowe to procede to take vengeance, hitherto long delayed. Therfore this Angell is ſayed to haue power ouer ſier. For many times in the *Psalmes* ſignifieth

Moſt quicke iudgement.

Vengeance vpo the vn godly.

The angel having power ouer

Gods ſyer.

II.ii.

Gods vengeance. This Huggell therfore is here, as it were Maister of execution, and captayne of vengeance. For Angells in Daniell also, as Gods ministers, are saied to haue rule ouer thinges: not that we shulde worshipping and honour these ministers, but the Lorde that worketh by them. The sun and moone are the lightes of the world: but therfore no wiseman wil worshipping them. Here is signified playnely, that vengeance is certainly prepared for them which shed innocent blood on the earth, and that this vengeance shal chiefly be executed in the end of this worlde. Albeit that he punnys neuertheless greuously before the end also here in earth, namely parricides: in so much that the Psalmograph sayeth, men of blood shall not lyue halfe their tyme. &c.

And as in the parable of harueste, harueste was finished with a shorthe sentence: So is here also vintage ended at few wordes. For so soone as the vngodly shall see Christe in the clowdes, with the printes of his woundes, and his Sainctes with him, whom thei haue contemned, hated, persecuted and slayne: they wpll gather streight wayes, that they by their lust desert must be allotted with Deuyles, whome they haue folowed and serued. Therfore shal there nedde no long discussing of the matter. Euery mans conscience shal accuse him, and the sinnes of euery man shalbe manifest to al creatures: The vngodly shall stand before the iudge with great confusion, in utter contempte, in payne and feare, and sorowes not to be expessed, and shall go streight wayes into paynes and tourmentes that shall neuer haue end. Hereof I say, it behooueth ofte tymes to make mention, hereof it becometh many tymes to warne all men, that they may beware in tyme, and take hede to them selues.

See the. 3.
e. 5. chapt.
of the boke
of wisdom

I wynefat
wythoute
the citie.

Howbeit S. Ihon himselfe at fewe wordes figureth the eueralasting dānation and vengeance, which God executeth vpon his enemies. And he saineth a wine presse or a winefat, that he may so tary in the allegory, and that made withoute the citie. And by exposition he calleth it, the great wynefat of Gods wrath. For the same is hel, or the place of punishment and condemnation. Into this wynefat, shall be gathered the clusters of the Earth, or grapes of the earth, I mean the earthly, and vngodly men. And the citie of God, is heauē it self, the seat

The ſeate of the bleſſed, which ſhall afterwarde be deſcribed moſte aboundantly in the. 21. chapter. But that wine preſſe is ſet without the Citie. For in an other place of the Goſpell the Lord ſaith alſo, that the wicked muſte be caſte oute, into the uttermoſt darkeneſſe, where is weping and gnashing of teeth.

But this wyneſat is rightlie called the wyneſat of Gods yre. For the wrath of God is executed therein: and they with whome God is angrie for their ſinnes, are ſhutte vp therein, that there they may according to their demerits, be tormented and vexed for euer, and withoute ende. And he calleth it great, for that the place is wyde enough to receiue all the vngodlie. As alſo *Eſaye* hath admoniſhed in the end of the. xxx. chapter. Others reade of the great wrath of God.

There is added, that out of the ſatte or wyne preſſe there runneth no wyne, but blud, and that in moſt plentie. Which he ſhadoweth by a maruelouſe and horrible hyperbole. The bloud flowed far and broad, by the ſpace of a thouſand and ſire hundred furlongs. Againe it was very depe. For it came vp to the byddles of the horſes, of them I meane, which went and waſſed in the bloud, to wit in their owne bloud. By the which hyperbolical ſpeech is ſignified, that the multitude of the vngodlie ſhalbe greateſt, and that God will moſt abundantly reuenge that vmeaſurable blud, which the wicked haue ſpilte in earth. They were delighted whyleſt they lyled in earth, with warres, ſlaughter, perſecutiōs & martirdomes: Therefore will God moſte iuſt, powze vnto them in an other worlde blud enough, in ſo moche that being drowned in their owne blud vp to the chin, they may ſeme to bath them in their owne bloud. And here we muſt remēbre, the horſes prepared to battaile of who we ſpake in the. 9. chap. ſhalbe drowned in euerlaſting tormētts. Thus, thus at laſt will the Lord avenge himſelfe vpon his enemies. Let vs call vpon him, and abyde patiently and valeantly. The Lord graunte vs his grace.

Thou haſt
thuncked
for bloud,
dyke blud

The Angels of ſeuē plagues are brought forth. Moreouer the triumph and prayſe of Chriſtes holy Mariſſa is deſcribed.

The. lxxij. Sermon.

Fi. iij.

And

The. 15.
Chapter.



AND I saw an other signe in hea-
uen great and wonderful. Seven
Angels, hauing þ̄ seven laste pla-
gues. For in them is fulfilled the
wrath of God. And I sawe as it
were a glassye sea mingled w̄ syer, and them
that had gottē victoꝝy of the beast, and of his
Image, and of his marke, and of the nombre
of his name, stand on the glassy Sea, hauing
the harpes of God: and they sung the song of
Moses the seruaunt of God, and the song of
the lambe, sayeng: great and maruelouse are
thy works Lord God almightie, iust and true
are thy wayes, thou King of Sainctee. Who
shal not fear (O Lord) and glorifie thy name?
For thou onely art holy, for all gentiles shall
come and worshippe before the, for thy iudge-
mentes are made manifeste.

The argu-
ment of the
fifte parte.

Upon occasion of harueste and vintage expounded in the
laste parte of the fourmer vision, is annexed the fifte parte of
this godly worke, which representeth vnto vs the fourth vici-
of this worke, whiche some make the fifte. The same is of the
iudgemēts of God, it hath two parts: wherfore it might also
be deuided into mo visiōs, but we had rather vse fewer. For
first he discourseth most largely of the paynes or tourments
prepared of God, & to be executed vpon Antichrist his mem-
bres, and all the vngodlye: here is treated of the iudgement
of the whore of Babilon, of the destinies and ruine of Rome,
and the church of Rome, of the reioicing and song of sainets,
of the comming of the iudge vnto iudgement, of the payne
and euerlasting destruction of all wicked. And these are inter-
ated in the .15. 16. 17. 18. 19. and .20. chap. Than also he reaso-
neth most excellētly of the reward of sainets, and of the euer-
lasting filicitie, thowow out þ̄ whole. 21. chap. and a good part
of þ̄ 22. euery where is set open hel it selfe, and heauen it selfe:
And

And is geuen vs in maner to loke in this fleſhe mortall, euen into very hell it ſelf & into the very palace of heauen. Nother ſhal you finde any where in all the Scriptures with a continual treatiſe ſo plenteouſe a diſputation of the iudgements of God, of the tormentes of the wicked, & of the felicitie and ioyes of the godly, as in this preſente.

And ſul neceſſarie is this treatiſe eſpecially in this our laſt and vngraceful world, wherein men neglecting the ſpirit of God, are become like brute beaſtes altogether carnall, regard the fleſh, and wholly depende thereof. happy are al the victoriouſe, welthie, honozable and gloriouſe Antichriſtians: miſerable are the poze and diſpiſed trewe chriſtians, and ſubiecte to the iniuries & persecutions of al men. Therefore do the carnall men eſtyme al thinges of the preſent fortune, and crie it out that their religion and conuerſation pleaſeth God, and the Chriſtians to diſpleaſe. The godly are here alſo greuouſly tempted, as they were alſo in times paſt, reade *Psalm. 73.* and the .i. chapr. of *Abacucke*. The vngodly promiſe themſelues, that they ſhal reigne ſoꝛ euer: at the length alſo they contene the iudgements of God, nother thinke they that euer it will come to paſſe that they ſhal be punniſhed. The talke of punniſhmentes to be diuiſed of melancholicke perſones, and to be vttered of mallice: and therefore they ſaye and thinke them not to be regarded: but to be mery in this worlde. Therefore it behoud the place of Gods iudgements to be moſt largely and diligently decided, and to be ſet as it were before the eyes of the hearers: to the ende al might rightly vnderſtāde, what ſhould be aſſuredly the ende of good and euill. But the punniſhmentes of the vngodly are diuerſe, to witte of this life preſent, and to come. And the punniſhmentes of this preſent life are almoſt innumerable: and the tourmentes of the life to come are eternall and vnſpeakeable: and as there is no comparison betwixte the painted and trewe fire: ſo is there none betwixte the punniſhmentes of this preſent life and that to come. But in caſe men would ernestly beleue, that vnſpeakeable ioyes and euerlaſting tormentes are prepared of God ſoꝛ good and euill: doubtles al would ſinne leſſe & ſerue God moꝛe diligently. But let vs ſee now, what is the treatiſe of S. Iohn concerning the ſame.

The origi-
nall of the
doctrine of
the iudge-
mentes of
God.

First he sheweth the original of all things that follow, not to be earthly, but heauenly. For he seeth an other token in heauen. He saith an other, for that in the .12. chapt. we heard that mention was made of an other certen signe. And he calleth that a signe or token, which signifieth an other thing, and therefore not to be considered of it selfe: but in as muche as it bringeth into knoweledge an other certen thinge, and that much greater than it sheweth at the firste sight. He calleth this signe, that is to witte, that same visiō, great and maruelouse. For the iudgementes of God are greatest, and moste wonderful. Whilest thei are executed, the vngodly maruel, which had thought such thinges should neuer haue comen to passe: the godly also maruell at the great power of God, his moste iuste rightuousnes, and his ripenes and faythfulnes in deliuering and sauing his people. Than he declareth, what signe was shewed him in heauen, and by that celestiall vision: he sawe seuen Angels, hauing in seuen cuppes, plagues. That is, he persecuted God prepared and furnished with power diuine, wherewith he both might and would sende plagues and condigne punishmentes, aswell vpon Antichrist him selfe, as vpon his membes, and all the vngodly men in Earth, for their wickednes committed agaynst God. And as we haue many times warned you in this booke, the seuen nombre, is the nombre of fulnes. Wherefore God hath ministers enough and enough, by whose seruite he maye plague and distroye the vngodly. And therefore seuen plagues, are all maner of plagues. Temporal plagues are aboundantly recited in the 26. of *Leuit.* and .28. of *Deuter.* Riche is the Lord, and in euery lastyng plagues of most diuerse kindes also. For the Scripture in certen places reherfeth a gnawynge worme, a fyre vnguentchable, weping and gnashting of teth, outwarde darkenes and many other of like sorte. But these seuen plagues he calleth the laste: and immediatly sheweth the reason, for in them is the wrath of God fulfilled. For on those laste and most corrupte ages the Lord wil powre out his plague, and that the plagues of his iuste wrath, and shall powre them out most fully to the ende, and shall execute his furewrath agaynst the vngodly, for euermore.

Seuen an-
gelles & se-
uen plagues.

Yet now he suspendeth a while that narration begonne of the

the Angell's masters of the plagues: and placeth or sendeth ^{The ioyes} before the greates ioyes of the blessed Martirs, triumphes, & triumphes
 songe of praise reioyng and thanks geuyng. And this ^{of godly} ioye is interlased here in the treatise of punnishmentes, for
 the consolation of the faithfull, that they should knowe them-
 selves deliuered from punnishmentes. And if it fortune, whi-
 lest the wicked are punnished, that any displeasure touch the
 also (as it can not be chosen, but the wicked beyng plagued,
 some discōmoditie must also arrise vnto the faithfull) that they
 maye vnderstande yet, that the daungers of the discōmodi-
 ties, must with the excellent aboundaunce of ioyes be recom-
 pensed. For hereby is signified, how the godly reioyce, whi-
 lest the lord executeth his iustice. To be also the chaungeable
 course of thinges, that those that haue ones wepte in the
 world, should now be glad and ioyefull, accōrdyng to the say-
 yng of our sauour in the. 16. of *Iohn*. For ouer it behoued by
 the testimony of all Sainctes to be declared to the Sainctes
 that dwell in Earth, that the iudgementes of God be right-
 ouse and true: whiche thing vnderstande, questions and sor-
 dyng mutinings agaynst God do cease.

First he seeth them which ouercame Antichrist, and haue
 had nothing to doe with him: as we saie in dutch, for this I
 suppose be signified by that plentiful rehearsal of certen mem-
 bres (the declaration wherof is set forth before) in heauen, not
 in some doortour, or no where, as some men gather. We sawe
 I saie, in heauen the blessed soules stande vpon a glassy See, ^{A glassy}
 mixed with fire. And in an other place I haue tolde you, that ^{See mixed}
 the See figureth the worlde, by reason of the rage and vnsta- ^{with fire.}
 bleness therof. Certenly *Daniel* so taketh in the. 7. chapt. And
 it is called glassy because of the frailetie and bricklenes. For
 worldely thinges shine, but they are soone broken. Where-
 upon it is sayed that worldely thinges are as brickel as glasse:
 whiche whilest they shine, breake. And not with out cause is
 fire mixed with worldely thinges. For the Sainctes, whilest
 they be conuersant in Earth, fele alwayes in a maner the
 fire of affliction. Whereof spake *S. Peter*. 1. *Pet.* 4. And they
 stande vpon a glassy See mingled with fire. For cōquerours
 treade vpon the worlde, and vpon al the tourmentes & mor-
 heries of the worlde, as triūphing ouer all worldely thinges.

The Prophet in the. 66. Psalm. bringeth in the Sainctes singyng a ioyeful songe vnto God, and emonges other things sayng, thou hast brought vs into snares, thou hast layde tribulations vpon our backe, thou haste set men in our neckes. We haue passed through fire and water, & thou hast brought vs out into a place of reliefe. Therefore do there followe alterations in an other world. Wherfore *Aretas* expoundyng this place: the glasse See, sayeth he, semeth to intymace nothyng els, than by the Sea verely the multitude, and by the glasse the brightnes, by fire the puritie of them, which are worthy that blessed life. And certainly the same wordes in diuerse respectes maye signifie diuerse thinges, and make the sense agreeable.

hitherto we haue hearde, that the sainctes are in heauen, where they triumphe ouer the world vanquished: but now we shal heare more clerely, what they do in heauen, and how they singe vnto the lord a songe of thankes & prayses, which fully agreeth with the Psalm. 66. And he attributeth to the blessed martirs harpes, as he did to the Elders. These he calleth of God, as you would saye diuine and celestially, mete to set forth the prayses of God. For a celestial Iubiley is signified wherof is spoken in the. 5. chapt. He addeth moreouer, to expresse the musicke: and they singe. And declareth also the maner of their singyng, the songe of *Moses* the seruant of God, and the songe of the Lambe: Therfore this songe of the Sainctes, is reioycyng dittie, triumphauit and of thankes geuyng. For like as in times paste *Marie* with the company of virgins Israeliticall, at the appoyntement of *Moses* sang a songe, when the Israelites were deliuered out of the bondage of *Aegypte*, and *Pharao* was drownded in the red Sea with his whole armie: wherof you maye reade more in the 14. and. 15. chapt. of *Exod.* So the blessed soules in heauen prayse God, whiche hath deliuered them from *Sathan*, *Antichrist*, and the worlde. And the songe of the Lambe is the christiane thankes geuyng, by the which the vertue of *Christ* and his redemption, is praysed of the Sainctes. For like as the olde fathers after the eatyng of the Paschalle lambe made a iubiley, & gaue God thankes. So the blessed Sainctes nowe enfranchysed with the full libertie of the chyldren of God,

goue

The harps
of God.

The songe
of Moses
& the lambe.

gave thanks vnto Chriſt theſe deliuerer.

Finally reciteth the order and ſourme of theſe ſonge. God Kinge of
is highly commended herein, which is called the Lord, God, Sainctes.
almightie, Kinge of Sainctes, as for whome the Sainctes
warre, by whome alſo they be governed, and whiche deſen-
deth, mayneteyneth and keepeth the Sainctes. And he is cal-
led holy, in whome is no ſpote, no iniquitie. And beſore all
thinges they prayſe his workes, whiche they call greate and
maruelouſe. Theſe are manifeſt in heauen and in Earth.
They declare the power, wiſedome, & iuſtice of God. There-
fore they inferre by and by: that the wayes, that is the conſi-
derations of God, which he followeth in governing and do-
yng of thinges, be true and iuſt. For he diſceaueth not, he
doeth no man wronge. Therfore God is iuſt in punniſhing
the Antichriſtians, and deliuering his. For although he ſeme
to neglecte his, yet keepeth he ſayth to the godly: as a kinge
that neuer neglecteth his.

Now they alledge, what it becometh all men in the Earth
to do alſo: it is reſon that all men ſcare thee, and gloriſie thee
in all thinges, nother to accuſe and murmure at thy iudge-
mentes. There is added an other reaſon for he alone is holy,
without ſinne, and with out ſpote. None of all the creatures
hath this. Although many gentiles now cōtemne God, yet
ſhal they ones come and worſhip: ſhal knowe their owne ſil-
thines, and the holines and rightuouſenes of God. For the
iuſtice, and iudgement of God, whiche are not yet reuealed,
and therefore are contemned, ſhal be ones reuealed, that all
the godly of all nations may attribute glory to the rightuouſe
God. Theſe thinges verely prepare alſo the reader and hea-
rer to the treatiſe now followinge concernyng the iudge-
mentes of God, and puniſhmentes of the vngodly. The lord
open the eyes of our intides, that we maye ſee theſe thinges
with fruitte plentifull.

**The ſeuene Angelles are deſcribed, coming
forth to execute the ſeuene plagues.**

The. lxxij. Sermon.

And



And after that I looked, & beholde, the Temple of the Tabernacle of testimony was open in Heauen, and the seven Angelles came out of the Temple, whiche had the seven plagues, clothed on pure and bright linnen, and haupnge their brestes gyrded with golden girdels. And one of the foure beastes gaue vnto the seven Angelles, seven golden vialles ful of the wrath of God, which liueth for euermore. And the temple was ful of smoke, for the glory of God, and for his power: and no man was able to enter into the Temple, till the seven plagues of the seven Angelles were fulfilled.

The fruites of the treatise of Gods iudgements.

He retourneth now to the description of the iudgements of God, from the which he had made a litle digressio. This treatise hath much fruitte. For the iudgements of God, be the punishmentes or paynes of the wicked, the testimonies of Gods righteousness and veritie. Againe the godly are herewith confirmed in their hope. For they see that one that doeth not fall from the wordes and threateninges of God, although he be of longe suffering, winketh at them long, and euen semeth to fauour and to spare the vngodly. The godly therefore perceiue that their hope is not vayne. They learne also to feare God, and to praye continually, leeste beinge drunken with the pleasures and felicities of this world, they reuolte fro God to vngodlines. Finally the wicked are feared with paynes, are prouoked to repentaunce which whilest they refuse, they sele vndoubtedly plagues, as Pharao selte.

The description of the seven Angelles.

But before the Angelles poure out the cuppes of plagues receiued, they are most gallantly and diligently described. And is shewed, from whence they came out: that is what is the originall of the iudgements of God. They come out of the temple set open, and that out of the temple of the Tabernacle

nacle of witnes, which is in heauē. For Moſes ſawe a temple on the mounte, and that alſo in heauen, after the ſimilitude whereof he was commaunded of God to make the tabernacle of witnes. Therefore was the tabernacle of witnes ſacred and builde after the ſhape exhibited and ſene in heauen, which the bleſſed Apoſtle to the Hebrewes calleth *ἱερόν* to wit the very example or patron. For it was ſayd to Moſes, ſee that thou makeſt every thinge accordyng to the Patron, which was ſhewed thee on the Mounte. Which thing Moſes did accordyngly. But ſuch thinges as came forth of the Tabernacle of witnes made in earth, ſemed to the Iſraelites juſte and holy. Herof were aſed the oracles and aunſwers of God, which it was not lawefull to ſpeake agaynſt. Therefore when we heare nowe that the very iudgementes of God againſt the wicked world, paynes and puniſhmentes come out of the trewe temple it ſelfe, the patron I meane and that celeftial, who ſhould hereafter doubt that al the iudgementes of God, wherewith he plageth the vngodly, be ſacred & holy? And whileſt ſo vngodly are plagued, that we muſte thinke nothing els, but that a ſentence as it were an oracle is comen or pronounced from heauen, whiche it is unlawefull to gayne ſaye: to conclude, the diuine iudgementes do procede out of the very throne of God, wherefore they can not but be moſte holy. Otherwiſe we ſhal heare in the. 21. chapt. that there is no temple in heauē. Theſe be therfore Types and figures, not matters trewe and permanent: but after they haue ſignified this, for the which they were inſtituted, paſſyng and ſadyng awaye.

Changelles
come forth
of the temple.

Herunto alſo apperteyneth the apparell of Angelles, that Angelles hereof we maye alſo eſtyme the iudgementes of God. They are ſayd to be clothed in pure linnen, or cleane and white, or bright (*καθαρόν καὶ λαμπρόν*) wherby is ſignified, that the iudgementes of God, are unſpotted and bright. For we haue hearde that theſe thinges which S. Iohn ſawe were ſignes. Therefore we maye not Imagine carnal thinges in heauenty matters, but ſpiritually to expounde, ſuche thinges as in the ſigne ſeme to be as it were corporall. The garment in this worlde is chaunged with the ſtate of thinges. For they uſe white garmentes in victories and triumphes, blacke at bu-
rialles

clothed in
bryght
white linc.

trialles and mourninges, red in battel. Here is signified therfore that the iudgementes of God are most pure, & that God ouercometh and triumpheth ouer the vngodly. At the resurrection and ascension of our lord Angelles appered in white garments, & shynyng bright, to signifye the glory of Christ. Now is the very breste girded with a girdel, and that in dede with a golden girdell. Golde is a token of purynes. In the breste is the seate of affections. The girdell byndeth, moreover prepareth for the iourney. Therefore it betokeneth, that the iudgementes of God are prepared, and in a readines: the same to waunt affections, that is to saue, not to be pronounced or done of enuie or mallice, loue or sauour, but to be iuste, moderate and vpright.

One of the beastes ge- And one of the beastes gaue vnto the seuen Angels reuengers & punnishers seuen bolles, & the same full of gods wrath, with vials. Now although God nedeth not y helpe of creatures, nother receiueth any thing of them, as waiting any thing: yet thus he made not his creatures in vaine, & doeth thinges in order, al creatures doubtles (for I sayed in the .4. chapt. how by the beastes the vniuersalitie of creatures is signified) bestowe their labour agaynst the wicked, and what so euer they haue of God (and they haue al thinges) at his wil and comaundment, they imploie willyngh and franchely to execute the iudgementes of God. Thus fire falling from heauen vpon Sodome and the cities aboute it, did minister the plage of cup of Gods wrath to the Angell reuenger. So the water overwhelmed Pharao and his hoste. So the Earth opening swallowed vpon the company of Chore, Dathan and Abyron. Thus the Armies of the gentiles imploie themselves to take punnishment of the vngodly. The walles of Iericho fall, the hable distroperth the Chananites. Thus God without any difficultie punnischeth his enemies, seying al creatures are ready to ayde and assiste. And the viall or cuppe is of golde. For a gaine is signified the iustice & equitie of Gods iudgementes. And where God is called a reuenger liuing for euer: his eternitie and maiestie is signified, whiche neuer the transitory thinges of this worlde, and humane infirmities shall ouercome. In the sight of the liuing God, all the wicked shall fall, and perish euerlastingly.

After this the Apoſtle ſeeth, the temple filled with ſmoke. ^{The ſense} for the maiestie of God, and for his power, That ſmoke is a ſignificati-^{on} of Gods preſence, it appereth by many places of the ſcripture, but chiefly in the 8. chap. of the 3. booke of Kings.

Then is it alſo a token of Gods wrath. For *Aretas*: ſmoke, ſayeth he, is a token of Gods wrath: according as it is ſayd, ſmoke aſcended in his wrath. And nother is ſmoke without fire, nor fire without ſmoke, &c. Moreover ſmoke hurteth the eyes, and maketh them blinde. So in *Eſaye* the 6. The temple of God, which *Eſaye* ſeeth, is filled with ſmoke. And at this preſent not only appeareth the preſence of god, and of his wrath to be ſignified: but alſo to be figured, that the iudgements of God be unſearchable, ſo that the things which he him ſelfe reuealeth not to vs, we can not attayne to. For his maiestie is infinite, and his power paſſeth all things. *Primaſius* Biſhoppe of *Vica* in *Aſſricke* expounding this place: Thinke, ſayeth he, that ſame to be ſignified by ſmoke, that all men can not penetrate the ſecrettes of Gods iudgements, and that the eyes and mindes of mortall men that at the contemplation of the plagues inflicted daſel, groppng in darke-^{neſſe}: which now he determineth to utter, and vnto the finall ende of the ſame, he affirmeth, the ſmoke to abide ſtill in the temple. Thus ſayeth he.

Now followeth that ſemeth to expounde the ſame: and no man coulde enter into the Temple, &c. But certayne it is by the veritie of the euangelicall & Apoſtolicall doctrine, that the ſoules paſſing out of the body before the ende & laſt iudgement, go right into the bleſſed ſeates, and haue there the fruition of the ioyes promiſed of god ſo true. Therefore is an other thing ſignified, to wit that before the ende of all things the ſaintes can not clerely ſee all the iudgements of God. For here we ſee by a glaſſe, there face to face, & ſhal know God him ſelfe, & the veritie & manner of his iudgements. *Primaſius*, nother coulde any man enter into the temple: that is coulde penetrate y^e ſecret, til the ſeuē plagues of the ſeuē Angels were finiſhed. Wherefore the *Psalmographer*: This, ſayeth he, is labour before me, til I may enter into the ſanctuarie of God, & may underſtande the reſolution of matters, &c. Where is ſignified therefore, that ſaintes before the iudgemente ſhall not knowe the ſecret

No man
could enter
into the
temple.

Secret misteries of Gods iudgementes. Let it than suffice vs, that he him selfe hath vouchsafed to open to vs: for therfore let vs beleue, that the lord is iust in all his wayes, and holy in al his workes. To him be glory.

The three fourmer Angelles powze out their vialles vpon the Antichristians, and all the vngodly.

The .lxxix. Sermon.

The .16.
chapter.



And I hearde a greate voyce out of the temple sayng to the seuē angelles: go your wayes, powze out your vialles of wrath vpon the Earth. And the first went, & powred out his vialle on the earth, and there fell a noysome soze botche vpon the men whiche had the marke of the beaste, and vpon them that worshipped his Image. And the seconde Angell shed out his vialle on the Sea, and it tourned as it were into the bloud of a dead mā: and euery liuing thing died in the Sea. And the thirde Angell shed out his vialle vpon the riuers and fountaines of waters, and they tourned to bloud, and I hearde an angel of waters sayng: lord which arte and wast, thou arte rightuouse and holy, because thou haste geuen such iudgementes: for they shed the bloud of Saintes, and Prophetes, and therfore hast thou geuen the bloud to drinke: for they are worthe. And I hearde an other Angell out of the Altar sayng: even so lord God almightie, true and rightuouse are thy iudgementes.

After

After he hath spoken in generall of the rightuouse iudgements of God, he proceedeth now particularly by the seuenith nombze, and declareth at large the plagues of God, which in this world also he inflicteth to the wicked, but chiefly in the Antichristians. This place answereth to the same, or at leest hath many thinges like to it, whiche in Moses booke of Exod. from the. 7. chapt. to the. 12. For in all those whole chaptres are described the ten plagues of God, wherewith for sinne he plagued kyng Pharao and the whole realme of Egypt. These plagues are comprised in goodly verses of D. Musculus our worshipfull Godfather.

The water tourneth into blood,
The frogges defile al that is good.
The duste brought forth the scrallyng life,
Than came the flie a newe diuise.
The pestilence, botches, and hayle,
Locustes and darkenes did assaile.
At last was slayne and quite forlorne,
Al that in Aegypte first was borne.

A huytaine.

These plagues are expounded also in the. 150. Psalme. In the. 15. chapt. of Exod. the Lorde sayeth: if thou wilt heare diligently the voyce of thy God, and wilt doe that is right in his sight, and wilt kepe all his statutes, I will sende vpon thee no disease, whiche I sent vpon the Egyptians, for I am the Lorde, healyng thee. We learne therefore of the treatise of the plagues of God, to feare God, and to walke in his commaundementes. Noether is it repugnaunt to this sentence of God, that we reade, howe Iob, and other holy menne, and walking in the commaundementes of God, were vered with greuouse diseases. For these are priuate and are not chiefly inflicted for sinne, but for the exercise of fapth, and increase of vertues.

The cure of plagues.

Men for the moste parte ascribe the causes of plagues to the starres, and to other matters: and therefore do not tourne to the Lorde stryking them, in amendement of life most euill, but we are taught by the treatise of Moses, which we alledged out of Exod. and by this present disputation of S. Iohn, that God himselfe punnisheth the sinnes and wickednes of men, although he vse the seruice of menne and elementes, vnto

The true cause of plagues.

Wh

whom

A voyce
out of the
Temple.

whom as to the nexte causes men impute the evils receiued, whiche they suffer iustely of God for their sinnes. For the whiche cause at this present is hearde a voyce, not out of the ayre, or from the Earth, but from the Temple of the Lorde trewe, iuste and holy, commaundynge the Angelles to come out, and powre their vialles vpon the heades of menne. The wicked therefore are plagued of God him selfe. But a vialle is no other thing, (I spake of the worde in the. 5. chapt.) but the iuste iudgement of God, or vengeance of men deserved. Angelles powre out their vialles, so ofte as men are punisshed with plagues thzough meanes of God appointed. And that voice which is hearde from the temple, is great. For no man can resiste God, nor infringe his decree. When he commaundet, al creatures do obeie.

The firste
Angell sheweth
his
vialle.

the pockes
first.

But whilest this first Angel, executour of gods iudgement, powreth out his plague vpon men, there fell *ελκος κακόν τι πονηρόν* a noysome soze botch vpon men. This plague aunswreth to the sirte plague of Egypt. And that botche signifieth a canker, a fistula, and swelling soze or boples, but chiefly the pockes of Inde, whiche others cal the disease of Naples, some the French pockes, and some the Spanishe: verely for that in the warre of Naples (whiche was made by the French men and Spaniards in the yere of our Lorde. 1494.) they came vp firste in the campe of whores, whiche infected the Armie. Whiche *Mainardus* the Physition discourseth at large. But howe so euer diuerse and venemouse sozes doe infecte many greuouself, yet doe the French pockes chiefly corrupte the Abbayes of Monkes and Nunnes, and colledges of priests, aboue others. For they geuyng themselves to moste filthy fornication, do abhorre and deteste in others holy matrimonie, and therefore receiue thereof, the rewarde of their iniquitie. Therefore is it sayed here expressely, that the Antichristian should be with this disease vered, or rather punished. We shall finde some, whose face is eaten with this disease. All whooremongers and aduouterers for the moste parte are troubled with this plague. *Iob* also the excellent seruante of God was couered with sozes and boples, but by the singular counsell of God, as I touched also before. Therefore it is no maruell, though some time very good men free from the uncleannes of whores

whoredome, be also infected with this disease.

The second Angell shedeth his viall on the Sea: and therefore the bloude of lviuing thinges, became all to gether such as is in deade men, to witte corrupt, and turned into matter. Whereupon all that lviued in the sea died. The Sea is euermore stirring, and variable: full rightlie therfore by this the worlde is signified, or unconstaunt men in the worlde: these for they sinnes, are infected with the Pestilence, and dye in great plentie. In the words is y figure Synekdoche, where every liuing soule is said to dye. This second plague aunswereth to the fiste of Aegipte. Under this plague we comprise all kinde of Pestilences and plagues. Ezechias also was taken with the plague: as many Godly men also die of the Pestilence, but by the singuler counsell of God.

The thirde Angell shed his viall on the ryuers and fountaynes of waters, which were by and by, turned into bloud. Bloude. 3. This aunswereth to the sirst plague of Aegipte. The Aegiptians had drowned in Nilus, the newe borne bodie of infants, and had oppressed the innocent Israelites: Therefore were they worthis to drinke of Nilus. For water, bloude.

Water otherwise in the Scripture signifieth doctryne, as in Ezechiel and Zachary. Therefore do the ryuers and fountaynes of waters, signifie ecclesiasticall preachers and writers, whome God hath geuen to the people for a defence and reliefe. Certenlie Saincte Peter calleth false prophets welles waunting water. 2. Peter. 2. In the. 17. chapter we shal heare, that by waters are vnderstand people. This therfore is the plague of God, the Princes of the people, and preachers of peace, are become the authours and ringleaders of rebellion and of warres: In the which they fall and kyll one an other, which shede the bloude of Sainctes. And albeit that in warres the godly are also plaged, yet knoweth the Lord how to requyte their paynes, and to ease their sorowes. Saincte Austen decydeeth this matter at large, in the firste booke of Christen doctrine. But if we loke vpon the variable Historie of Italie, Fraunce, Germanye, and Hungarye, and of other Realmes, that gloze to be called Christians: we shall fynde them to haue bene the blasing firebrandes of warres, which

Warres ought of dutie to haue ben the Princes of peace. And hke as
 stirred vp the Lorde sayeth in the Gospel, there must not a Prophet die
 by Popes and where els, than at Hierusalem: So must ther no warre
 be moued, but by Popes of Rome, Bishops and Prelates.
 I will only resyte a fewe. Pope Gregorie the.2. through sedi-
 tion, expelled themperour Leo Isauricus out of Italie. Pope
 Stephen brought in Pipine King of Fraunce, into Italie aga-
 inste the Lumbardes. The same ded Charlemaigne at the moti-
 on of Pope Leo the.3. driue clean out of Italie, hauing slaine
 many of them with the sword. Pope Gregory the.7. a moste
 wicked man, stirred Peter King of Hungarie, to warre with
 the Emperour Henry the.4. intangled all Italie & Germany
 with warres, and droue Henry to fight many fields, and bat-
 tles, that wer not light. Urbane the.2. of that name, tourmoy-
 led with warre both East and West and all other partes of
 the world, which he called holy, taken in hand for the recou-
 ring of Hierusalem. This warre was long, cruell, greate and
 bloudy, suche as in all worldes you can not synde the lyke.
 What Alexander the third, wrought against Fredericke Ba-
 barousse, and howe he rased vp all Italie againste him, the
 Stozies do tell. And whylest Fredericke the second warred in
 the holy lande, Gregory the nyth taketh from him Paples.
 Here the Abbot of Wespurge sumeth, that so great a wicked-
 nesse shoulde be committed of a Pope. There arose by the
 Popes meanes and motions, great factions in Italie, of the
 Guelphians and Gibilines. Clement the fourth, brought in the
 french Armie, by the conducte of king Charles, into the king-
 dome of Paples: and put Conrade Duke of Swalande from
 his inheritauce, and caused him and Fredericke Duke of Au-
 stryce to be slayne to gether, with manny thousandes of the
 Germanes. Pope Ihon the two and twentie, armed Frede-
 ricke Duke of Austrich, and Leopold, against the Emperour
 Lewes the fourth, of the house of Bauier. Boniface the eight,
 comaunded king Albert Duke of Austrich, to beare hostile
 banners against Philip the French King. As Martin the fift
 stirred vp a greuouse warre against the Bohemers. Eugenius
 the fourth, betrayed the Conquerour Ladislans king of Poll
 and Hungary, to Amurathes y great Turke, to be vanquished
 and

and slaine through treason, sending his Legate *Iuliane Casarinius* Cardinal about the practise, which perished also in that unluckie ouerthrowe. Where cometh to mynde that sayeng in *Virgill*: *Tolumnius* himselfe the southsayer is slayne. Pope *Sixtus* the .4. sent to the moste puissaunt nation of *Swisses*, a red scarfe or band, with a bull hanging at it, wherein he graunteth most large indulgences to such as wil fight for the church of *Rome*. *Iulye* the second through much and great blindness of the *Swisses*, began to expulse the french kynge out of *Italie*: which at length *Leo* the .10. brought to passe, receyuing the Emperour *Charles* the .5. whose sonne ruleth yet in *Italie* *Clement* the seuenth began to oppresse him agayne, but death disapointed his enterprises. *Paule* the thirde, iopned the force of *Italie* with *Charles* the fiste, and warred on the *Germanes* for obedience denied to the See of *Rome*, and the Gospel receiued. In the which war was taken *Philippe* the *Lantzgrau* of *Hesse*, & *Ihon Fredericke* Duke of *Saxon*, Prince Electour. Greate villanie and crueltie, was wrought by the soldiours in *Germanie*. Pope *Iulye* the thirde, began to daffe with the frenchmen: and stirring up the warre of *Parma* and *Mirandula*, brought the frenchmen to *Senes*. There arose a most greivous warre by sea and land, both in *Fraunce*, and *Italie* and also in *Germany*, which indureth at this day: The Princes and people teare a sonder one an other, they dypntie their bloude moste aboundauntly, which neuerthelste in the meane season, persecute *Christes* church moste greivously. The Lorde sende peace.

And now where the godly might maruell, why God so suffereth the worlde to be shaken and touremoled with many small warres: the Angelles preuent the marueling and complainte, and theroe not onlie the cause, but also praise the iustice of God in these iudgements. And he bringeth in two Angels, as mete and sufficient witnesses of this businesse: The one he maketh ruler of waters, the other speaking out of the aulter. He semeth here in to followe *Daniell*, which also in the tenth chapter, sayeth that Angelles as gouernours, were set to rule ouer *Provinces*. Not that God doeth not worke and gouerne al things in waters & in all elements and Regions: but so: that he useth the trauell of Angelles, as his ministers.

Th. ii.

But

God is
righteous
in his iudgements.

Angels go
gouernours
of things.

But where the Papistes gather hereof, that Saintes rule ouer elements, diseases, tinnies, cities, and euerp part in man, it is folish and superstitious, and smelling of Idolatrie. For the manner of Angelles and of blessed soules is cleane diuerse, mozeouer, the Scripture attributerh vnto them sarre other things, than it doeth to these. Thou shalt read nothing of the blessed soules, as haupng any thynge to do with men here in Earth, in the whole Scripture. But in sondry places of the Scriptures, you shall reade that Angelles are set to be mens keepers, and to serue them with dyuers ministeries. Agayne, ye read not, that .j. godlie haue for this cause geuen any godly honour to the Angelles: no, we shall heare in this booke howe Sainte Ihon woulde haue worshipped an Angell, but was prohibited of the Angell ones or twyse. Mozeouer, here the Angell rendreth a reason, why the water is tournd into bloude, and commendeth here in Gods iustice. For turning his talke vnto God: thou art in ste, sayeth he, O Lord which arte, and which wast. &c. He pronounceth him righteouse, as he that will do no man any wrong, and therefore calleth him also holy. In the mean time he signifieth his euerlastingnes, and that he geueth bring vnto all thinges, where he sayeth: which arte, and which waste, &c. Of this phrase of speache is spoken in the first chapter. And the true righteousnes geueth to euerp one his. Therefore the Angell sayeth: Therefore loe thou arte righteouse, and declareste thy righteousnes to the world, in that thou hast geuen them bloude to drinke, which haue shed the bloude of the Prophetes: that is, of preachers, for preaching of the truth. And not their bloud only, but haue shed also the bloude of thy holy saythful I meane, whom for the true professing of the faith they haue vered, and at laste slayne. Therefore are they worthis, that they thesetues shuld agayne drinke the bloude of them and theirs: that is, shulde fall by mutuall warres, tumultes, and slaughters, verely before recited.

The In-
gel spekeeth
out of the
gult: 2.

These thinges are confirmed by an other Angell which speaketh from thaulter, and not without cause from the auter. For we heard before in the .6. chap. that vnder the auter the soules of them that are killed crie out and say, how long is it that thou auengest not our bloud on them, &c. Therefore

nowe

nowe is the talke vttered out of the Miltar to the ende we should vnderſtāde, that God forgetteth not the bloud of his ſaintes, but reuēgeth it iuſtly and beue ſeaſon. Now here is alſo cōmended as it were by the waye the omnipotēcie of God, that the vngodly maye vnderſtāde, howe in the time of affliction and vengeaunce, there ſhal be no power able to reſiſte the almighty. To him alone be glory. Amen.

The.iiii.and.v. Angelles shed theyr bialles.

The. lxx. Sermon.



And the fourth Angell powred out his bialle on the Sunne, a power was geuen to him to bere menne with heate of fire. And the men raged in great heate, and ſpake euill of the name of God, whiche had power ouer thoſe plagues, and they repented not to geue him glory. And the fiſte Angell powred out his biall bpon the ſeate of the beaſt, a his kingedome waxed darke, a they gnewe their tungues for ſorowe, and blaſphemed the God of heauen for ſorowe a payne of their ſozes, and repented not of their dedes.

The godly eſtēme not their afflictions ſent by the juſt iudgement of God, as the punniſhmentes of ſinners, but as exerciſes of faye, how ſo euer they acknowledge themſelues godly and to be juſtly afflicted for their ſinnes committed: yet here they commend neuertheleſſe the grace of God, conuerting the punniſhmentes of ſinners into the exerciſes of faye. To the vngodly punniſhmentes are plagues, whiche neither they can ſuffer patiently, nor glory God, but rather blaſpheme him, a ſuppoſe that they ſuffer unworthely. Therefore are the plagues of god to the moſt greuouſe, where neuertheleſſe much more cruel things are for the prepared, to wit, that they ſhould ſuffer in an other worlde cuerlaſting damnation.

Alh. iiii.

nation,

nation. Therefore the plagues of this worlde inflicted to the ungodly, are as it were certen preparatiues and preambles of more greuousse tourmentes.

Drought &
iii. plague.

The fourth Angel poureth out his viall on the sunne, and to the same was geuen power to plague men with heate of fire. This plague do many expounde allegorically, vnderstandyng by the sunne Christ exhilaratyng the consciences of the faithfull: and the same to be darkened in the mindes of men chosynge rather the darkenes of Antichriste, than the light of Christ: and therefore do the consciences erryng, and seduced with errour, burne with sondry lustes & desperations, wherby they be driue at the length to sondry blasphemies. Whiche exposition as I do not utterly reiecte, so (after my iudgement) the sense shal be more playne, yf we vnderstande the fourth plague to be an heate and great drought, a barrennes of the Earth, and scarsetie of Corne, finally an intollerable thurst afflictyng both men and beastes, and laste bredyng and ingedyng hoate diseases. For so we haue red in the threateynge of the lawe: I will geue an heauen of brasse and an earth of yrou. In the time of *Helias* for contemnyng and reiectyng the worde of y lord, God plagued Israel with a soze drought, as you maye see in the .3. booke of *Kinges*, the .17. and .18. chap. *Jeremie* also describeth the like drought and heate in the .14. chapt. Agayne the lord defended Israel with a pillar of a cloude by the daye, and a pillar of fire by night. Moreover we haue hearde heretofore in the *Apocalipse*: the sunne shall not shal vpon them, nother any heate. And iustely is this worlde plagued with burnyng heate, as the which offendeth greuously, burneth with sondry lustes, and also by wicked proclamations prohibiteth the coulyng & restessyng of Gods worde.

The effecte
of this
plague is
greate.

For the effecte of this plague followeth. And mē sayeth he, burned with great heate. At y first, sayeth he, beynge inflamed with a excedyng great heate, they were euen ragyng madde. For we reade in stories y mē beynge afflicted with ouer much heate, haue felte greuousse displeasures and tourmentes bothe of body and minde. Than he addeth, that followeth of the fourmer membre: the impatiēcie of the heate prouoked them to blaspheme God, and euen him that had power ouer these plagues: to wylte, for that hauyng full power so to do, he will not

not deliuer them so vered with burning heate. Contrarywise the children of Israel in their tentes being stongen with serpentes, inflaming the whole body with the sting, did repent nother did they blaspheme God. But comyng vnto Moses, they sayed: we haue sinned, for we haue spokē against the Lord, and agaynst thee. Praye the lord, that he will take awaie from vs these serpentes. They blaspheme therfore the name of the lord, so many as through vnpatientnes do murmur against the iudgementes of God, nother wil acknowledge themselues to be rightely and iustely punished crauing pesson, finally is added, nother did they repent that they might geue glory to God, &c. For the lord plageth vs, to the ende that being afflicted we should repent, and geue God the glory, confessing, as I sayed before, that we be punnished iustely, and ought with weeping and waylyng to tourne to the lord stryking vs. But these like Pharaο nother acknowledge theyr sinne, nother praye vnto God, nor yet are amended, but many times overcome theselues in malliciousenes. Hereof we learne the diuersitie betwixte the godly and vngodly, and howe both vse themselves in afflictions. For they geue glory vnto God, and amende their life: these geue not God the glory, but become worse than themselves. To geue God the glory, is to geue place vnto God, not to resstie, but to acknowledge their sinne, and Gods rightuousenes: and not this only, but also the mercy of God and clemencie towards the penitent, and the same to requyre humbly.

The fyste Angell powreth his cuppe vpon the seate of the beaste. That a seate or trone is vsed for a kingdome, is more manifeste than that it nede to be proued by testimonies, sins that S. Iohn himself doeth by & by so: a seate place a kingdome. And also in times paste the maisters, or rather ministers of churches taught sitting, & had their stoles & chaires in holy assemblies. That sayng in the gospel is knowen: In the chapyr of Moses sitte the scribes and Phariseis, &c. It is knowen that in auncient time ther were seates of Patriarches, Hierusalem, Antioche, Rome, Alexandria, Constantinople and others: and that the same are called Apostolicall seates, for as much as the Apostles haue taught there. And so is the Apostolicall seate vsed for the Apostolicall doctrine it selfe. That

Rume. 22.

Howe the
godly & vn
godly be-
haue them
selues in
afflictions.

The dark-
nes of the
romish see
the. v. pla-
gue.

Chapto-
licall seate
of Christ
D. Peter.

seate erected and established at Rome by the Apostles and Apostolicke men, the beast that is the Pope hath subverted, and in the place therof erected the seate of pestilence, which he dare neuerthelesse cal the seate of Christe, and the seate of S. Peter. Christe hath no more any seate in Earth, saue that he dwelleth in the hartes of the faithfull church. Otherwys the true seate of Christ, is the right hād of the father. The true seate of Peter, is heauen it selfe. Rome is no longer his seate: for the Apostolicall doctrine and Patriarchall chaire is destroyed and troden vnder fote: & in steade therof is an earthly Empire or kingedome set vp by the Pope. Hea more he poureweth the Apostolicall seates by force of armes. Nowe therefore God haupng cōpassion vpon his, poureth out his wrath and plague on the see of Rome, illuminyng men with the light of the Gospel, to the ende they might know and see the wickednes and abomination of the Romish See. The which is a wonderfull benefite to them that be lighted, and a greate grieve and toymence to the Romish sorte. For the effect of the plague followeth: and his kyngdome was made darke. This plague aunswereth to the. 9. of Aegypte. For like as thicke darkenes plagued the Egyptians, bright light reioyced the Israelites, so were the Papistes tourmēted with shameful errours than shall it grieve them also to haue their errors detected, and their gloze obscured: the faithfull shall reioyce in the light of Christ. For now beginneth, and already hath begonne the maiestie of the seate, and of him that sitteth therein, to be obscured. That which was ones called an holy seate: is now of the godly & learned called, wicked Rome, the whoze of Babylou, the mother of al fornications, the denne of theues, Sodome, Aegypte, the red harlot by reason of the purple senate of Cardinales, which weare red and purple. It is comonly sayed and truely, the neuer Rome, the further from Christe. They call and that moste rightly, the Cardinales, bishoppes, and spiritual fathers, the familie & kinnes of Antichrist, men disceaued and disceauers, with Symony and filthie lust moste corrupte. Therfore the kingdome of the beast (so he expoundeth the seate) was made darke. There is added furthermore, howe the worshippers of the seate of the beast haue and do behaue themselves. Firste for payne and

forrowe,

ſorrowe, indignation, wrath and enuie, they gnawe or bite their tungen: which is the geſture of angry me, and that impotently angry, I meane that burne in furious rage. It is a phraſe of ſpeech, ſignifying howe they will rage with great furie againſt the crewth opened, which they would haue verily hidde and oppreſſed. It gaue them blaſphemie the Lord of heauen, & maker of al, both for that he afflicteth them with botches, and ſondry plagues, & alſo for that he caſteth a darknes vpon their kingdome. For euen therfore the Romiſh, call the preachers of the goſpel diſceauers & heretikes: and the very doctrine of the goſpel, heretie. But this reproche redoundeth to him which is authour of the ſame doctrine. Finally they do not repent them of their doynges, of they: Symony, of their craſtie iuggelng, ſacrileges, idolatrie, and al vngodlines. And the apoſtle ſayeth, howe euill men, and diſceauers will ware worſe and worſe, diſceauing and being diſceaued. Therfore is it no maruel, though you ſee the papiſtes at this daie, with a ſtiffenecke to procede obſtinately in their errors. But the greateſt plague is to be forſaken of God, and ſubbernely to mainteyne their errors & vngodlines, and therein to perſeuer. The Lord deliuer vs from euill. Amen.

The furie of the papiſtes againſt the goſpellers.

The ſixe Angell ſhedeth his bialle.

The. lxxj. Sermon.



And the ſixe Angell powreth out his bialle, vpon the great riuer of Euphrates, and the water dried vp, that the waye of theſe kynges of the Eaſte ſhoulde be prepared. And I ſawe three vncleane ſpzetes, like frogges come out of the mouth of the Dragon, and out of the mouth of the beaſte, and out of the mouth of the falſe prophet. For they are the ſpzetes of the deuiles working miracles, to goe out to the kynges of the earth, & of the whole

whole worlde, to gather them to the battell of the great daye of God almightie. Beholde I come as a thefe. Happy is he that watcheth, and kepeth his garmentes, leeste he be founde naked, and men see his filthines. And he gathered them together in a place called in the hebrewe tunge Armageddon.

The dying
up of Eu-
phrates &
the plague.

The sixte Rungell powreth out his viall on the great river of Euphrates: thende of this sheding is, that the waie might be opened for the kynges of the East, that is, that Babilon might be taken. This plague chiefly apperteyneth to Rome and the Romish church. The speach hath an allegorie, or a secret comparison, and allusion vnto olde Babilon. We read in the .5. chapt. of Daniel, that Babilon was taken the same night, wherein Balthazar king thereof had prepared a sumptuous banquet, and looked for nothing lesse than for destruction. Herodotus and Xenophon reporte, howe the kinges of the East Darius Priscus, who is also called Medus, and Cyrus of Persia besieged the citie rounde aboute: but where there was no hope to winne it, Cyrus let out Euphrates by ditches, so that the Kemp might wade ouer the river: and so was the citie layde open, and taken, on the same side, where it was fenced with the river. Euphrates therfore fortified Babilon, and brought vnto it many other comodities and pleasures. Here therefore are signified, by Euphrates, richesse, munition, pleasures, comodities, tributes and customes, which the Romish churches call sacred or of the holy church. These comodities and pleasures, I saie, are diminished of the kinges of the East, of true christians, whom the scripture calleth the kinges and priestes, and deriued and putte to an other vse. Wherefore the power of the Romane church beginneth to decaye, to the intent that at the length it maye be taken and abolished of the Lorde Christ him selfe. Doubtes the true Christians vnderstande, beleue and professe, that Christ alone is the Saviour, nother that there is saluation in any other. And that this is geuen freely: that they be in adde, and com-
mitte Simonie and sacriledge, whiche in this case prync-
and

Howe Eu-
phrates is
dried up.

and make marchandise. Reade the .55. chap. of *Esaie*, and the 8. of the *Actes*, finally the .1. and .2. chapt. of *S. Paule* to the *Coloss.* Wherin most dilligently is declared, illumined, and set forth that by *Christ* alone we are absolved, and in him alone haue al fulnes. And what time the common people do heare this, to witte that by those romish trifles, sayres of pardons, and other craftie iuggelinges they are disceauct, and robbed of their substance, they shutte by and by and make faste their chesles, their purses, their cellars and garners. And so drieth vp the riuer of welch and pleasure, it drieth vp also, when the godly denie to geue other customes, as tenthes, palles, firsie fruittes, and suche other like thinges. So I saie is the waye prepared for the kinges of the *Easte*, so beginneth Rome the seconde *Babylon* to be taken and come to naught.

It followeth furthermoze, how *Antichrist* will fight against *Rome* in the saythfull and godly labouring to drie vp *Euphrates*, for richis be the mapneteynaunce and increase of his kingdome: & where he might brieely haue saide, he shal sende forth ambassadours vnto al kinges and princes, to stire them vp agaynst the gospellers, for the defence of the priuileges, rightes & reuenues of the *Sec* of *Rome*: he had rather moste dilligently describe those Ambassadours, and shewe their destruction. It forceth very muche to haue knowen the *Popes* legates. For they are maruelouse pestilent to the church of *God*: for we haue not only experience of it at this dape, but also by the reading of all stozies, that great euilles, and all calamities in a maner haue ben brought into the church, and are also at this dape, through the instigations of those legates. I touched a little before, what mischiese *Cardinal Iulian Cesarine* the legate of *Pope Eugenius* wrought in *Germany*, *Boheme*, *Pole* and *Hungary*. What is done in our time, and hath ben done in our fathers memorie, it were to longe to reherse. As our elders had by the doctrine of *Iesu Christ* reuealed to y church by *S. Iohn* vnderstande & knowen the nature of the *Popes* legates, they might easely haue eschewed, wherewith they haue vndiscretely intangled themselves, and suffered greate losse & hinderaunce. I speake nothing here of Ambassadours and ambassades of kinges and comon welches vncorruptd. First he sheweth dilligently the original of legates, to the

Howe Antichrist be-
haueeth him
for the pres-
eruyng of
euphrates.

The descri-
ption of E
popes am-
bassadours
called les
gati a la-
tere.

Thozigl:
mal of le:
gates.

Thre vn-
cleane spyt-
tes.

intent we might vnderstande, that they be led with a wicked sprete, and that their vocation is not godly, but deuillish. He sheweth a threholde originall, where in very dede they maye al be reduced to one deuillish vnicie. He saw (sayeth *Primasius* expounding this place) one spirite, and for the nombre of the partes of one body, he sayeth thre, that al the nombre of the wicked might be uttered to be led with one deuillish sprete. Therfore the first denne that the legates breake out of he calleth the dragons mouth. Of the dragon is spoken in the. 12. chap. nother is there any that vnderstandeth not, that it signifieth y^e deuill him self. They come forth therfore fro the deuill. For al y^e affaires of their ambassade consisteth in lies, craftes, practises, finally in corruptyng the veritie and sincerenes of the gospel: and also in factions, and dissentions, in slaughter and bloud. And the deuill was from the beginning a liar and murtherer, as the lord he him self sayeth in the. 8. of *Iohn*. And hitherto they be of the Dragons mouth. The selfe same arise also out of the mouth of the beaste. For they come furnished with the Popes authoritie, legates laterall with full power. Of the beaste I haue spoken in the. 13. chapt. finally they come out of the mouth of the false prophete. The true prophet and pastour, high and only of the church vniuersal, is Christ the sonne of God. Antichrist, is that false prophet, & chiefe seducer of the whole world: as is sayed in the. 13. cha. Therfore come the legates, sente from the Pope, which haue put into their mouthes wordes, or instructiōs or cōmissions that they should speake those thinges which are of false prophetic. Nowbeit he expoundyng himselfe more playnely, declareth of what sorte the legates shall be: to witte thre vncleane spretes. In vncleane sprete is euery where in the scripture called the deuill or Sathan, verely of nature and effect. For as the spirite of God is called holy, so this contrarywise vncleane. For he him self is of nature, or rather of his owne corruption, and reuoltyng from God impure, and authour to me of all impuretie and vncleanes. He signifieth therfore, that those legates shal be men of a deuillish vncleanes. And in dede if you lape hereunto the life, maners, and conuersation of those legates laterall, and of thep^r families, you shal finde in maner nothpyng els, but extreme vncleanes, filchines and

beastie

beaſtlynes, monſtrouſe luſte, whozedome and aduourtie,
and deteſtable fornications, wonderful ſurſetting, bloudy
craftes and counſelles. Therefore the thing it ſelfe ſpeaketh:
and the thinges that the legates do euery where, are a com-
mentary of this place. And where there be thre vncleane
ſpectes reſpected, ſome doe expounde it of diuines, lawyers
and religioſe as monkes and ſerres, of the which thre ſortes
for the moſt parte are choſen the Popes ambaffadours. I vnder-
ſtande ſimply by the thirde nombze, that thoſe legates
ſhal be moſt furniſhed with all hoſtile authoritie, & that they
ſhall all agree wel amonges themſelues, and all helpe one an-
other: that what ſo euer one ſemeth to lacke, an other maye
ſupplie. *Salomon in Eccleſiaſtica*, a threſolde rope or line, ſay-
eth he, wil not lightly breake.

But now that no man ſhuld finde any lacke of light, by a
parable brought in, he ſetteth as it were beſore our eyes what
maner ones theſe legates ſhal be, verely frogges of the mar-
tiſhe or ſenne, and criers importune and tedious, ſoule and
filthy. And he ſayeth not that they be frogges in dede, but
like frogges. For like as frogges by their importune crying
are moſte tedious and troubleſome, and the ſennie are alſo
filthy: ſo doe thoſe legates loue earthly thinges and filthy-
nes: and by their complainetes, accusations, prouocations,
wytinges and diſputations altogether froggelyke and ſen-
lyke, be hatefull bothe to God and men. They are nothing
aſhamed: yf they be interrupted a little, by and by they re-
tourne to their olde ſonge, *βρεξεξεξέξ, χοάξ, χοάξ, οὐδ' ἐν γὰρ ἐς* *Tristophanus*
ἐν ἡ χοάξ. For there is no other tune with them, but *χοάξ*. *nes in tas*
Primasius reasoneth very muche of Frogges. Amonges o-
ther thinges: it is mete for thoſe falſe Prophetes like frog-
ges cryinge in the night, to make a damnable noiſe by
backynge of errours. For frogges bothe by reaſon of the
place, ſight, and troubleſome noiſe are ſo hatefull, as the
Deuill wyth his is knowne to be abominable to the trewth,
and wyth iuſte fyre to bee rightely condemned, &c. Thus
ſayeth he. And lyke as the Frogges of Egypte reſed out
of the duſtie, by the Deuiliſhe arte of the Magiciens cryed
out agaynſte Gods veritie, callinge agayne by Mo-
ſes and Aaron the people of God to the trewe libertie
and

and worshipping of God: right so doe the Popes legates moleste with talke the preaching of the gospel, the free deliuerance, the christiane libertie, and trewe seruice of God. And like as the frogges double and reiterate euen to make one wery to heare, that same their *κοῦζ*, *κοῦζ*: euen so these fennish beastes of Rome, haue euermore in their mouth, the most holp See, the most holp father, & holp church of Rome. The holy church of Rome erreth not, the holy church of Rome muste be obeyed. He that will not obepe her, is an heretike and a schismatike. These thinges full many times and ofte, and to al menne, and in all and singular causes will they reiterate, and repete that their one and the same songe *κοῦζ*, *κοῦζ*, *κοῦζ*.

The sprite
of Deuils.

The Lord annereth by S. Iohn, and so yet more clerly declareth: for they be sprites of Deuilles working miracles, *cc. δαίμων* (whiche is here used in Greke for deuill) hath his name of sondry knoweledge, and skilfulnes of thinges: and semeth to be in a maner indifferēt, although it be commonly put for the Deuill. Neuerthelesse for a difference they are called *Eudaimones*, and *Cacodaimones*, as it were good and euill workers. For the Grekes sape that *δαίμων* is called of *δαίμων* that is knowyng or skilfull. For *δαίμων* is called an experte Artificer. The Lord therefore signifieth, that the Popes legates shal be sprites of Deuilles, that is to sape, spiritual fathers (but indewed with the spirite of Sathan) wise men or skilfull, craftie workers to byng their matters to passe. And therefore he annereth, working wonders. Wherby he semeth to allude to the *Magiciens* of Egypt, who also wrought miracles, and detepned kyng Pharaο in lies against the vritie. S. Paule moreover in the .2. to *Timoth.* the .3. chapt. compareth the wise men and ministers of Antichrist to the *Magicians* of Egypt. And right well knowen it is, that the legates doe euery where boaste of miracles, which haue bē done in their church and religion, and so kepe stil the hartes of kinges and princes in popish errours. Of miracles speaketh S. Paule in the .2. to the *Thess.* 2. And I haue saped some thing herof in the .1. chapt.

There is shewed moreover the ende of all the treatise and counsellors of the Popes legates: that they might go forth to the

the kynges of the whole earth, to assemble them to battaile. The legates
 &c. Thei shal crepe into the courtes of al kynges and princes. ^{tes are in}
 We shall haue doubtles in all kynges courtes in a maner the ^{all kynges}
 Popes legates. And what do they? Thei inuironne kynges & ^{courtes.}
 princes. They see that no faithfull manne be admitted to the
 kynges speache, they learne to know al the kynges counsell,
 which they write and signifie to Rome: and yf they mislike
 any thing, that they maye infringe and subuerte the same:
 and that they alwayes beate in that songe of theires, to witte
κράτος, κράτος, that is verely obedience, which all menne owe to
 the holy Sea: finally that they arme kynges and princes to
 defende the churche of Rome, and distrope heresies. This I
 saye is the battel of that same dape of the great God almighty,
 that is to saye, whiche shal be parted by the commyng of
 the sonne of God vnto iudgement, and the whiche shal in-
 dure to the commyng of Christ vnto iudgement, which shal
 than auenge the bloud of his, from the handes of that vgly
 beaste. And he calleth the dape of iudgement, the dape of the
 great God: as doeth also S. Paule in the. 2. to Tir. And the
 dape of God almighty: as he that shal than shewe his omni-
 potencie, and euen his power diuine, whiche semeth now to
 the vngodly by reason of his long sufferance to slepe. This
 necessarie and moste profitable description S. Iohn hath set
 in here, by the reuealyng of Iesus Christ, to the ende that we
 should wathe and beware of them.

Hereafter followeth a saythfull admonition and exhorta- ^{An exhorta-}
 tion to watchyng, leeste we fall a slepe and perishe with the ^{cation to}
 Antichristians in the cares and pleasures of this worlde. And ^{watchyng.}
 he sayeth howe that dape of the lord wyl come sodenly, and
 when we shall leest loke for it. For the lord here repeteth that
 thyng, whiche he sayde also in the Gospell: beholde I come
 like a thefe. These thynges are red in the. 24. of Matth. and are
 repeted of the Apoclypse in the. 1. to the Thess. the. 5. chapter.
 And verely that same soden commyng of the Lorde exciteth
 the mindes of vs all, and prouoketh to watch, leeste we shuld
 at vnwares be oppressed. We aduise neth also immediatly a
 profit prepared for them that wathe. Happy, sayeth he, is
 that man that watcheth. He addeth moouer, how the godly

Kepe thy
garmentes
that thou
go not na-
ked.

should demean themselves in watchyng. Howe they must kepe their garmentes, that they be not defiled: and take hede moreouer that they walke not naked, leeste their filthines be espied. Touchyng garmentes I haue spoken mosse largely in an other place of this boke. He kepeth his garmētes, that kepeth his life and conuersation vnsported of worldly filthines. He walketh not naked, which putteth on Christ. But his shame is sene, that sinneth impudently. But chiefly is their shame sene, whose whoredomes, aduoutries and fleshly lufies are knowen, and open to the eyes of al menne. And here is the state of them to be lamented that are called spirituall, and rather in dede to be detested than to be described. Blessed are they whose sinnes are couered, and happy are they that haue learned to be ashamed. Unhappy are as many as cā not bluthe, but set such a face of the matter, that they glory in their sinnes and wickednes.

The de-
struction of
E frogges.

After this he toucheth at few wordes the destruction both of the legates and also of them that are deceaued of the legates, and suche as fight agaynst God and true religion, for the mapneteyning of the Romishe maiestie. The legates in dede doe assemble menne of their faction vnto battel agaynst the Godly: but the lord hath gathered the same into a place whiche is called in hebrewe ἀρμαγεδών, whiche some interpret the destruction of the Riuer, and some the armie of desolation. But howe so euer that is, the sense seemeth easie: they are in dede assembled of the legates, that they might withstande, or prohibite the destruction of the Riuer, and ruine of Rome. But the Lord shall also assemble the selfe same, that in the very same place and worke they maye be destroyed of the Lord. Which finally at the last iudgement we beleue shall be accomplished. To the Lord Christ our redemer and reuenger be prayse and glory. Amen.

The seuenth Aungell powreth out his vialle.

The.lxxij. Sermon.

And



And the ſeuēth Angel powreth out his triall into the Ayre. And there came a great voyce out of Heauen from the ſeate, ſayeng: it is done. And there folowed voyces, thonderinges, and lightnings, and there was a great Earthquake, ſuche as was not, ſynce men were vpon the Earth, ſo mightye an Earthquake and ſo great. And the great Citie was diuided into thre partes. And the cities of nations fell. And great Babilon came in remembrance before God, to geue vnto her the cup of wyne of ſcarceness of his wrath. And euery fle fled away, and Mountaynes were not founde. And there fell a great haile, as it had bene talentes, out of Heauen vpon the men, and the men blaſphemed God becauſe of the haile, for it is great, and the plague of it was ſore.

The ſeuēth and laſt cup poured out into the ayre, ſignifieth the perturbation and alteration of all elementes: and the horrible, but yet iuſte iudgemente of God, and ſynallie the ende of all thinges, a paynes euerlaſting. The thinges be incloſed wth ſpoguratyue ſpeeches, taken for the moſte parte out of the Prophetes, and by a priuie compariſon brought oute of the holy ſtorie. Which is done for this conſideration, that all thinges might be more full of Maieſtie, and that euery man ſhoulde more diligentlie, ſearch for the ſence of an excellēt matter, which found ones, he might kepe and retaine in perfecte memorie.

And what tyme the Ayre is moued, ſondry and horrible ſore tempeſtes arriſe in the ayre. And the Lorde Jeſus in the goſpell after Mathew teſtificth, that aboute the laſt comming of

An ende is
at hande.

Christe, the powers of heauen shall be moued. And as soone as the cuppe was pored out into the aper, and a great tempest arreysen, a voice sounded *ye yove*, it is done. By the which voyce is signified, howe all thinges are at an ende, euen of the whole world, moche more of wicked papistrick. And this voice is heard out of the very temple of heauen, and trone of God, lest we should doubt any thing of the veritie and certentie of the sentence geuen, and againe of the vertue and power of him that doeth pronounce it. Therfore are they shamefull disceaued, so many as affirme the worlde to be euerslastinge, and that they shall reigne alwayes vpon earth, and inioy the pleasures therof. A voyce from heauen, out of the most holy temple of God, and euen oute of the moste sincere trone of the Almightie, speaketh, that it is done. For he speaketh of the time to come as though it were paste, that we might as certainly knowe that all worldlie and popish thinges shoulde haue an ende, as we vndoubtedly knowe the thinges to be done, which are already past. Let vs therfore watch, and put no confidence in the thinges of this worlde, which are moste deceyptful. All thinges shall fall to decay, and come to naught, men onely, and the blessed spirites, remayning through the grace of God, the unhappie also remayning perpetually, appointed to perpetuall punishment by the iustice of God.

A figure
of Goddes
iudgement

And lyke as the holy Prophetes ded by figures set forth the iudgemente of God to be sene of mennes eyes, so nowe here the Lord Iesus by Saincte Ihon in a figuratiue speech, shadoweth the terrour of that horrible iudgemente. For he sayeth howe ther shall be thonderinges, voyces, lightnings, and thoderbolts, & an earthquake, so terrible, that the world hath neuer at any tyme felte the lyke. For Saincte Peter also in the ende of his latter epistle, reciteth terrible thinges of the laste day, and burnyng of all worldlie thinges. But the quaking and terrour of mennes myndes, shall be yet a great deale more terrible than al these.

The godly
are exemp-
ted from
cruell ter-
rors.

The Lord in S. Mat. gospel. Than shall wayle sayeth he, all the kindreds of *y* earth. For the vngodly, whose consciences are wicked & corrupt, shall fele those terrours & tourments vnspeakable. The godly lyke as according to *y* sayng of our sautour, they com not into iudgement: so although *y* they also by reason
of

of the infirmities of the flesh, be some what aſtonied at the ſo daine alteration of things, and the terrible tearing and crashi- ing of all elementes, yet ſo ſo much as they haue known be- fore, that the ſame ſhulde come to paſſe, and beleue the Sau- our ſapeng, your redemption draweth nere, they gather vp their ſpirites, and comfort themſelues in Chriſt, and reioyce in him, comming to iudge or condemne the vngodly, but to ſaue the godly. And herein is alluded to ſondry ſto- ries of the holy ſcriptures, but chiefly to the burning of Sodome, to the drowning of Pharaon in the red ſea, and ruine of Jericho, &c. Thoſe were verelie but ſeuerall deſtructions, and yet terrible aboue meaſure: therfore what thinke we that laſte deſtructi- on will be, which ſhall be generall?

Then ſhall that great Citie be cut a ſunder, the vniuerſali- tie of men in the great church, deuided into thre partes: that is to ſaie, in the end ſhal there thre kindes of men be found in the Church. There be true Chriſtians, which attribute to Chriſte his true glorie, that is, all thinges of true ſaluation, and cleaue to him alone by ſincere ſapth. There be Papistes, which after the lettre aſcribe vnto Chriſte many thinges, but not as became them: ſo they aſcribe thoſe thinges to Anti- chriſte, which belong to Chriſte alone: and in cōmunicating with him, ſuch thinges as be not to be cōmunicated, they de- ny Chriſt. For yf the Pope be head of the church vniuerſall, yf he be king and prieſt, &c. Wherefore is Chriſte preached to haue thoſe thinges alone? There be moreover Jewes, which will not ſeme to denie Chriſte, and yet attribute not a litle to Antichriſte, whome yet neuertheleſſe in many thinges they contemne and deſpyſe viterly. Theſe haue no certayne religion, but eſtabliſhed and conceaured at their pleaſure, as it liketh or pleaſeth them, to beleue this or that. There is a gre- at numbꝛe of theſe men at this day, deſpyding and mocking whatſoever is not tuned after their moſte light, and wanton Lucianicall wittes. You may fynde alſo in the goſpell, a ſelde ſowen with ſondrie ſeede, to bring forth moſte diuerſe frui- tes, pea euen cockle and darnell, which at length in the ende of the worlde ſhalbe gathered. &c. Math. 13.

Moreover the Cities of the Gentiles (ſapeth he) ſhall ſal, by the which I vnderſtād the Jewiſh, Turkiſh, and ſtraunge

l.iii.

religions,

The great
citie ſhalbe
deuided in
to. 3. partes,

The cities
of the hea-
then ſhall.

religions, plucked into sondry sectes or heresies: But euery one of these haue their societies, rites, and lawes, which they commend to be the best, and such as shall endure for euer: but they shal fal also. The only religion or faith of Christ shall preuaile and overcome. *Aretus* expounding this place after the same sorte: The Cities of the heathen, sayeth he, falling downe, be diuerse opinions of faith about religion, &c. They (I say) are fallen all.

Great Babilon came into a rebellion against God.

But especially it was mete and requisite, he affirmeth and sheweth diligently, that the Citie and church of Rome shuld be destroyed, and committed to perpetuall tormentes. He declared sufficientlie before, that Babilon is Rome, whiche in very dede is greate, not in Italic onelie, but through out all Fraunce, Spayne, Germanie, and other Realmes: the citie and church of Rome hath seemed to many, that it shoulde be everlasting and triumphante for euer. Wherein the Epicurens saye, that God careth not for these inferiour thinges: but that euery man liueth here, either happelie or unhappelie, according as he hath discretelie and wittelie framed his lyfe: that knoweth not of our pleasures and displeasures, and our conuersation. But contrariwise Sainct Ihon affirmeth, that the Lord hat remembred Babilon: and so he haue remembred her, that he hath determined to commit her to tormentes. The which he vtereth by a prophetical phrase of speech, that he might geue vnto her, the cup of wyne of indignation, or fearrenesse of his wrath: that is to say, that he might punish her accordingly, as the great indignation and wrath of God requyret. Therefore she shall haue no small punishment: for the wrath of God is not lighte, but moste greuous and horrible. For he requiteth and recompenceth the slackenesse of punishment, with the extremitie of payne and torment. The lyke thinges you may reade in the .3. of *Malachie*: howe God hath booke written. Touching the cup also, of the wyne of Gods furie, is spoken of before oute of the Prophetes.

Ex. 1. Iles
Rec.

Nowe also enonges other thinges by a figuratiue speech he sheweth, that the ungodlye haue no refuge, nor way to escape. Otherwise wolde the richer sorte, in daungers hyde themselves farre off in Ilandes, that they might be out of gunshot: many flee into the Mountaines, that they maye there lye safelye,

safely. But now he saith, howe the very Ilandes flee, and therefore that flying they can not be overtaken. He addeth that the Mountaynes, that is to saye, no places of refuge or lurking can be founde. Therefore there remaineth nothing but that al vngodly in general beyng taken should be put to tormentes.

Furthermore he addeth, that hable as bygge as talentes should be caste downe from heauen vpon wicked men: and that suche as hath not ben remembred to haue fallen in no memory of me. And he semeth to haue alluded to the story of the Chananites, which is in the .10. cha. of Iosua. To be shorthe here is signified that the greuouse and inevitable iudgement of God pronounced agaynst al vngodly, shal at the general iudgement torment the wicked with such an extremitie, that no eloquence of men, no sence nor vnderstandpng can attaine vnto: for it is alwaies more greuouse. *Primasius* expounding this place, saith: he setteth the wrath of reuēgemēt, in haile. Whereof we reade: the wrath of the Lorde falleth downe like hable. Noether doeth he without cause mention of a talente weight. For with equitie wil he inflict iudgement, &c.

Hable like talentes.

There is shewed the obstinate and incurable mutining and impatiencie of the wicked, whereby they are incensed agaynst Gods iudgementes, vomiting out blasphemies agaynst the Judge him selfe and his iudgement. I haue handled these thinges more briefly, for that we haue hearde in a maner the same before aboute the ende of the .11. chapt. To the Lorde be prayse and glory.

The wicked blaspheme god in their tormentes.

The Iudgement or punnishment of the pource whose is described: and also the sinne, and vngodlines of the same.

The. lxxiij. Sermon.



And there came one of the seuen Angelles, whiche had the seuen vialles, a talketh with me, sayng vnto me: come, I wil shewe thee the iudgement

The. 17. chapt.

Al. iiii,

of

[Handwritten signatures and scribbles at the bottom of the page.]

of the greate whoze, that sitteth ypon many waters, with whome the kinges of the earth haue comitted whozedome, and the inhabi- ters of the earth are drunken with the wine of hyz fornication. And he caried me awaye into the wildernesse in the sprete. And I saw a woman sittynge ypon a rose coloured beast, ful of names of blasphemie, which had seven heades, and ten hornes.

He hath hitherto discoursed in generall of the iuste iudgements of God: albeit that in the meane time he hath touched some particular matters concernynge Babylon or Rome, rather than reasoned. And now consequently severally, and evidently he handleth the destruction or ende of the beast, and of his Image, of olde Rome and newe, I meane both the empire and papistrie: which he semeth to poinct as it were with the finger. In the .13. .14. and .16. chapt. he signified somewhat hereof, now he pursueth every thinge with a notable plentie and euidence. And the same that I sayed in the beginning of this place, I repete here agayne: that hereby are affirmed, howe the iustice of God is shewed to be the ende of

The profit of this place concern- ing the destruction of Rome.

good and euill, that the godly are confirmed, and the iudgement to come establisshed, as we confesse expressely in the apostles crede. The some of al is this: tholde and newe Rome, the Empire and Popish kingdome, which is the kingdome of Antichrist shall perith for sinnes, & great enormities. For he ioyneth together the beast, and the Image of the beast, the beast and one sittynge on the beast, a proude stomper, so that they can not be separated. Therefore muste the place be expounded of both Empires.

That S. John speaketh of Rome.

And lest any man should thinke me to be led with an euill affection, for vnderstandynge these thinges of Rome, I will shewe by the testimony both of god & man, that the same exposition is olde, and not newe, true, and not affected. For straight waye the Angel him selfe, as we shal heare, expoundeth these thinges of Rome. *Aretas* also an olde expositor of this booke: diuerse expositours, sayeth he, vnderstande by the

whoze

whose olde Rome. And the same by and by: whilest he saith
the mother of whoredome, whether so euer you will, other
olde Rome or newe, or the time of the cōpyng of Antichriste
(beholde the time of Antichriste he saith) you can not erre
from the trewth, for that bothe cities (Rome and Constanti-
nople) hath occupied the empire, and euery of them hath ben
satiated with the bloud of holy martirs, &c. Hitherto he. And
what the moste auncient wypter Tertullian, and S. Hierome
hath spoken oftener than ones of Babylon and the purple
whose, I haue heretofore reported in the. 14. chapt.

The order
of this
chapt.

And in this order he proceedeth. Firste he sheweth the au-
thour of this reuelatiō, after he gathereth the some of the re-
uelation or vision. For agayne he treateth by visions, to the
ende al thinges might be more liuely & euident. And in dede
some make this seuenth chapt. vnto the. 21. chapt. the sixte vi-
sion. As I admonished in the beginning of this worke. Than
noteth he the place and maner of the vision. Finally he pro-
poundeth the vision it selfe, and immediately adioyneth the
exposition thereof. And in the processe of this matter he useth
a iudicial kinde of pleadynge, and that after a propheticall ma-
ner. For the Prophetes moste often, and in the beginnyng
set forth the sinnes and wickednesses of the people before the
eyes of al men: & thā they annere vnto it the iudgemēt, paine
or punishment. For so doeth S. Iohn also at this present.

First, the author of this horrible vision, is the lord Christ who sheweth
him selfe: but he useth the ministerie of an Angell, and that of
one, which comyng out of the temple of the diuine maiestie,
was appointed with sixe others to potore out plagues and
vialles. This is the head minister. And it was semely that the
iudgement of Babylon should be vttered by an Angell that
had the rule ouer toymes. The lord Iesus himselfe wil take
punishment of the beaste, for whom this triumphe is reser-
ued. And we vnderstande that suche thinges as are set forth
and treated here, haue proceeded from the highe Bishop him-
selfe Iesus Christ: and the maners of speakyng to be Ange-
licall, heauenly, and godly. Who shall than blame vs, if we,
using the wordes of Angelles and of Christ himself, shall saye
that the Bishop of Rome and all Popery to be that purple,
and great and most comon harlot. It appereth also to many

who sheweth
this
vision.

Free mou-
thes agaiſt
Rome.

that ſeme godly, that moderation is neglected, when theſe thinges are repeted of the preachers, whiche are playnely ſet forth to vs by the expreſſe wordes of Angelles and of Chriſt. It ſemet h that they woulde ſhutte and ſtoppe the mouth of Chriſt him ſelfe, howbeit they attempte that in vayne. For if the preachers holde their peace, the ſtones wil crye. For it behoueth, that like as the glozp of Chriſt, ſo the ſhame of Antichriſt ſhould be knownen to the whole worlde. But they offende moſte greuouſely which in the ſermons made againſt Antichriſt, require I know not what modeſtie. As though he ought to be ſpared, which ſpareth no good man. As though that doctrine were not modeſte, which is taken and receiued of the mouth and wordes of Chriſt. After in the. 18. chapter, We ſhal heare the lorde commaunde: render vnto her: as ſhe hath rendred vnto pou, &c.

The ſome
of p viiio.

Secondly he compriseth in fewe wordes the ſome of all, and ſheweth wherunto we ſhould referre al thinges. Come ſayeth the Angell to S. Iohn, and I wil ſhew thee ^{xpians} the iudgement, condemnation and punniſhement of the great whoze. And where he ſayeth, of the great whoze, he doth intimate what the crime is or cauſe of punniſhement, fornication, infidelitie, or vngodlines. This viſion alſo appertaineth herunto, that we might vnderſtande, how Rome ſhould be punniſhed or deſtroyed, that is to ſaye the Romane Empire, or the kingdome of the Pope or of Antichriſt: and wherefore or howe it deſerueth to be deſtroyed. She is a whoze, and a great and an erraunt whoze. And who knoweth not, that a mariage is contracted betwene God and all and ſingular ſaythfull: that God is the bypdegrome, and the church his ſpouſe: ſhe is bounden than & coupled to her huſbande alone in faith and trowth. If ſhe breake this faith, and loue others, geue her to them, cal vpō, and honour them, ſhe is a whoze. Whereof I haue ſpoken many times both in this booke and els where.

Rome is a
whoze.

And a moſte common thing is it in the Scriptures, to call reuolting, unſaythfulnes, impietie, ſuperſtition and Idolatrie, fornication or whozedome. If any man deſire teſtimonies hereof, he ſhal finde in the. 8. of Iudges, 1. of Eſaye, 2. and 3. of Ieremie. the. 16. of Ezechias, in the. 1. 2. and. 3. of Oſee. and other

other places. Rome therefore was a greate strompet, and is also at this daue a moste synnyng harlot: For whie, she is full of Idolatrie, woozshipping of creatures, and abominable superstitions. Noether is she her selfe only polluted with all filthines, but compelleth moouer the whole world to serue, and that to serue in Idolatrie and superstitions. What will you saie that thzough the wonderfull pzeuidence of God it came to passe, that a woman sayning her selfe a manne, dyd clyme vp to the See of Rome, was created Bishhoppe, and called John the 8. whyphe was one Gylberte, a greate whoze, bozne at Mentz. For this woulde God declare, that the Bishhoppe of Rome sitteth a whoze vpon the beaste. And herein I followe the constant consent of all historiographers: neuerthelesse I am not ignorant, that there be some which haue thoughte, howe this John was intruded into the seate vpon an harlot, and for that cause was called an harlot.

Furthermoze olde Rome had power to do these thinges, for she saie vpon many matres that is, had dominion & rule ouer many people, and sondy nations. We also the Innges of the Earth haue committed whozedome with her, whilf they haue submitted themselves to the Romanes, bounden themselves in leage, and receyued of them superstitions and Idolatrie. For the children of Israel were also sayed to haue committed whozedome with the Egipcians, for that they had ioyned amitie with them, and were become frindes in prophane religions. And so nowe Rome the Popes kingdome stretcheth farre and wide, and the Kinges and Princes of the Earth committe whozedome with her. Therefore doeth the worde of the Lorde saie it filthye whozedome, whiche the Romishe name an holy bond, and obedience. There is added, and they that dwell vpon Earth are made dronke. For he signifieth, that beynge infected with errors, prauerye asotted, & cleane out of their wittes, they haue ben made in Idolatrie, and yet rage in their superstitions, like dronhardes, and can not for furie resceue the preaching of the gospel. Touchyng this wine of fornication and whozedome, and of that dronkennes I haue spoken in the 14. chap. And it is aply spoken, that dwellers vpon Earth are made dronke, not so much so, that meane dwelling vpon Earth are made dronken,

She stretch
vpo many
waters.

The prin-
ces committe
whozedome

drunken,

The maner of the vision.

The beast in the wilderness.

The beast is rose coloured.

Drunk, as for that earthly me and choked with earthly desires, shall become faithfull worshippers of the Romish See.

Thirdely, he expoundeth the maner of the vision thus: I was caried awaye in sprete. Wherfore with his body remaining in *Patmos*, in spirite he sawe a womā sittyn on a beast, and destroyed with fire. Such be many visions and sightes in the prophetes. And he noteth also the place, wherein he sawe the beast, not in heauen, nother in the temple or tabernacle, or in a fruitful place, but in the wilderness. *Esaye* calleth the gentiles and heathenes, wilderness. And verely tholde Romanes and newe with their superstitions haue had no place in the church, but are without the church: God forbidde that, that we should acknowledge the church of Rome to be head of al faithfull churches. And at this daie many of them which are called most holy and most reuerent, differ nothing from the gentiles, their titles and hypocrisie only excepted. Whereof is spoken befoze in the .ii. chapt.

Fourthly and laste he exhibiteth this vision or tipe of olde and newe Rome, and the ruine and destruction of them both, and with all describeth most diligently the wickednes of eyther of them. And first must the beast be considered, after the woman sittyn on the beast. The beast representeth the figure of olde Rome: the woman of the newe and of Poperie. And the woman sitteth vpon the beast. For the image of the beast hath succeeded, and hath placed her seate in olde Rome. For *Daniel* also affirmeth, that Antichrist shall pitche his seate or palace betwixte two Seas, to witte the *Hadriaticall Sea* called commonly the goulfe of *Venise*, and the *Tyrrhene* or *Tuscan Sea*. And the beast is rose coloured, it is of a red and bright colour like *Crimosine*. For Rome hath ben most cruell and bloudy, and swimming altogether in the blood of al me, but especially of Christians. How much blood shed *Marius*, *Sylla*, *Pompey*, *Iulius* and others, after histories *Plinius* hath reported. Rome hath with sword & fire destroyed the whole world. The ten persecutions of Christians befoze the Empire of *Constantine* are most commonly known.

Howe the beast was full of the names of blasphemie, shewed in the .iiij. chapt. Rome abounded with chapelles and Idoles. Dayly it blasphemed God, Christe, the gospel, and

rente

kente the church a ſonder. Of the. 7. heades and ten hornes, is ſpoken alſo in the. 13. chapt. And certen thinges ſhall folowe in this ſame chapter playne enough. And thus muche hitherto of the olde beaſte: here followeth of the woman ſitting vpon the beaſt.

The ſame matter is yet ſtill treated of, and the viſion is expounded.

The. lxxiiij. Sermon.



And the womā was arrayed in purple and roſe colour, & decked with gold, precious ſtone, and pearles: and had a cup of golde in her hād, ful of abominations, and filthineſſe of hyr whozedome. And in hyr forehead was a name wrytten, a miſterie: great Babilon the mother of whozedome and abominations of the Earth. And I ſawe the woman drunken with the bloud of Sainctes, & with the bloud of the witneſſes of Jeſu. And when I ſawe her, I maruailed with a greate wonder. And the Angel ſayde vnto me: wherefore maruaileſt thou? I wil ſhewe thee, the miſterie of the woman, and of the beaſte that beareth her, whiche hath ſeven heades and ten hornes. The beaſt that thou ſeeſt, was, and is not, and ſhall aſcende out of the botomleſſe pitte, and ſhal go into perdition, and they that dwel on the earth ſhal wonder (whoſe names are not wrytten in the booke of life from the beginning of the worlde) when they beholde the beaſt that was, and is not. And here is a minde, that hath wiſedome.

The

The woman
is y^e greate
citie, lady
of kinges.

He describeth exceedingly well and liuely, and setteth forth to be sene of the eyes of all men, that same woman before named the great whore. About the ende of the chapter he exponeth himselfe, & sayeth: and the woman, which thou sawest is the great citie: great verely, as she that beareth rule ouer the kinges of the Earth. He meaneth therefore the very citie of Rome, and euen the popish and Romish church, and the pope himself with al his creatures and chapplaines, which make a great and strong citie, ruling ouer al kinges and princes of the Earth. For who knoweth not, that Rome & the prelates of the church, doe rule euen aboue magistrates and princes: consider what is done in the courtes of kinges & princes, and by whose aduise and counsellors the princes of the Earth are chiefly gouerned. And in calling papistrie a woman, he alludeth to the. 5. and. 7. chapt. of the *Proverbs of Salomon*, who also likeneth craftie & disceipful philosophie, & worldly wisdom to a faire woman full of sondy craftes and giles.

The apparell
of the
woman.

And now also he painteth out gallantly and euidently the apparell: clothing and very whorish behauiour of this woman. She is furnished with no good qualities inwardly, whereby she maye comende her selfe to the world & to her louers: therefore she excelleth in outward deckyng of her selfe, where she is inwardly full of all abominations: for all the world like vnto y^e Phariseis and hypocrites, whom the lord saith are without, li' ic shynyng tumbes of marble, but within replenished with all corruption and filthines, and euen stinkynge. And hereby is signified chiefly that the church of Rome and kingdome of Antichrist setteth forth ic self altogether with worldly furniture, to witte with golde, silver, precious stones & al costely arraye. These thinges are founde in the olde people, beynge vnder the discipline of the lawe: they are founde also amonges the gentiles, which suppose not god to be rightly honoured, but with the precious things of this world. But we know that the leuitical priesthood is abrogated with al the outward arraye & that now y^e church decketh her self with vertues, hateth and abhorreth outward garnishing. *Laſtantiuſ* consuteth at large the externall deckyng in religiō of godly woꝝshippynge, in his booke of *Inſtitut. de vera cultu. &c.* Moreouer all olde wyters shewe, that God is not woꝝ

worſhipped of the chriſtians with golde & ſiluer: but to ſaith-
charitie & rightuouſnes. What wil ye ſay that *Daniel* in *ſ. 11.*
chap. ſheweth that *Antichriſt* ſhal worſhip God with golde,
ſiluer & precious things: which thing he cōdemneth & reiecteth.

And dooth it not appere here plainely, that the lord *Jeſus* The Pope
himſelf hath ſet forth to vs the Pope or *Antichriſt* painted as painted
it were in a table. For he appereth altogether ſuch, & in ſuch forth he is
like apparell he ſheweth him ſelfe to be ſene of all men, as the ſhewed to
whoſe of *Babilō* is decked with at this preſent. And he cha- the world.
lengereth to him ſelfe this apparell by a certen right. For the
Papiſtes bring forth a falſe ſained donation of *Conſtantine*,
amonges other things pronouncyng thus, in the *Diſtinct.*

96. We geue and diſmiſe to bleſſed *Silueſter* and to all his ſuc- The dona-
ceſſours the palace laterane of our Empire: moreouer the tio of *Lōs*
Diademe, to witte the royal crowne of our head (whiche the *ſtātine* ſai-
Pope calleth a kingdome, & hath made it triple) and alſo our ned.

purple robe and coate of *Crimoſine*, and all our imperiall
araire. &c. I can not here omitte, but muſt nedes wyte out a
fewethinges of *Platina*, the Popes ſecretarie, *de vicis pontif.*
For deſcribng the life of *Clement* the. 5. at the Popes coro-
nation, ſayeth he, were preſent *Philippe* kyng of *Fraunce*, and
Charles his brother, *Iohn* Duke of *Britaine*, which ouerwhel-
med with the fallng of a walle, dieth (ſee the diuine and juſt
iudgement of God) with many others, whileſt the pompe
of the Coronation, as the maner is, was led through the ci-
tie. Kyng *Philippe* alſo by the ſame ruine was ſore hurte and
lamed: the Pope ſtricken of his horſe, loſte a ſhubie out of his
mytter that coſte ſixe thouſande Ducates. This he.

This whoſe moreouer dꝛynketh to all nations of the cup She dꝛin-
of *Circes*, whiche the lord calleth of *Golde*. And it ſignifieth keth to the
doctrīe. For to geue dꝛinke is to teache; *Ezechiel. 34.* Golde carouſe.
betokeneth ſincerenes and purenes of doctrine. Doubtes
under pretence of ſincerenes and veritie diuine, Rome hath
eaſely perſwaded all people, to receyue the doctrine of the
Romish Sea. For the Pope hath both named him ſelf *Apo-*
ſtollicall, and the church of Rome alſo *Apoſtolical*. And in the
Canones hath leſte wyrtten: right ſo are all the lawes of the
See *Apoſtolicke* to be taken, as though they were conſe-
med by the godly mouth of *S. Peter* him ſelfe, *Diſtinct. 19.*

Reade

Reade the. 20. 21. 22. *Distinct.* Therefore the more simple sorte of the world haue supposed, that they receiue the very worde and lawes of God, what time they receyued the decrees and doctrine of the church of Rome. But our lord Iesus Christ doeth here declare vnto vs, what hath ben, and what is euen at this daye their doctrine, and sauyeth: ful of abominations, and vncleanes of her filthie luste. And the scripture calleth a-bomination, Idolatrie, *Deuter. 7. chapt.* Moreover the false worshipping of God, superstition, and suche other things like. The vncleanes of whoredome in the Prophets is nothing els, but peruerse doctrine, and peruerse religion, not attributing al good things to God alone by his sonne, but rather diuiding the harte, and applyng them bothe vnto creatures, & to wicked worshippnges. But suche is the doctrine and religion of the Romish See. Therefore is her great summe here recited, that she hath with her euill and venemouse doctrine seduced and infected al nations, and euen now also teynerth them in superstition and Idolatrie. A lyke place is in the. 16. chapt. of *Ezechiel*. And I suppose that our lord Iesus Christ used here now wordes very filthy, to the intent he might plucke awaye from the Romish decrees and Canons their authoritie and viserne, & that their filthines mighte appere vnto al men, and be knowen, and eschewed.

I name
written in
p forehead,
which may
open the
mystery of
vnderstan-
dyng.

Furthermore leeste any shoulde be ignorant, what the same woman were, whiche is here set forth to be sene, and that all might see that greate witche Cierces, he wryteth her owne name in her very forehead, that al men might reade it, and that she might by no meanes be vnknownen. For he calleth a misterie the vnderstandpng or signification of a secret, for by a trope is Rome called Babylon. Wherof I haue spoken befoze. And after the true signification of the worde Babylon sounderth confusio. And Rome hath brought an exceeding greate confusio into the church. For like as the primatiue church of Rome set forth the gospel in the weste countrie; so the first simplicitie and purenes ones extinguished, the late Bishoppes, regardyng more ambition and couetousenes, than humilitie, liberalitie, and godlines, haue brought into the whole world al maner of Idolatrie and superstition. Euenly she is called of the Lord expressely the mother of the whor-

whoredomes and abominations of the earth. For we maye thanke the church of Rome, for all the corrupte doctrine and vngodlines that is in the church. She is y original of idolles, Masse, and other abominations. Therfore is the moste wor-
 thie, to be punnished with moste greuouse tourmentes. And this verely is the moste worthe title of the Romish church. Others calle her Apostolicall, diuine, chiefe, and of all moste holy: The Lord Christe calleth her Babilon, and that great, a moste common harlot, and euen the mother of the abominations, and whoredomes of the whole worlde, fightyng agaynst God and his annoynted. Therefore lette al the holy and obedient childzen of God the father flee from her. I wil not here make rehersal, how she is also the mother of al abominations and whoredomes, euen after the flesh. For whilest the church of Rome hath prohibited lawfull mariages and of God permitted to ecclesiasticall persones, it hath opened the gates to fornications, adulteries, whoredomes, & lustes abominable. There nede no wordes, the thing it self speaketh.

Unto these he annexeth a crime of al other most greuouse: Drunken
 whoredomes, tyranny, and parricidie. And here also he vseth which the
 an amplification. For he sayeth howe that greate Circes bloud of
 the moste venemouse witche and Sorcerer, is not sprinkled, Sainctes
 or imbrowed, or wette, but dronke with the bloud of sainctes,
 I meane of holy martirs, which haue borne witness to Iesu
 Christ, by preachyng of the gospell, and ascribpyng al thinges
 of saluation to Christe alone. But howe many thousandes,
 naue millions of Martirs through the instigation & meanes
 of the Bishop and church of Rome, haue ben executed with
 moste extreme and horrible punnishmentes, with in these
 fire or fure hondreth yeres, histories make mention. What
 hath ben done, and what plentie of mans bloud hath benne
 shed euen within these. 30. yeres, whiche our memory doeth
 attayne to, my harte grudgeth to recite. Great is this crime
 also, for the whiche Babilon is plagued of God by iuste and
 moste greuouse tourmentes. And ful aptely is here mention
 made of Martirs, that is of the witnesses of Iesu. For they
 that cosse the Euangelical doctrine of Christ, to be the true
 & absolute doctrine, that christ is the only head of the church,
 the only priest and Bishop, mediator and sacrifice: and shal

Mm

not

not ioyne with all, in the meane time that the doctrine of the church of Rome is also moſte perſit, to be had in like reuerence with the doctrine of the goſpell, that the Pope is head of the church militaunt, and in earth the true vicar of Chriſt, and paſtour generall, and that the Saintes in heaue praye for vs, and that the maſſe is a trewe and real ſacrifice for the ſinnes of the quicke and the dead: they are condemned for heretikes and Schiſmatikes, with ſworde and fire to be rooted out of the Earth.

And hitherto reacheth the miſterie of the viſion, by horrible ſightes ſet beſore our eyes, wherein is lively deſcribed both the olde Romaine Empire, and chiefly the Poperie of Rome with their ſinnes and crimes heynouſe and full of enormitie. Hereafter ſhall followe an expoſition of the viſion, to the whiche at the laſte ſhall be annexed the puniſhment to be taken of Antichriſte, and the whole Antichriſtiane Citie. But in caſe ye ſhall applie all theſe thinges whiche are ſpoken of the woman to olde Rome, I will not be agaynſt it. For there was alſo a religion at Rome, whiche conſiſted in golde and precious things. Olde Rome had a cuppe of ſake wiſedome, wherewith ſhe made dronken and infected all nations. She was therefore the mother of abominations and whoredomes, as of whome the prouinces learned ſuperſtitious, &c. Howbeit theſe thinges peculiarly, do concerne the Pope. Notwithſtandyn that olde Rome alſo was dronken with the bloud of Saintes, &c.

S. John
maruaileth
at the
ſight of the
beaſt.

S. John maruaileth exceedingly, when he ſaw the woman. For *Daniel* alſo maruailed till his harte almoſte failed him, when he ſawe that Romaine beaſt, as appeereth in the .7. chapt. of *Daniel*. Till godly in a maner maruaile alſo at this daye, when they ſee ſo great things graunted or permitted of God to the church of Rome agaynſt the pure ſincereneſſe. For the prelates of the church are fortunate, victorieuſe, puiſſaunt, and in fauour with all princes: & bying to paſſe what ſo euer they imagine or liſte. Happy is he that is not in them offended. Reade the .73. *Psalme*. Howe good is God to Iſrael, to them that be right in harte, &c.

The expoſi-
tion of the
viſion.

The Kungell, as chiefe miniſter, uttereth the miſterie to **S. John** and the whole Church: that is to ſaye, openeth the

the secreete and true meanyng of the vision by partes moste diligently. And he speaketh in dede of the whole bodie of the beaste, notwithstanding that the beaste hath certain thinges peculier, and likewise the whore: yet the Angel himselfe, sayeth: I will shewe thee the misterie of the woman, and of the beaste that beareth her. Neuerthelesse this same is also a darke speaking, where in the beginning of the exposition he saith: the beaste which thou saweste, was, and is not. The Romane Empire was yet wholest *Domitian* ruled: but it was no more such, as it had ben before. For from the first Monarch *Julius*, it was as it were by inheritance in the house of *Casars*, vntill *Nero*. For in him the beaste receaued a deadly wounde: but it was healed, and diuerse Emperours reigned not of any one familie. The Empire therefore had ben in the power of one house before, but after *Nero* it was not so. Agayne the Romanes possessed the Empire after *Nero*. From *Nerva*, which is the .7. after *Nero*, the Empire was deuoluted to *Traiane*, vnder whome it was puissaunt and strong. Therefore it was and it was not. Whereof *S. Iohn* himselfe will speake a litle after. Moreouer the Stories testifie, that the Empire of Rome was extinguisht, and in his place sprang vp another, which is also called the Romane Empire: whereof you may say moste truelie it was, and is not. For that oulde Romane Empire, was the most ample and noblest Empire in the world: but this newe, nowe erected of the Pope, is none such, but rather an Image of the beaste (as I sayed in the .12. chapt.) a shadowe and a dreame. Therefore we doubt nothing but that in this vision is exhibited to vs a type, both of the oulde and newe Empire, but chieslye of *Perie*.

And nowe he sheweth none other originall of the beaste, but hellythe and deuelpth. For he sayeth, howe he shall come vp oute of the bottomelesse pitte. Whercof is spoken before, All Empyres verely, as witnesseth *Daniell* in the .2. chapter, be of God. But in case the gouernours be corrupted, the be-
The origi-
nall of the
beaste.
gymning or original is referred to the Deuil, not of the Empire in dede, but of the corruption. There is added moreover, what ende that unhappy Empire is lyke to haue at the last: and goeth into perdition. For it is cutte vp by the rootes in earth, and addicte in an other worlde to payne euerlasting.

Who be þ
wo orship
pers of the
beaste.

But lyke as he shewed in the thirtene chapt. who shoulde wonder at, that is, should honour and worshippe the beaste; so here he repeteth the same, not the chosen chylde of God, but earthly men, and reprobates, whose names are not written in the booke of lyfe. Whereof we haue spoken before. he annexeth an acclamation: and here (aduerbiellie) is a mynd, that hath wisdom. The Lorde exciteth all the hearers to the dilligent consideration of these things, leeste being disceaue we perish. They be fooles that maruel at the beastes felicitie, victories, pōpes, maiestie, riches, and pleasures, and submit theselues to him. They be verely wofe, that vnderstand the Emppre to be taken awaye, and nowe that vnder the shadowe of an Emppre, lurketh Antichriste the Chylde of perdition, and man of sinne, to be eschewed of al the godlie. For these are conuerted to Christe. In whome they knowe that they haue all things of lyfe and saluation, and to liue in him. To him be prayse and glory.

The godly vision is yet more playnely declared.

The. lxxv. Sermon.



THE seven heads, are seven mountaynes, on which the woman sitteth: they are also seven Kinges. Fyue are fallen, and one is, & the other is not come. whē he cometh he must continue a space. And the beaste that was, and is not, is euen the eight, and is one of the seven, and shal go into destructiō. And the .x. hornes which thou sawest, ar. x. kinges, which haue not yet receyued the Kyngdome, but shal receiue power as kinges at one houre with the beaste. These haue one mynde, and shal geue their power and strength to þe beast. These shal fight with the lambe, & the lambe shall

shall ouercome them. For he is Lorde of all Lords, and King of al Kings: and they that are on his side, are called cholen, and faithful.

The Angell expounder of misteries, proceedeth to declare to saint Ihon the misterie of the beaste exhibited, and of her iudgement, & that by partes. And at this present uttereth thre thinges: what is signified by seuen heades: Whie he sayed of the beaste, he was and is not: and what the ten hornes do beroken.

He expoundeth seue heads two wayes, first by seuen mountaynes, vpon which the woman sitteth, whom in the ende of the chapter he calleth the great Citie: to witte great Rome, which all surname *Septicolle*, as standing vpon seuen mountaynes. Moreouer the beaste hath seuen heades, because he had many times seuen Kinges. Whereof I spake also in the 13. chapt. At this present he rekeneth so the seuen Kinges, that there is no doubt, but that it is Rome whereof he speaketh. Which I suppose be the Lordes chief intent in these matters. For he coulde not speake more expresselie, vnlesse he should haue expressed the name of Rome also: but the name of *Babylon* we hearde expressed before. For he sayeth he, are fallen, to witte syns the deadlie wounde was geuen, in the death of *Nero*, in the space of .14. peares. For immediatlie after *Nero*, beganne *Galba* to reygne: who beyng slayne, *Otto* reigned: which after he had kylled himselfe, *Vitellius* succedeth, which was also kylled of the *Flauianes*. For after him, *Flavius Vespasiane* was Emperour: after whome *Titus*, the beste Prince of all. And these spue fell with in .xiiii. peares. He addeth, and one of those is, that is to witte, reigneth now, verely the first in order, *Domitiane*, the son of *Vespasiane*, and brother to *Titus* a moste vngraciouse man, which persecuted the faithful, and had cōdemned S. Ihon into exile. An other, sayeth S. Ihon, is not yet cōmen: namelie *Cocceius Nerva*. For after he came to the Empire, and lyued most vertuously, and most righteously ordered the Empire, he taried not long. For when he had reigned one peare, thre monethes, and nine daies, he died. And thus moch hytherto of the seuen Kinges, and of the seuen heades of the beaste. These thinges so certayne apper-

7. Heades
ar. 7. hills

raine, not so much to the expositiō of this place, as to the consolatiō of the faithful : which here may clerely perceave how Empires consist in the hand and prouidēce of God almighty, which knoweth his, and hath a care of y^e godly, although thei may seme, by reason of their greuouse persecutions, and cruel tourmentes, to be of God neglected.

The beaſt
was, and
is not.

Consequently he expoundeth, wherfore he saied of the beaſt he was, and is not : verely for the eight king of Romanes, *Vipius Traiane*. For he is the eight from the Empire wounded in Nero : *Traiane* was of the seuen, that is to say, was adopted of *Nerua* the seuenth Emperour. And hitherto the Romane Empire was gouerned, firste in dede of *Casars*, after of the nobleſt Citizens of Rome. But of this *Traiane*, which succeded *Nerua*, the writers of histories say, y^e he was the first straūger that ruled the Empire. For he was a Spanyarde. The Empire therfore was or hath ben in the handes of the Romanes, nowe it is so nomore. For a Spanyard succedeth, so that the Empire nowe semeth, that it might be called Romish Spanish. And for as moch as *Traiane* persecuted Christ and his membez, he also went into perdition. And let no man thinke that this was the only and sole cause, wherfore *S. Ihon* sayed, howe for *Traiane* it was sayed : he was, and is not. For he hath pronounced expressely, and he is the eight : as though he shoulde signifie, that there be other causes also, for the which it was saied, that the Romane Empire was, and nowe is not, whereof is spoken before.

Ten hornes,
are ten
kinges.

Hereafter foloweth also the exposition of the ten hornes. And the saue hornes are here resited, which are spoken of in the seuenth of *Daniel*, and in the .13. of the *Apocalypse*. Noether is there any cause, whie ye shulde superstitiously sticke to the tenth numbze. For in the .14. of *Num.* the Lorde sayeth, how he hath bene nowe tempted ten tymes of the Israelites : for many tymes. Here is signified therefore, how the Romane Empire shall be dispersed into many kingdomes. For whether you saye kynges, or kyngdomes, the matter is all one. Doubtelesse the Romane Empire beginning to fal to decay, there sprang vp kynges in the East and Weste, which imadged y^e Romane Empire, Persians, Gothes, Wandalles, Iumbarδες, and I wrote not what others : at the last in Spayne,

Fraunce,

Fraunce, Hongarie, I ſpeake not of Affricke and Asia, were
 founde diuerſe kinges, & the Romane monarchie ceaſed. Of
 theſe kinges the Angel warneth vs for diuerſe cauſes. Theſe,
 ſaſeth he, haue not yet receyued the kingdome. For whileſt
 S. Iohn wrote the Apocalipſe, *Domitiane* ruled, and the Ro-
 mane Empire was yet mightie and ſtronge, and ſo remay-
 ned ſtill certeſſe ages. When therfore ſhould they receaue their
 kingdome? They receaue, ſaſeth he, power as kinges at
 one houre with the beaſt, namely the ſeconde. For theſe
 thinges can not be vnderſtande of the firſt and olde Romane
 Empire. And *Primaſius*, expoſiſing this place, admoniſheth, The kinges
receyue
power of
the beaſt.
 that an houre here is taken for a time preſent. Therfore at the
 ſame time, the beaſt, that newe Empire groweth vp and in-
 creaſeth, and the kinges receyue might and power. For the
 decaye of the olde Empire, was the ſtrength of kinges, and
 of the newe Popiſhe Empire. And in dede the emperor *Pho-
 cas* commaunded the church of Rome, and the Biſhop ther-
 of to be head of churches. Which gaue a certeſſe beginnyng
 to the Popes dominion, as alſo in the. 13. chapter. I haue re-
 cited: which he obteyned at the length moze fully vnder king
Pipine, and other Princes of Fraunce and Germany, but
Nauclerus ſpeakyng of the Empire of *Phocas* in the. 21. Ge-
 neration. The enemies, ſaſeth he, of the Romane Empire,
 by the ſloughfulnes and cowardiſe of Emperours, made
 ſtronger, had taken awaye in the Weſte countrie with the
 Ilandes Germany, Fraunce, Spayne, Hungary, Slauo-
 nie, and a good parte of Italy, and thereto a greate parte of
 Affricke: and in the Eaſt partes, *Cacannus* of Thracia, King of
 Hunnes inuaded the Iberians, Armenians, Arabians, Dar-
 danes, and the middle partes of Macedonie and Grece.
 And the Perſians in a maner poſſeſſed all Affrica, the Sarra-
 cens deſtroyed Egypt, &c. for ſhame, our ſtrength hath ſo ſap-
 led vs through riot, couetouſenes, and voluptuousenes, that
 the Romane Empire ſtode than only in name. Hitherto he.
 The ſame thinges haue we diſcourſed moze at large in the 13.
 chapter of this booke. And verely *Daniel* ſheweth howe e-
 monges thoſe ten hornes, one other little horne ſhould grow
 vp, which ſhoulde ſtriſke of three, and take their place,
 and reigne wantonly, cruelly, and wickedly. Wherefore
2. Theſſ. 2.
 Mm.iii. the

the Popes Empire, and those sondy kingdomes grewe up in a maner aboute one and the same time.

The kings
haue one
minde.

He sheweth mozeouer, what maner of kingdomes those shal be, and how they shal demeane theselues towardes that latter beast, namely towarde the church of Rome: thei, salety he, haue al *μία γνώμη*, one opinion: they beleue al one thing, & be of the same religion. He speaketh chiefly of the western kynges. For they al receyue the decrees of the Bishoppe of Rome, and honoꝝ them, as most obedient childꝛe of the most sacred & holy church of Rome. They shal deliuer to the beaste *δύναμις*, their power, & *ἐξουσία* their authoritie, oꝝ kyngedome. For they submitte themselves to the See of Rome. If the church of Rome haue nede of an Armie oꝝ foꝛce of armes, the kynges sende their power gladly to hym: which the most noble kingdome of Boheme felte about an hundꝛeth yeres sines, though it were to no great commoditie, and beautifull triumphes of the inuaders. Bea mozeouer they acknowledge theselues to owe homage and feaulcie to the moste holy and supreme Bishop in al the world. Hereunto chiefly apperteyneth that which *Augnsin. Stewchus* in his boke against *Laurence yalla*, concerning the donation of *Constantine*, in the 94. Section, hath wꝛitten on this wise: *Gregory the .7. vnto Geusa king of Hungarie*: we suppose it is not vnknownen to thee, sayeth he, that the kingdome of Hungarie, like as othere most noble realmes also, ought to be in the state of his owne libertie, nother that it ought to be subiecte to any kyng of an othere realme, saue to the holy and vniuersall mother church of Rome, which hath her subiectes, not as seruauntes, but as childꝛen. Hereunto addeth *Stewchus*: thou hearest with what gouernement the church ruleth, that she maye interteyne her subiectes, not as seruauntes, but as childꝛe. She putteth not kynges out of their possession, but permitteyth them to reigne as her sonnes: who reigntyng, she reigneith her selfe also.ouerthelesse she will be knownen foꝝ *Quene and Lady*. Thou hearest how al the moste noble realmes be subiecte to the Apostolical See. Euen there he sheweth that the moste noble kingdomes of *Spaine, Fraunce, England, Denmarke, Russelande, Croatie, Dalmatia, Arragonie, Sardinia, Portugalle, Bohemie, Swenia, and Norwaye*, be subiecte & tributaries to the church of

Quene &
Lady.

of Rome. In the Section. 97. He addeth moreouer: although the kinges reigned, and continued in possession: yet are they wonte to acknowledge her as Quene, and trewe Lady and gauer of their kingdomes. And in the Sect. 105. The old monumentes of all Popes are full of highe authoritie, whereby they haue with their Empires gouerned the whole worlde, hauing the rule and order of al landes, which power and authoritie that impudente praiser of the Romishe See is not ashamed to call omnipotent or almightie.

3 month
verely spak
king great
things.

And doubtles we see at this dape, great Ambassadors sent to Rome by the westerne kinges newly elected & crowned, to the intent to kisse the Popes fete or too of Antichrist, and to offer dewe obedience, as they cal it. Therefore did he calle them befoze not kinges absolutely, but as kinges. For they acknowledge a superiour, and be euen as it were seruauntes or wardes of the seruaunt of seruauntes. Of whome he hath made proper verses:

The vulgare people brought from farre ende of the worlde,

The seruaunt of seruauntes O Rome is now thy Lorde.

Hereunto the Apostle addeth a thing yet more greuouse. The fight These kinges, I meane the confederates of the Pope, and with the obedient childzen of the Church of Rome, indewed with the lambe. spirite of the beaste, shall fight with the Lambe. Whereby is signified the tiranny, which kinges, and princes, and certen other states of the Romane Empire do practise, & long haue practised agaynst Christ & his gospel. Concerning the lambe we haue already spoke enough befoze. Iohn Baptist, pointing with his finger to Christ, sayeth: beholde the lambe of God, which taketh awaye the sinnes of the world. Therefore shal the Romishe princes fight, not agaynst Christ him selfe, for they will be christians, but agaynst the Lambe, that is, the sanctification, iustification and satisfaction of Christ. For yf any man sape at this dape, that the sonne of God is most holy, by whome alone sinnes are forgeuen, and we are sanctified: and sape not also, that the Bishop of Rome is moste holy also, whiche purgeth by pardons graunted, but shall sape rather, that pardons are playne disceitfulnes, and the Pope most uncleane of all: he shal doubtles nother be takē for right catholike, nother shal he be spared for confessing the lambe

Am.v.

of

of God. If any man shal confesse that iustification is only in the sonne of God alone, and that men are iustified by faith only, and not also by our workes and merites, he shal be carried to death or to prison, nother shal the confession of the lambe of God preuaile him any thing. If any man shal say, that he is fully purged through the only oblation of Christe on the crosse, as of a lambe without spotte, and sacrificed fro the beginning, neyther that he nedeth any popish Masses, wherby the shauelnges boaste that they make a dayly offering for the sinnes of the quicke and dead, whiche in dede is both false, and blasphemouse, he is streight wayes hurried to prison, and from thence drawen to the stake and brente. We can not denye but that this is true, seying there be at this daie innumerable exāples of Romishe kinges and princes in this behalfe. We shall not nede therefore to fetch our exposition farre of, how these kinges, which wholly depēde of the Pope shal fight with the lambe. I speake here nothinge of others, which cleaue whole vnto Christ.

The lābe And therefore for a comferte is consequently annexed, shall ouercome them. For albeit that Popish come thē. kinges and Princes seme to ouercome the Sainctes, whom they burne, murder, and distrope, yet Christ liueth for euer, the redemption of Christe flourisheth. As moste godly that good poete hath songe:

*Christ liueth yet, and shal do still,
His trewth eke shal remayne,
Whilst al that doeth this world fulfill.
Shall perish and be vayne.*

Kinges perish, kingdomes perish or be chaunged: but the trewth is neuer chaunged, Christ perisheth neuer. The aduoceth a most strong reason: for he is Lord of Lordes, and king of kinges. Therefore shal they be made a fote stole for the feet of the Lambe, as many as shall striue agaynst him. You see agayne, whie S. John sayed before: they receiue power as kinges. For all kinges are vnder Christ, whiche excelleth all lordes in the worlde. For to him is geuen power in heauen and in earth. Let vs therefore be of bold courage. For the lord is Emperour, and our king almightie, immortall, and invincible. He wil come shortly in the cloudes of chaظه, to iudge the

the quick and the dead, &c.

Moreouer victorie is promiſed assuredly to vs that be ser-
uauntes of Christe. And they that be with him or on his side sen, sayth
called, chosen and faithfull. We be chosen in Christ before the full
foundations of the world were layde, that we should beleue
in him, & be saued, the first, to the Ephes. Hereunto we be cal-
led by the preaching of the gospel. Reade the. 2. to the Thess.
the. 2. chapt. And we ought to geue thanks vnto God for e-
uer, &c. Let vs holde faste these thinges, & be in the troubles of
this world constant, and without feare. To God be glory.

Agayne this vision is more fully declared,
and the punishment of the beast is shewed.

The. lxxvj. Sermon.



And he sayde vnto me: the waters
whiche thou sawest, where the
whore sitteth, are people & folke,
and nations, and tungen. And the
ten hornes, which thou sawest vpon
the beast, are they which shall hate & whore,
and shall make her desolate and naked, & shall
eat her flesh, and burne her with fire. For
God hath put in their hartes to fulfill his
will, and to do with one consente, for to geue
her kingdome vnto the beast, vntill the words
of God be fulfilled. And the woman whiche
thou sawest, is that great citie, whiche reig-
neth ouer the kinges of the Earth.

The Angel sent of the lord Christ, uttereth to Iohn and the
whole world the misterie of the beast reuealed: but especially
her iudgement or punishment, for her heynouse crimes.
Which he wil pursue also in the chapt. followyng.

And now he expoundeth the signification of waters, &
ouer the which the whore ruleth, to witte the Romish power.

Waters

Waters
vpon was
ters the
whose be
geth.

Waters signifie, kingdomes dispersed throught out þ world. Which he expoundeth after his maner, altogether propheti- call, as was also noted befoze, by three vocables. For in na- mping people, folke, nations and tungen, he comprehendeth as it were innumerable natiōs, distincte with sondꝝ langa- ges and maners. But where nothing is moze mouable oꝝ unconstaunt than waters, and when they be ones stired vp moze furiose and outrageouse: the cōmon folke oꝝ people are rightly compared to waters, whiche are also foꝝ their vn- stablenes called mouable oꝝ unconstaunt, and foꝝ their rage both furiose and madde.

Cōmotiōs

Therefore not without cause al wise men haue greuousely condemned seditions, which we are wonte to calle tumults oꝝ vppozes: as by the whiche are assembled many naughtie natures, and occasion is geuen them to breake out at their luste, and to hurte. But sepng that so many natiōs were sub- lecte to the Romane Empire, and haue erred neuerthelesse in the trewe sayth, what shall it preuaple hereafter to reken vp many and sondꝝ kingdomes, which should consente in any religion: as though the sincerenes & veritie of religion should depende vpon a multitude of men agreepng in the same.

**The iudge-
mente of
God agaiſt
Rome.**

Nowe followeth the iudgement of God agaynst bloudy Rome, which is the chiefeſt thing in this vision: the some of al is, Rome ſhal be rent in pieces, and burnt with fire: as we hearde also in the. 17. chapt. like as she hath done to others, ſo ſhal be done vnto her. And theſe thinges are to be expōded firſt of olde Rome, and after of new: and in the ſame muſt the wordes be firſte conſidered, than a conference of ſtoꝛies muſt be had, out of the whiche the trewth of the prophecie maꝝ appere.

**The ha-
tered of ten
hoyes a-
gainſt the
whoze.**

Ten hoyes, ſignifie knynges, which haue riſen of the tea- ryng a ſonder of the Romane Empire, ſuche as were the kinges of Weſgothes, Eaſtgothes, of Germanes, Frēch- men, Tumbardes, Hunnes, Wandalles, &c. Theſe nations ſer- ued ones the Romanes, and toke their wages, they fauoured them, and to their owne loſſe brought their matters to paſſe: no otherwiſe than as an erneſte louer ſerueth ſome one har- lot, from whome he can by no meanes be withdrawen, as whom he loueth moſte ſeruently, but at laſte perceyuing her
vntrewe

untrewe dealing, he beginneth to hate the same most deadly. So these nations and others, beganne so to persecute the name of Romanes, that they would haue no monumētes or fote steppes of them any where to abide or remayne. All the prouinces of the Romanes were filled ful of Romane posies, Images, pillers, tittles and writings: but in the same, especially in Germany, & the borders therof, how many I praye you, of so great plentie remayne? The cities, wherein the Romanes had their garnisons, are vtterly destroyed, that scarcely there appere any fote steppes therof at this daie.

And like as an honeste man hauing a whore to his wife, a shameles stompet, doth not only hate, but also forsaketh the same, troubleth her, & tourneth her naked, hauing plucked from her al her wisely apparell and ornaments: (for so **Ezech. 16.** God in his prophetes threateneth to doe vnto his people for **Dee. 2.** their unfaithfulness:) so nations reuolted from the Romane Empire, destroyed and impouerished the same, spoyling the riches thereof, which the Romanes had heaped together by the robberie of al nations: they spoyled euery where also the Romane prouinces. And where it is sayed that those kinges shal deuoure the flesh of the beast, it is to be vnderstande of the maner of speaking. For so are we wonte to saye, what time we signifie extreme crueltie and mallice without mercy: therfore like as Rome hath ben moste cruell towards all nations, euen so shal al nations most cruelly teare her, and finally shal burne her with fire.

They shal
eate her
flesh.

Nowe let vs compare with these thinges the historie, and I hope of see how they were fulfilled in tholde Rome, and maye be yet destroyed in the newe. And first we will speake of olde Rome, then of newe. And verely olde Rome grewe many peres, and practised robberies through out the whole worlde, and destroyed the Sainctes of the most highest: wherfore it was worthy, that the punishment thereof should extende and indure many peres, and so as it were by degrees to descende to the last burning and destruction thereof. There be gathered the peres of her punishmentes about. 136. in the whiche she being impenitent, was vexed and tourmoyled with continual calamities, slaughters, and vexations. And herof I compiled an abridgement in the. 57. Sermon of this worke the. 13. chapt.

tion & burning of Rome.

13. chapt. And here I will repete a fewe thinges, and will re-
herse certen other things more playnely and at large. As the
Lorde in punnishing the *Ninivites* and *Hierosolomitans*, de-
clared his longe suffering and clemencie, and also his streight
iustice: right so in proceding slowly, to distroye Rome, he
leste them mercifully space to repent in, which seying they re-
fused to do, he wasted and destroyed them terribly as im-
penitent. He gaue therfore to Rome excellent good Princes,
Constaunce, *Constantine*, *Iouiane*, *Valentinian*, *Gratiane*, *Theo-
dore*, &c. By whose dilligent labour, and godlines he dislo-
sed the furies and ragging idolatrie of the heathen, and also
restored and established the true religion. But as in the time
of *Iosias* the olde kankred error and abominable idolatrie
coude not be rooted out of their hartes, but that the greater
parte had rather haue still the abominations of the *Amor-
reans*: so the Romanes both in the citie and in the prouinces
aspired greedely to the restitution of tholde idolatrie. There-
fore like as he tamed at the length with greuous warres the
inuiincible vngodlines of the *Iewes*, and destroyed the citie
of *Hierusalem*, so by the warre of *Gothes* and *Vandales*,
and inuasions of *Barbarous* nations (so the stories terme
them) he destroyed proude and wicked Rome, with her pro-
uinces, and finally consumed the citie with the sword and
fire of the *Gothes*. The very name of the enemy cried out,
that the vengeance was not executed by men, but of God
himselke. For the Germanic vocable of *Gothes*, doeth signi-
fie the people of God, or Gods people. For God in highe
dutch is called *Gott*: thereof cometh the *gotthes*, *Die gotthes*,
the people of God. Therefore God, and not man did chasten,
tourmoyle and at last distroye Rome. Which thing *S. John*
at this present speaketh most expressely.

The Go-
thes burne
Rome.

Alaricke a
westgoth.

First in the empire of *Honorius* & *Arcadius*, the westgothes,
(by the conduit of *Alaricke*) besiege the citie, assaulte it, take it,
spoyle it. *S. Hierome* to *Principia* doeth greatly lament this
chaunce of Rome, in the *Epitaph* of *Marcella*: but *Orosius* as
I also rehearsed in the .57. sermon, doeth, in my iudgement,
more rightly comende the iuste iudgement of God in Rome
afflicted. It is playne, that Rome was than for the greuous-
nes of her sinnes, chastised with mercy, but where the Ro-
manes

manes would not acknowledge the hande of the striker, it came to passe, that *Alaricke* being dead, the victorious army haupng now *Adolphe* to their captaine, retourned out of *Lancania*, & spoyled the riches of Rome much moze greedely now than they did before.

From the whiche time was graunted agayne to Rome a space of repentance, about .42. yeres. In the meane time by distructiōs & ouerthrowes geuen by the Hunnes in their prouinces, & that great and wonderfull, they are admonished to be wise. What will they saye that *Athila* him selfe with his Hunnes inuadeth now *Italy* it self, & now hangeth ouer the necke of Rome? There chaunced than a thing, which had been able to haue tourned the Romanes to the seruice of the true God, in case there had remayned in the one sparke of thankfulness. For the minister of the church of Rome, *Bishoppe Leo* (the ambitious pride of Popes was not yet known) a preacher of the Christiane faith, and a stewarde of Christs misteries, making supplicatiō to *Athila*, obteyneth peace for Rome, & by a manifeste oration tourneth awaye the bloudy enemye from the neckes of the Romanes. This was an exceeding great benefite, which God by his seruāt would shewe to the Romanes, in case they would yet cease to hate the religion of Christ, and to slander Christ, as though he poured out euilles into the worlde, and that there came no good nor quietnes of the preaching of the gospel. For euen now (not to speake of others innumerable) he hath imploide vpon Rome a benefite inestimable, and that by the preacher of the gospel. This was done in the yere of our Lord. 454.

Howbeit whilest the Romanes proceeded after their accustomed maner, and nowe also *Valentinian* a Prince not euill was murdered, and by a tumulte many unworthie thinges were done, nother did there any token of thankfulness towards Christ appere, or signe of true conuersion: through the meanes of one woman *Eudoxia* the wife of *Valentinian*, whiche her selfe also suffered many unworthie thynges in that Tumulte, it was broughte to passe, that *Genserichus* kynge of *Wandalles*, sayled out of *Affricke* with three hondreth thousande to Rome, and toke it, and by the space of fouretene whole dayes, he gathered vpon the treasures brought

Athila
king of
Hunnes.

Genserichus
a Wandal.

brought thither out of al partes in a maner of the world inhabited. Than coulde the intercession of *Leo* doe nothing, saue that the *Vandalles* absteyned from killpng and burnynge: which was also a benefite of *God* not to be contemned. The first king of *Westgothes*, which brake into *Rome* was called *Alrich*, others cal him *Atalarich*: but this king of *Vandalles* is named *Genserych*, and so *Rome* an whoze is made desolate and naked, spoled & saue, whiche beyng enriched with the spoles of all nations was hitherto provide. Whobeit it was not now altogether defaced and bzent: the whiche was no small benefite, which *Christ* agayne shewed to *Rome* for an amendement.

4. boke of
kinges.

And yet mozeouer are graited aboute twentie peres, in the which neuertheles, as in y ten tribes of *Israel* before the destruction of *Samaria*, were practised continuall murders, whilest tē princes raigue at *Rome*: yet so for al that, that there was neuer one of these whiche was not of an other eyther slayne, murdered or expulsed. *Augustulus* emōges these was the laste. For as *Augustulus* succeding *Julius* gaue the beginning to y *Romane* monarchie, so *Augustulus* ended the same.

Odacer a
Germane.

For the *Romane* legions beyng extinguishted, & the name imperiall by the *Germanes*, *Odacer*, (whiche toke his name of destroyng of landes, *Oedacher*, and was called as it were a distroyer, wanne *Rome*, and in it raigned kinge aboute .15. peres. Yet is he expulsed agayne, and slayne (at the instigation of *Zenon* Emperour of *Constantinople*) by *Theodorick* Prince of the *Eastgothes*. And the *Eastgothes* raigue at *Rome* about fiftie peres, til the Emperour *Iustinian* sent *Belisarius* into *Italy* with a greke armye, to recouer the same: whom the *Eastgothes*, beyng ayded with a power of *Germanes*, sent vnto them by *Theodoper* kynge of *Fraunce*, valiantly resisted. They warred in *Italy* by the space of .18. peres continually, with fortune variable.

Totila
Balduffe
or baldull

At the laste *Totila Baldeuille* ouercame. He toke and burnt the cite of *Rome*, and yet not sodainely. For he gaue a time to deliberate. But where he could not so preuaile, he distroyed *Rome*, and as *S. Iohn* hath prophecied burnt her with fire. All stories make mētion of this destructiō. *Iohn Auentine* in the .3. boke of *Cronicles*, of the same matter hath written
chij

This *Totilas* besegeth Rome, & taketh it, the .16. kalēdes of Janu-
 uarie (17. of Decembꝛe) in the yere of the christen saluation
 548. *Totila* gaue all the goodes to the soldours, but he com-
 maunded by proclamation, that their bodies should be free.
 Fro thence he sent ambassadours with his pleasure to newe
 Rome (Cōstātinople) vnto *Iustinian*. He required of the empe-
 rour Italy, & the leage as it had bē vnder the emperor *Ana-
 stase*, & *Theodoricke* king. Which if he might not obteyne, *To-
 tila* threatened, that he would rase the citie, whiche he coulde
 not kepe, & abolish y^e Romane name. *Iustinian* answered how
Bellisarius was in Italy, vnto whom he had cōmitted Italiā
 matters. *Totila* therfore, where the emperor would not graūt
 his requestes, determined to rase the citie of Rome. The grea-
 test parte of the walles in most places he made euen with the
 grounde, & setteth the Capitolle house on fire. He commaun-
 deth al Citizens with their wiues & childꝛē to departe out of
 the citie. The cōmons of Rome were dispersed in the towne
 of *Campania*. The Senatours and nobilitie *Totila* kepte with
 him for pledges. Than was fire put into euery house. Thus
 Rome beyng fired in al places, *Totila* lefte it vacant. 13. dayes
 the fire bzēt clere. The citie of Rome was. 40. dayes in that
 solitarines, y^e there was neyther mā nor woman in the same.
 The citie ouerthrowē he remoued his campe towards *Lu-
 cania* and *Calabria*. *Bellisarius* came to the citie lefte vacant,
 and soner than a man would haue thought, fortifieth a parte
 of the citie with ditch, walle, rampare, and curretes of wood.
 For all coulde not be restozed. *Totilas* was with him, but re-
 pulsed, departed to *Tibur*. *Bellisarius* is sent for into Grece by
 the emperor, *Totila* besegeth Rome and taketh it. So in one
 yere Rome the head of the world, the lady of al nations, was
 taken thysse, thus wyrteth *Auentinus*. *Leonarde Aretine* wy-
 ting of the Italian war against the *Gottes*, in the ende of the
 2. boke. After this, sayeth he, *Totila* departing fro Rome with
 his whole armie, lefte it vtterly desolate and vacant, &c. Who
 will saye nowe, that *S. Iohn* hath not in fewe wordes com-
 prehended the destructiō of olde Rome, whiche the storles af-
 terwarde haue plentifully described: and finally howe after
 the same maner as it was prophesied, it hath followed the
 prophetic, after. 451. yeres. And that so euidently to haue pro-

pounded in fewe wordes, that you would thinke presently to beholde Rome both falling and burnyng.

New Ro-
me also
shall fall to
her empire

And like as in the storie of the gospel the lord intermureth a prophecie of the destruction of Jerusalem, and of the ende of the world, that euery mā might, of this that he seeth the citie of Hierusalem, right so as the lord had prophesied, to haue perished, nother that one stone hath remayned vpon an other, gather by like trouth & certentie that this world shal fall: So maye we of this that we see tholde citie of Rome fallen, & so great an Empire, which was thought shuld haue lasted for euer, brought to naught, gather also that new Rome with her shadowe or image of the empire, shal as sure as dape fall, & be brought to naught. And firste in dede the Saracenes & Turkes, whiche ruled, and yet raigne in the prouinces subiecte to the Romane Empire, as in Asia, Grece, Aegypte, Affricke, Slaui-
nie, and base Hungarie, and therfore be rightly accompted & monges the ten hornes, doe hate worse than dogge or snake both Poperie it selfe, and Rome, and all that Imagerie Em-
pire. Bea & stories also testifie, that they haue oft times made inuasions, and spoyled Rome it selfe. What is done at this dape, experience it self teacheth. But whether the Turke, or the christen Princes themselues, conuerted to Christ by the Gospel, shal spoyl this newe Rome, destroe it utterly and burne it with fire, the Lord knoweth, who semeth here to in-
timate some suche thing hereof. This is certayne, that Christ alone with his hand shal bring downe Antichrist, and abolish him with his comming. Certaine it is, that the Earth, and al the workes that be therein shal be bzēt. For thus is thaposto-
lical doctrine: and that al these things shal be in the ende of the world. Reade Paule. 2. to the Theff. the. 2. And Peter the. 2. E-
pistle the. 3. chap. Moreover there arise in sondry kingdomes of the world learned men, which ones being bounden to the See of Rome, haue defended her & her stinking idolle: but af-
ter cōuerted to Christ, beginne to hate both Rome, & the Ro-
mish church, which also they assaile, & burne with the fire of Gods word. Therfore al the glorie, dignitie and welth of the Pope & poperie hath perished & perisheth daily in the godly. Al that be godly wise hate Rome & romish wares. Alcrie out,
that this Sodome is worthe to be bzēte with fire falling
from

from heauen. Nother is ther any doubt, but that a greuouse vengeance is prepared agaynst her.

And briefly is shewed a reason, wherfore the Kings shuld rage so cruelly against the beaste, and why these thinges are done in such sorte and maner, as we haue hearde. For God saſeth he, hath geue into the hartes of the, ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην that is: that they shoulde worke his will, & shuld do with one mynde and consent. For where some referre αὐτοῦ his, to the beaste, that seemeth to far of, and straunge. It is referred rather to the nexte, to God I meane, which put into the hartes of the kinges to do his wil, I say of God. For it is the mynde and will of God, that the beaste shulde perishe, that punnishment be taken of her, for shedding of innocent bloude. The same God will procure that kinges shal not be at discorde, but at concord, that being of one mynde and accorde, they may execute Gods iudgemēt. So we read in the Prophetes, that God put in to the hartes of kinges, Salmanaſer, Sinnacherib, Nabuchodonoser, Cyrus and others, that they shuld do as they are red to haue done, to wit in punishing the wicked, and defending the godly. And ther is also mention made in histories, howe Alaricke Kinge of the west Gothes was in dede dissuaded by a seruaunt of God, that he shuld not make such haste to distroy Rome: but that he answered. Ther is one that continually troubleth me and saſeth, go, distroy Rome. And he that put that mynde and will in to the hearte of Alarich, Adolphe, Genserych, Odacer, Theodoricke and Totila: The same ys he will, and when he will, and in to what Princes he will, shall put, that they also shall doe their dewtie agaynst this newe Citie and church of Rome.

The angel annexeth, how God moreouer hath put into the hartes of kinges, & they shuld geue their kingdom to the beaste, till wordes of God be fulfilled. The which the interpreters expound & say, howe God hath permitted, that they shoulde conceaue this counsel in their myndes, to deliuer & kingdome to the beaste. But I suppose it to be more plaine, ys we simplye confesse God to be authour of no sinne, and that men sinne as compelled by no fatall necessitie, but through their owne faulte and vice. Therefore God woulde, as by his worde

God hath
put into
the hartes of
kinges. &c.

also he hath expressed and taught, that kynges shulde deliuer their kyngdomes to Christe, the high kyng: which where it pleased them not, but had rather for sondry causes of flesh and the worlde, deliuer their kyngdomes to the Pope, and submitte themselves to the See (as they call it) Apostolicall, God of his iuste iudgemente hath forsaken them, and giuen them ouer (as S. Paule wrote the Romanes) into a reprobate minde, to do those thinges which God alloweth not. And so are the wordes of God prophesied by the Prophets and Apostles, on this wise fulfilled. Doubtlesse they be the wordes of God and not of men, which are red of this matter in Daniell, and in all this booke of reuelation.

The woman is the great cite.

Finally the Angell expoundeth, what is signified by the woman sitting on the beast: to wit that great cite of Rome, the head and Lady maistresse of the worlde, and the Romish church, Popery, and power, stretching oute her selfe and her kyngdome, ouer the kynges of the Earth. Of whom already hath bene spoken enough. To God be glorie.

He sheweth that Rome shall assuredly fall: and addeth the causes of her fall.

The.lxxvij. Sermon.

The.18. chapter.



AND after that, I sawe an Angell come down from Heauen hauing greate power, and the Earth was lightned with his brightnes: and he cryed mightelye with a stronge voyce, sayeng: she is fallen, she is fallen, even great Babilon, and is become the habitation of Deuilles, and the holde of all vncleane spirites, & a cage of vncleane and hateful birds: for all nations haue dronken of the wyne of the wrath of her whoredome. And the kyngs of the earth haue comitted fornication with her, and her marchauntes are waxed rich of the aboundaunce of her pleasures.

He poursesweth through out al the 18. chap. the destructiō of olde and new Rome, also of Veiethennes and Antichristianisme, & that with a maruelouse plentie & euidence of speach, euen so that ye would thinke, that you sawe al thing present. And he vsseth also a most godly order. For first the Angell declareth the destruction of Rome with moste apte wordes. Secondly counsell is geuen to the godly, how to behaue themselves in so great daungers. Than is added the maner of the desolation, that litte as Rome hath greedely and cruelly spoiled and destroyed other nations, euen so it shal chaunce vnto her also. After this a lamentation is made, wherein the Princes and marchaunts do mourne for the ruine of Rome: where they also resyte the richesse and pleasures of Rome. Finally, the Apostles and Prophetes reioyce at the moste iust iudgement of God. Agayne the Angell of the Lord, cast a milstone into the bottome of the sea: that so the most certaine, vnrrecoverable, and moste weightie destruction of Rome mighte be signified. Wherunto agayne are anered the causes of so great euilles, and the same finished with the prayse and gratulation of all the heauenly dwellers.

The comē
of the 18.
chapter.

And most luckely doeth he imitate the holy Prophetes of God, wherof two in a maner after the same sorte, do describe the destruction of old Babilon. Esaye in the. 13. 14. & 21. chap. And Jeremy in the. 50. and. 51. And Ezechiel the ouerthrowe of Tyrys, in the. 26. 27. and. 28. chapt. For as the lot and end of all the vngodly is lyke, so doeth the canonicall Scripture in painting out their destruction, right well agree with it selfe. The Apostles mozeouer, although they spake and wrote to the gentyles in greke, yet altered they nothing of their naturall phrase of speaking, and euen constrained straunge tongues to serue the holy, and northe Hebrew to serue vnto heathen langages. For speaking greke, they obserued the naturall phrase of the Hebrew speech, as first, diuine, and holy. And where they coulde speake all langages, yet ded they neuer speake and write any forayne language so, but that in the same the Hebrew phrase might be percepued. Yet some therfore beware at this daie, that they be not to deintie eared, and followe the puretie of the latine speech so, that in expressing the same, they fal not in the meane whyle from the simplicitie

S. Ihon
imitateth
&
prophetes.

The maiē
style of the
holy tung.

The curio
sity of the
reader is in
the transla

things of
Bible.

of the holpe tongue, and lose not a fewe misteries. They that be not froward, had rather frame themselves to the holy language, and learne the phrases therof, than to subdue the same againste the heare to straunge tongues, and cōpell it to serue our delicate eares. Moreover we haue already admonished oftentimes, what is the end & use of this treatise, concerning the iudgemēts, or pūishments of God. For the veritie and iustice of God is cōfirmed, the afflicted receiue comfort, and the wicked, and all Gods enemies are made affrayde.

The vn-
godly deri-
de the ora-
cles of god

But when S. Iohn published these thinges, and prophesied of the destruction of Babilon, which al men at that time (by reason of the late subuerston of Ierusalem and most ghouose captiuitie of the Jewes, which had lately chaunced vnder *Vespasian*) ded clerely vnderstand to signifie Rome: For right so had Babilon in times past, vered the holy Citie, and natiō, as now had *Vespasian* the Romane. The godly in dede beleued thē to be true, & that they shulde vndoubtedly come to passe: The vngodly as dotages laughed them to scorn. The same had their elders done. For when the Prophets also prophesied the subuersion of *Babylone*, Babilon, and most mightie Monarchies, they semed to them to be mad. For withstanding euen as they had saied, so came it to passe. Therefore the faithfull beleue the Oracles of God, howe long so euer they be differred, which are prophesied to come: how impossible so euer they appeare vnto the worlde. For to God speakyng and willing, nothing is harde.

The
Authour
of this o-
racle.

And going about to shewe the subuersion of Rome, he prepareth his hearers, and winneth credit to the prophesie, whylest befoze all thinges he sheweth the authour of the Oracle or prophesie, the very Angell of God. And verely he comendeth highly the same Angell to vs, to the end we shuld doubt nothinge, of the veritie of those thinges which he speaketh. For he sayeth, howe he came from heauen. Whereupon we gather, those things that he bringeth to be diuine and celestial, the same is saied to haue great power: lest verely we shuld thinke those thinges to be impossible, which he sayeth shall come to passe. For yf the Angell Gods minister be of so great power: what may we thinke the Lord to be, which sent the Angell? One Angell befoze the walles of Ierusalem kil-

led an hondzeth foure scoze and siue thousande menne of warre. One Angell in a night slewe all the firste boone of Egypt. Therfore seying the most mightie Angel prophetieth the destruction of olde & newe Rome, we nede not to doubt, but that it shall utterly perishe. Moreover the Earth was lightened with the glory, that is to saye with the brightenes of light of this Angell. For this prophetic is nother darke, nother will it be hidde, but chiefly, and most clerely preachd through out the world.

Wherefore the same Angell crieth with all his force, and we muste that with a greate voyce. For it behoueth these oracles of preach fre- God, wherein is treated of the glory of God, and saluation by a clerely of soules, be preached with lowde voyces, howe so euer the agaynste worlde prohibiteth and persecuteth the same. And lette them Antichrist, obserue those thinges whiche thinke that menne maye be restrained by proclamations, fire and sword, that they shall not with voyce moste clere preach agaynste Antichrist. The fowles are disceaued. They haue fought and contended her- in these fife hondzeth yerres and more, nother could any man though he ragged neuer so fiercelly, bynne this preachyng a slepe. It breaketh out many times, and pearseth farre euen at this daie also through out the whole worlde: therefore the glory of this Angel is per, & euer shall be shynyng and bright, and his voyce and preachyng most strong, though the voyces guttes burst.

Now followeth the prophetic of thaungel, the some wher- She is fal- of is: Rome shall perishe, neyther shall any steppe of her be len, she is leste. This uttereth he prophetically, as he did also in the. 14. fallen Ba- chapt. She is fallen, she is fallen greate Babilon. She is fal- bilon. len, he sayde, for shall falle: puttynge the time past, for the cer- tentie of the thing, for the time to come: wherunto the dou- bling also apperteineth. Likewise spake the Prophetes, Ma- crobius marueletly at the wonderfull breuitie of Vergill. And emonges other thinges in the first chapt. of the. 5. booke of Sa- turnalles, wilt thou heare Vergill, sayeth he, speakynge woth so muche breuitie, that breuitie it selfe can be no more strait- ly hampered and drazen together: And feldes where Trope was beholde howe in verry fewe wordes he hath supped offe a mightie greate Citie: And hath leste no ruine at all,

hitherto *Macrobius*. These things shal we moze trewly and moze rightly applie vnto our *Prophetes* mosse eloquent in their tunge, & chiefly to *S. Iohn*. For what could be thought moze brieft, than that which he sayed, she is fallen, she is fallen great *Babylon*: For *S. Iohn* both expressed the greatness and maiestie of the citie, and swallowed it vp whole, no ruine at al leste, for he signified that both olde and newe Rome, although it seme stout, inuincible, and eternall, yet shal it fall: and so fall, that nothing thereof shal be leste. Which shortly after he setteth before our eyes moze expressely by a certain *Chria*, whilest the *Angel* takynge vp a millstone, and casting it into the bottome of the Sea, addeth: thus o: with such a violence shal *Babylon* that great citie be ouerthrowen, & shal be founde no moze. Therefore was there neuer any thing, is, or shal be in the worlde so mightie o: vnpregnable, whiche the inuincible power of *God* can not bring to naught, when he will, and when the satall howze is come. Olde Rome is loste, and that mightie monarchie decayed: there is fallē also the superstition and Idolatrie of the hepythen, that hath reigned many yeres: newe Rome shal perish also with her Imaginarie Empire: the Kingedome also of the Pope o: Antichrist which hath longe a sotted and plagued the worlde shal falle, and fade with smoke.

And it is
made & ha-
bitatio of
deuelles.

Prorouer by a figuratiue speech taken out of the prophe-
tes, he sheweth the maner of the destruction by consequences:
and is become the habitation of Deuelles, &c. For so hereby
he signifieth that it shal be destroyed, that the place whiche
was before much frequented of men, shal be now the habita-
tion of wilde beastes and deuelles, delighting in wildernes,
as our lord also testifieth in the. 12. of *Matth*. And he alluded
to the wordes of the *Prophetes*. *Esaye* in the. 13. chapt. And
Babylon the beaultie of realmes shal be ouerthrowen, as the
Lord subuerted *Sodom* and *Gomorrah*: it shal not be inha-
bited, but beastes shal there take there rest, and the satires o:
hereby shal there leape. The same thinges are repeted also in
the. 50. of *Ieremie*. And in the. 51. he sayeth: & babilō shal be in
heapes, & an habitation for Dragons, a wōder and a hissing,
that no mā may dwel there. Not much unlike thinges are red
in the. 26. of *Ezech*. of the subuersion of *Tyrus*. And that olde
Rome

Rome was destroyed; I shewed before: and for the space of
fourtie daies and moze, inhabited of no man. And that we see
it inhabited agayne, it letteth nothing the veritie of Christes
prophetic. For Fraunces Petrarche an Italian and enlongon
the best learned Italians not hindermoste, in a certen epistle
to a frende, exposiing these wordes of the Apostle S. Iohn;
amonges other thinges, sayeth, thou art verely become such
alread, for how much better is a wicked man, and of despe-
rate doynges, than a deuill: verely thou art become the habi-
tation, or rather kingdome of Diuelles: which by their cra-
tes, albeit in mans shape, raigue in the, at Petrarche liued and
wrote these thinges aboute two hondredth yeres since. And in
an other certen epistle, speakyng of olde and newe Babilon
he was, sayeth he, moze of al others, and at that tyme most
filthie: and this nowe is no Citie, but an house of fildes and
spetes, and to be shorte, the sinke of all sinne and shame; and
that helle of the liuyng, signified longe before by the mouth
of Dauid; than it was founded or knowen. And the selfe same
agayne: what so euer thou hast red of Babilon in Assiria or
Egypte, what so euer thou hast red of the foure Labyrinthes
or Mazes, finally what so euer thou hast red of the waye to
hell, of the darke wordes there and laques of fire and brim-
stone, compared to this hell, it is a fable: here is that pride
and terrible Nimrod: here is Semiramis with her quier: here
is vnnmercifull Minos: here is Rhadamante: here is Cerberus
deuouryng al thinges: here is Pasiphae put to the bulle, a mo-
grelle kinde, as Virgill sayeth, a vonge of double shape, Mi-
notaurus by name a monstirouse monpmet of vnlaweful lust.
Finally here mauest thou see what so euer is confused, what
so euer is blacke, what so euer is or may be sayned horrible &
hugly, &c. These thinges hath he, & many other moe like these
writte in other epistles. But what thinke you would he write
nowe, yf he sawe the courte of Rome at this dape: whiche is
doubtles many wayes moze corrupte, than it was than.
Briefly S. Iohn signifieth after the sentence of Christ kying
and iudge, that Rome both olde and newe, together with ge-
tilisme and Antichristianisme shall perish vterly, and neuer
be restored agayne.

The causes before ones or twise reherfed, he repeteth and
beateth

The cause beateth in againe, vngodlines, idolatrie & seducing of al people of the ple & nations, whom they haue compelled by tourmentes to receiue impietie. Where crueltie, tirāny, and bloud also hath place. I spake of & wrote of who:redome besore in the. 14. cha. and elsewhere, so that it nedeth not to repete the same againe with tediousnes. And herunto is added an other new cause, and the marchauntes of the Earth *ix tñ; dvvāuag; tñv spñv* *dvñv* of the power of plētie of her pleasures, were made rich, And he saied, of the power of pleasure: for, of vnmeasurable, mightie and vnvariable luste were made riche. For where as Rome abounded with spoiles, which it had greedely taken of al nations, and brought to Rome, they were geue to al kinde of riot & wātones. Therfore the masters of voluptuousnes, and diuers of delicate pleasures, and marchauntes of most precious wares reparyng thither, founde euermore the that would vie, intertayne, and set by the, and were so made riche of the voluptuose and riotouse life of the Romanes. Therfore the Apostle noteth an incredible studie of most sumptuous riot, in meate, drinke, apparell, building, in pampering and cherishing of the bodye. The Romische also of our time stricken with the same rage both in Italy and without, spende exceeding muche riches in luyng riotously. This is sene chiefly in those spiritual fathers, Bishoppes and Abbottes, and in the whole Romische clergie. But God neuer suffered riot and tyranny longe unpunished in any nation. Therfore is Babilon fallen also, therfore shal the church of Rome falle too. Therfore let priuate men also loue temperancie, and to absteyne from riot and pride. To the lord be glori.

Counsel is geuen to the godly, which are commaunded to go out of Babilon. Enemies are stirred up against Babilon, & they are commaunded not to spare her.

The. lxxviii. Sermon.



And I hearde an other voyce fro Heauen saying: come a waie from her my people, & ye be not partakers of her sinnes, lest ye receiue of her plages.

For

for her sinnes ar gone by to heauē, & the lord hath remēbried her wickednes. Rewarde her euen as she rewarded you, & geue her double according to her workes. And poure in double to her in the same cup, whiche she filled vnto you. And as much as she glorified her self & lusted wantonly, so much powze ye in for her of punishment, and sorrow for she sayeth in her hart: I sitte being a quene, & am no widowe, & shal see no sorrow. Therefore shal her plagues come at one day, death & sorrow, and hunger, and she shal be brente with fire: for stronge is the lord God which shal iudge her.

The seconde place of this chapt. is the faithful counsell of the lord, geuen to the godly, how they should demean themselves in the felicitie and destruction of the citie. Rome hath in dede of long tyme ben lady of the world, the riches & pleasures of the whole world haue bene at Rome. If any at Rome or in the prouinces, shewed himself tractable & obedient to the Romanes, & loued much the Romishe religion, & made him conformable to the corrupt maners of the Romanes, he was much made of, & might come as it were by degrees to high promotion & dignitie, to the greatest riches, & most chosen pleasures. If any man would resist the Romishe religion, and would not assente to the Romanes: he was vexed with persecution, he was spoiled & driven into exile, or cast in prison, or led to execution. Therefore were the godly greuouly tempted, & knew not whither to tourne them. As we see the like done at this daie in newe Rome, and popish kingdome through out the world. Wherefore God, which will not that man should perish, but be saued, geueth here the beste counsell of true felicitie and saluation: which so many as obeye, are blessed.

And streight wapes from the beginning he sheweth the authour of this counsell, to the ende he might get it authoritie, & that we might boldly receiue it. I hearde, saith he, an other voice from heauē, from God therefore out of heauē procedeth this

The counsell of God for the faithful, howe they should use themselves.

as the godly

Flee from
Babilon,
is a counsel
of God.

this counsell: which they that followe, obeye God: they that obeye it not, contemne and dispise the counsell of God. And some, doubtles: come awaye, sayeth the Lord, from her, to witte Babilon, come both old and newe, my people: that is to saye, you that will be called the people of God, and be written in the nombre of the citizens of God. This same is his counsell, and none other. The same counsell God by his prophetes gaue to his aunciet people, when they were in the captiuitie of Babilon. For thus sayeth *Esaie* in the. 48. and 52. chap. departe, departe, come ye awaye from thence, touch no vnclane thing. Come awaye fro her, be ye made cleane, which beare the vessels of the Lord. And *Jeremie* in the 51. chapt. flee from the middes of Babilon, and let every man saue his soule, that ye be not roted out in her wickednes. For the time of Gods vengeance is at hande, he will rewarde her. The lord therefore counselleth to flee, and that so our soules shuld be saued. For els unlesse we flee, we shall perishe. Nowbeit the Prophetes taught not the Israelites to flee out of Babilon bodily, by motion locale, as they terme it. For *Jeremie* in the. 29. chapt. exhorteth the people captiue to dwell in Babilon, and to make their prouision there, til the time of deliuerie come. For than must they come out of Babilon. In the meane season he would haue them departe not by bodily motion, but by unlikenes of maners. For albeit they shall dwell in the middes of the superstitiouse, vngodly, and Idolaters: yet would not the lord haue them made like vnto they. That they therefore in this, that they should absteyne and reftayne themselves from vngodlines, idolatrie, sinnes, to witte, bloud, vsurie, pride, lecherie, and other like vices: but to perseuer in true godlines and innocencie.

What
flight is
counsell.

In like maner now, whiter so euer the godly shoulde haue fledde vnder the olde Romane Empire, they shoulde euer where haue fallen agayne into the handes of the Romanes: like as we also at this daie, although we chaunge our place, yet haue we poperie eyther nere, or iminente. Therefore the Apostle sayeth well: we muste get vs out of the worlde, if we will not be conuetsaunt with sinners. This therefore is the true and godly flight, if remaynyng in this world bodily,

In minde & maners we departe furthest out of the world, so that we abstaine from al idolatrie, and prophane worship-
pyng, if we allowe it not, if it pleaseth vs not: if we nother as-
sent, nor frame our selues to the maners of the vngodly: yf
we shall not betraue our religion, eyther for menne, or for
worldely gaine. So therefore the Christians which liued vnder
the Romans Empire, fled Rome so, that they vtterly ab-
steyned from worshipping of idoles, and the corrupte ma-
ners of the gentiles, althoug they liued emongs the hepythen.
For that the auncient churches in Asia were suche, we haue
hearde in the .2. and .3. chapt. of this booke. Albeit therfore that
we also dwel vnder the Popish kingdome, and in thempire,
that persecuteth the gospel: yet must we flee papistrie, that is
to saue popish churches: none of y godly ought for worship-
ping or obedience sake to enter in, none to acknowledge, al-
lowe or vse any Popish rites or ceremonies: but from their
vices and corruptions to flee so farre as is possible. For so
the Apostolical scripture teacheth vs in the .12. to the Roman.
2. Corinth. 6. in the .5. to the Ephes. and. 1. Pet. 4. And S. Iohn
at this present as it were expounding him self: be not ye, say-
eth he, partakers of her sinnes, συγχοινωνήσατε, communicate
not with her sinnes. And sinnes be not only those which are
done agaynst the seconde, but also that are committed, and
that much more agaynst the first table: of the which sorte are
idolatrie, impietie, the abuse of Gods holy name, straunge
worshipping, agaynst the .2. and .4. precepte of the first table.
Those were than, and so are at this daye taken for very good
worke, where they be abominations. Partakynge is chiefly
in the cōmunion of sacred thinges, agayne if they be geuen
to the same dissolute riot with filthie men. If therfore we be-
ware of those thinges, we flee out of Babylon, and followe
the good counsel of God.

But herein we offende at this daye cōmonly, whiche are both men
called gospellers. For many thinke it to be sufficient, in case offende as
they obserue I wote not what religion in their harte priuely: this daye
and openly doe cōmunicate with them, whiche maye eyther agaynst this
helpe or hurte. He shal haue them, that wil crouch and knele counsell of
before idoles, whiche will heare Masse and popishe seruice. God.
There be some that know many abominations of the popish
priesthood,

priesthood, but yet neuerthelesse make their sonnes priests. Because that promotions, and that clerkly life, that is to saie the welthie and pleasaunt life liketh them wel. There be some that intrude their childre throught the bonde of wedlocke into the middes of Papistris: nother doe these regarde any thing els, but richesse, and worldly honours and frendships. Against al these the prophetes with the Apostles, and at this present Christ the sonne of God from the righthande of the father, thondereth and crieth out a lowde, come awaie from her my people, and be not partaker with her sinnes. These wordes do not admytte any wittie or ciuile reasoning, nor carnall or craftie qualifiyng. For it followeth, lest ye receaue of her plagues. For if ye like Rome, if ye like the Romish religion, if Romish prelacie please you, richesse and promotions, yf the Romish corruptiō contente you, let the iudgement, payne and damnation deuē to Antichristianisme contente you also.

what thou
mayest an-
swere to
crime of
reuolting.

We haue mozeouer at this present, what answer we may make to the Romanistes, obiecting & laipng to our charge reuolting or apostasie, & for the same cause also the crime of Schisme. We haue fallen, saie they, from the holy church of Rome, & by that same forsakynge declare openly, that ye are sectaries and Schismatikes. Whereunto we aunswere, that we put a distinctiō in the church of Rome. For we acknowledge a certē olde church of Rome, notable, and Apostolicall. Of the whiche wrote S. Paule: your saych is shewed in the whole world. Fro the same who so euer departeth, without doubte shal be both a Schismatike, and also perishe for euer. There is agayne an other church of Rome, newe, and cleane contrary to the olde, no longer nowe Apostolicall, but Papisticall rather, wherein be not the ministers of the worde and Sacramentes, but either princes, nothing unlike the gentes: or marchauntes, of whom the Sacramentes, the remission of sinnes, heauen it selfe, and all thinges in the church are to be solde for a little mony. They teach a doctrine swaruing quite from the doctrine of the gospel. These are openly, not infected, but swimmyng and stinkynge of moste shamefule vices & uen of the filthines of whoredome: to speake nothing nowe of Christen bloudshedynge. Nother is there sene in them any
repen,

repentaunce. With theſe to perſeuer, with theſe to cōmuni-
cate, is to periſh euerlaſtingly. Therfore from theſe mens cō-
pany the lord cōmaundeth vs here to departe, yea and to flee
frō. Therfore, that we haue done, we haue done at the lordes
cōmaundement, which openly here cōmaundeth vs to come
awaye, departe, and flee from the purple whoze, and frō this
Babilon. There be alſo other notable places commaundynge
this departing: which who ſo liſte to know and conſider, let
thē reade Deuter. 13. Ieremie the. 23. the wordes alſo of the lord
in the goſpel of Luke the. 6. chapt. the. 7. 23. and. 24. of Matthe.
ſeade both the Epistles of S. Paul to Timoth. eſpecially the. 6.
chapt. of the. 1. and the. 3. and. 4. chapt. of the. 2. In the. 16. to
the Romanes he ſayeth: I beſeke you bzetherne, marke them
which cauſe diuiſion, and geue occaſions of euill, contrary to
the doctrine which you haue learned, and auoyde them. For
they that are ſuch, ſerue not the Lord Jeſu Chriſte, but their
owne bealy: and through flatterynge wordes. &c.

And rendring the cauſe, whie we ſhould flee from Babilō, White Ba-
be uttereth the profit, and diſprofit. Leſte ye receaue of her bilon is to
plages. For who ſo euer matcheth him ſelfe with the vngodly be auoided
ly, idolaters, filthie & vncleane perſones, receyueth the ſame
rewarde with them: and the rewarde of this liſe preſente, a
curſe, a reprobate minde, & ſondry calamities, recited in the
16. chapt. and elſewhere, and after this liſe, euerlaſtynge tour-
mentes. Therefore he treateth of no lighte matter, when he
threateth of flyeng from Babilon, or of auoyding the Ro-
miſh religion. Many beleue theſe thinges: for that they con-
ſider not, how great is the abomination of y church of Rome
before God: and therfore heare theſe thinges as it were a fa-
ble, and perſeuer in the ſame kinde of liſe, wherin they are and
haue liued hitherto. But he lieth not, that ſayeth, howe they
that prouide not for themſelues to flee out of Babilon, ſhall
ſhortely periſh with Babilon, and with the whole fellowſhip
of the wicked. Wo be to them.

Howbeit for aſmuch as y wicked in this world are cōmon-
ly fortunate (whereof many gather, y God knoweth not our
matters, or at leſt if he know the, not to care greatly for the)
there is added of thapofile, or oracle brought from heaue: for
her ſunnes are cōmen vp to heauen, & the lord hath remēbred
her

That God
remēbryeth
wickednes

her wickednes. God verely neuer forgetteth iniquities. For al things are euermore present before him. Yet seemeth he not to remembre, when he punnisseth not. For so men suppose: but when he punnisseth and visiteth sinners, he seemeth vterly to haue had consideration of our matters, and to haue remembred wickednes and wicked menne. Therefore God is rightuouse, and mindeful of euil, and of good also: and when he seeth time will recompence all mens wo:kes, and chiefly the euill. In the meane time he signifieth also, that the finnes of olde and newe Rome are great and full of enozmitie. For in the. 19. of *Genes.* the finnes of *Sodome* are sayed to haue ascended vp to heauen, and as it were to haue exclaimed agaynst the doers of them, and required vengeance. So we reade in the. 51. of *Ieremie* that the finnes of *Babylon* ascended vp to the clowdes. For *S. Iohn* in a maner euery where vseth the places of Scripture, to the intent he mighte get his booke more authoritie, although otherwise inspired of y^e holy ghoost And in dede the olde *Satyricall* poetes as *Horace*, *Iuuenall*, and others wrote soze agaynst the finnes and vices of old Rome. There remayne also at this daye many sharpe writings agaynst Rome, and the Cardinalles and Prelates of the Romish churche, and *Pasquillis* innumerable (*Pasquille* at this daye is a *Satyricall* writer one in stead of many) that as well at this daye as in times paste the finnes of Rome crie vp vnto heauen it selfe.

Reward
her, as she
hath reward
ed you.

He proceedeth after this to raccompte agayne the plagues, and most certayne destruction of Rome, whiche is the thirde place of this chapt. where also is exceedingly well described the most horrible and cruell maner of destruction and subuersion thereof. For God is brought in calling on and exhorting the soldiours, and the commissaries and executours of his iudgement vnto vengeance: and that they should punnisseth her moste extremely, and spare her not, but rewarde her moste aboundantly, and mete vnto her by the same measure, wherewith Rome hath measured to others. For here taketh place that same of the *Torde*, and comon saying with all nations: with the same measure wherewith you mete, others shall mete vnto you agayne, and there shall be geuen good measure, pressed, shaken, and runnypng ouer. Therfore seying
that

that Rome hath robbed the whole worlde, and seduced the whole worlde, rightly and by the iuste wrath of God was she spoiled, and utterly subuerred. The which things did the Goddes with great faith and dilligence: so that we can not doubt also, but that newe Rome, and that See Apostaticall, muste of her enemies, whom the Lord hath prepared, and of the Angelles gatherpng the tares, be plucked all to peces. And what shal become of her in an other world, we maye gather hereof, that he beateth in so ofte, that her euilles shal be doubled without mercy, her payne also, mourning, and greuous tormentes. These thinges doubles are greuous and horrible. Would God they might be percepued of saythfull mindes. And agayne this place is written out as it were worde for worde of the .50. chap. of Ieremie: where you reade to this effect: be auenged on Babilon, and as she did, do ye vnto her. Spoile and destrope sayeth the Lord, and accomplishe all that I haue comaunded thee. Destrope her, that nothing remaine. Intrench rounde aboute, that no man escape. Bewarde her after her worke: & according to al thinges that she hath done, do ye vnto her. For she hath ben proud agaynst the Lord, and agaynst the holy one of Israel. Thus sayed the Lord in Ieremie. Thou seest therefore where the Lord hath borrowed his owne at this present. Thou seest what euery citie, or comon welth, or man maye promise himselfe, of beynge enriched by the losse of others, he liue voluptuously & proudly in this world. For God is the same alwayes, and his iudgements are egall agaynst al vngodly.

And he hath meddled withal the causes of subuersion, cruelty, couetousenes, extorsions, slaughters, burninges, wherewith Rome hath made desolate the whole world. But he proceedeth more expressely to recite other causes: to witte pride, gloryng and boastyng, securitie, riot, pleasures and voluptuousenes. For it followeth: as muche as she hath glorified her selfe, and liued wantonly, &c. And agayne: for in her hart she sayeth, I sitte a Queene, &c. He hath borrowed these thinges also out of the .47. of Esaye. Where Babylon gloryeth thus also and with so many wordes. Rome in times past gloried, her selfe to be Lady of the worlde, and that she shuld be euerlastyng. For they staped in Silver copnes, of Rome

The vaine
glory pride
& securitie
of Rome.

eternall. They had thought that the kingedomes should neuer haue ben plucked from her. She thought therefore that she should neuer haue ben a widdowe. And I doubt not but the Germanes borrowed of the Romanes that Germane worde *Römen*, by the whiche they meane to boaste or bragge stoutely: whiche semeth to haue ben peculiar and proper to the Romanes. She was careles or insecure. She had not thought to haue be subuerted. She saied, I shal see no mourning, I will haue no inournyng here. I wil alwayes singe, *Gaudeamus*. The Romanistes at this dape also full brauchly make their boaste, that no Emp:ours, no Kinges, no people, no heretikes and Schismatikes (for so they terme the enemies of the Romishe wickednes, men godly and learned) haue yet luckely assailed Rome. That the enemies of the churche of Rome haue alwayes ben oppressed, that she hath alwayes triumphed ouer her enemies, these seuen or eyght hondreth yeres and moze. That the shippe of S. Peter maye be soze tourmoyled, tossed, and ouerwhelmed with Waues and billowes, but can not be drowned: and therefore that the See of Rome shal be perpetual quene and lady of al realmes and churches. &c.

Rome that But heare nowe the iudgement of God: for as muche as
 perissh vpo she is proude, vayne gloriouse, carelesse and wicked, in one
 a todayne. dape shal come her plagues. *Aretas* noteth, that by one dape
 is signified a todayne destruction: and that she shoulde than
 perissh, when she would haue thought lesse. And her plagues
 he reciterh in order, death, mourning, famine and fire. And
 stozies testifie, that these thinges were by the Gotthes fulfilled
 accordingly in olde Rome: whereof I haue spoken be
 fore. Therefore we doubt nothing at al, but that newe Rome
 also shal by menne, and by Gods Angelles be torne asunder
 and plucked vp by the rotes. And lest any manne should
 thinke this vnpossible (for greate is the power and maiestie
 of eyther Rome, in so muche that he that should haue sayed
 in S. Iohn his time, Rome shal falle, should haue seemed to
 haue spoken a thyng as much impossible, as if he had sayde,
 the shype shal falle) he annexeth inconueniently: for stronge
 is the Lorde God that shal iudge her. Therefore lette vs
 not doubt of the falle of Papistrie. For the Lorde is true,
 iust,

luste, and almightie. To whome be glorie for ever and ever,
Amen.

A doleful song or mourning, and lamenta-
tion of Rome, which the Princes and Marchauntes make
for her.

The. lxxix. Sermon.

AND the Kinges of the earth shall
bewepe her, and wayle ouer her,
which haue committed fornicati-
on, and liued wantonly with her,
when they shall see the smoke of her
burning, and shall stand a farre off, for feare of
her punishment, sayeng: alas, alas, that great
citie Babilon, that mightye citie: for at one
bowre is thy iudgement come. And the mar-
chauntes of the Earth shall wepe and wayle
in themselves, because no man will by their
ware any more, the ware of golde, and siluer,
and of precious stone, of pearle, and silke, and
purple, and skarlet, and al thynen wood, and
all maner bestelles of Iuoie: and all maner
bessels of moste precious wood, and of brasle,
and of Iron, and Synamon, and odours, and
oyntmentes, and frankensence, & wyne, and
oyle, and fyne flowre, and wheate, and cattel,
and shepe, and horses, and charets, and bodi-
es & soules of men. And the Apples that thy
soule lusted after, are departed from thee. And
al things which wer deinty, and had in price,
are departed from thee, and thou shalt fynde
them nomore. *The Marchauntes of these*
Do. ii. thinges

things, which were wared rich by her, shall stande a farre of for feare of the punnishment of her, weping, and waylinge, and saieing: alas, alas, that great Citie, that was clothed in lilke and purple, and scarlet, and decked in golde, and precious stone, and pearles: for at one howre so great riches is come to naught. And euerye shyppe gouernour, and all theye that occupy ships, and shipmen which worke in in the sea, stode a farre of and cryed, when they saw the smoke of her burning, and said: what citie is lyke vnto this great citie? And they caste duste on their heads, and cryed wepyng, and wayling, and saied: Alas, alas, the greate Citie, wherein were made rich al that had shippes in the Sea, by the reason of her wares: for at one houre is she made desolate.

**Lamenta-
tion & way
ling ouer
Rome.**

In the fourth place of this chapter, followeth the weping or waylinge, or lamentation of Rome, bzent and destroyed. The toppie is plentifull and maruaylouse, by an euident hyppocrisis, settinge all thinges before our eyes. And our Lord God hath alwayes a familer manner, that what tyme he wyl euidentelye shewe before, and fixe in the heartes of all men the ouerthrowe or destruction of a nation, Kingdome, or Citie, he wyl commaunde his Prophetes to syng an elegie, or lamentable song. And in such kynde of lamentations is shewed not onely the subuersion, but also the causes of destruction, and maner of desolation are reuersed: the end also or vse is declared, leest others be made lyke vnto that nation, and become partakers of the destruction. We haue manifest examples in the wyptynges of the Prophetes, especiall the lamentations of Ieremye, and the whych agree better to this place the dolesull dittie of Tyrys songe of Ezechiell, in the.27. and.28. chapters. And verely it appeareth that S. Ihon hath borrowed many thinges from thence,

Notte

Whether is there any matter here, to busie our selues much aboute. The some of all is this. Rome shall fall, and perish verelie, that there shoulde be nothing leste, eyther of the Emppre, or of that See, much lesse of the riches and pleasures. The which was partie fulfilled in oulde Rome, and partie shall be fulfilled in the newe at the daie of iudgement.

Howbeit nother Christ himself, nor the Apostle is brought in, bewapling the subuersion of Babilon: but wicked persons are induced, which are firste to be considered. For they be Kinges and Princes of the Earth, marchauntes, or gouernours of shippes or mariners, which haue all committed whoredome with this strumpet, and by her companie haue bene made rich. And verely oulde Rome was furnished with the amities of Kinges: and agayne the presidentes sent of them to gouerne Prouinces, semed euery one to be Kinges and Princes. And for asmuche as the riches of Rome were great, and all states were wonderfullie set a ryot, the marchauntes there, gotte exceeding much gaigne. Moreover ther was sapling to Rome oute of the East, South, and Weste, I meane out of Syria, and Aegipte or Affricke, and out of Spayne it selfe, and uttermoste partes of the worlde. But what tyme Rome beyng destroyed lay ruinouse, and the Emppre was rente in pecies, they coulde not but lamente, whose lurre and pleasure was lost.

Kinges and
marchantes
mourne.

Newe Rome hath also, besydes those temporall, euen peculiar marchauntes and Princes of her owne. For the prelates of the church be Princes. And in the church of Rome, all the Sainctes of God knowe, howe to occupie the traffique of marchaundise. For what holy thing is not to be boughte in that seat? Marchaundise is practised in forgeuenes of sinnes, in pardons and satisfactions, in ecclesiastical benefices, in worshipping of Images and Sainctes, in masses, in burialles, in sayeng diriges for the dead, and almoste in all spirituall matters. Hereof cometh an vnmeasurable gaigne, and the greatest occasion of pleasures. Other marchauntes by their ware very dere: the Romish Cananites, pay not one denier or farthinge for their wares, but sell the same for an vnreasonable price. Nother suppose I that euer there was any marchaundise lyke vnto this in all the worlde, nor yet a more gapnesfull

The marchauntes
of the new Rome

lucre of a thing of naught. *Erasmus* hath also touched these
 thinges, in the prouerbe to aske tribute of a deade man. And
 where as befoze the day of iudgement, the *Lorde Chyist* shall
 destroy *Antichyrist* with the spirite of his mouth, and that ga-
 igne begynneth to be minished, we see howe every where
 monges these spirituall marchaunts, complaints and grud-
 ginges arysse. Than what maner of lamentation and wap-
 ling thinke ye that wyl be, where the same *Lorde* by his co-
 ming, shal utterly abolish the same *Antichyrist*, and they must
 go in to fyre euerlastinge? Agayne we muste somerwhat also
 consider the mourning. To mourne of it selfe, is no sin. For
 the beste and holpest men haue lameded their dead, and their
 calamities, & destructiō of cities and realmes. For *Abraham*
 mourned. The lamedations also of *Jeremye* remaine, ouer the
 citie of *Hierusalē*. The faithfull mourned with a great mour-
 ninge for *Stephen* in the *Actes*. Howebeit in the lamentation
 they kepte a meane, and referred all thinge to the glory of
 God, and saluatiō of soules. The vngodly and worldly men
 do not mourne after this sort. They neuer remēber the sines
 of men, for the whiche the righteouse *Lorde* punnisheth the
 world, nother do they reserre the euilles of them and theirs
 to the glory, veritie, and iustice of God, or amēdment of ma-
 ners: therefore are they not sorry that God is offended, nor
 requyre forgeuenes of sinnes: but it greueth them that occa-
 sion of sinninge is taken from them, that their pleasures and
 lucre is past. And nowe wayle *Princes*, marchaunts and ma-
 riners, not for the sauoure of God losse, not of true compassi-
 on, or loue of their neighbour, but for loue of themselves, for
 the losse of earthly thinges, for the destruction of goodly, an-
 cient, strong and precious thinges: but chiefly for their lucre
 losse, and pleasures taken away. The *Apostle* maketh men-
 tion of epyther grese in the seconde to the *Corinthians* the .7.
 chapter. And surely this sorowe and mourning is nothing
 els, but a descriptiō and a shaddowing of a moste certen and
 greatesse destruction, and that of men vngodly. And ful well
 and pourposely doeth he set forth the wayling both in the be-
 haviour of the mourners, & also by their woordes. To their
 gesture apperteyneth, that they wepe, wayle, crye oute, and
 caste dust on their heads. To their woordes are referred these
 thinges,

things, wo, wo, alas, alas that great citie. &c. The which is repeted of the marchauntes and saylers.

Moreouer are touched here also the causes of destructiō, **The riot,** the riot and voluptuousnes, wherein Rome flowed. And like- **voluptu-** wise are reherſed the welch, riches, maiestie, pride, and plea- **ousnes &** sures of either Rome. And here by the way are warned, what **pleasures** all worldely men maye loke for, in case they addicte theſelues **of Rome,** to the pleasures & voluptuousnes of this world: which was at Rome, and is vnumeſurable. Nother haue we red in any ſtoies, that natiōs haue long continued, which haue ben geuen or vanquiſhed of worldly pleasures. To builde, to eate, to drinke, to be clothed, and to haue ſeruauntes men and women, is lawefull: but a measure muſte be kepte in theſe as in al other things: the benefices of God muſte be acknowledged, & thoſe may not be more ſet by than vertu: but at Rome, & in the world, paſſing ouer godlines & meane, theſe things are only regarded, deſired, and beloued. In buildinges and houſeholde ſtuſſe al things were ſumptuouſe, & vnumeſurable. They are of golde which might haue ben well of earth or ſiluer: of ſiluer, where wood or iron might haue ſerued. And when wood was choſen, it was not euery wood, by *buivon* thynen, ꝑ is to ſaie, moſt excellenſte was choſen. Thynen appereth to be named of *Thyia*, a tree, to the which *Theophraste* attributeth great honour, reporting ꝑ the famouſe buildinges of olde temples were made therof, & a certen immortalitie of mater incorrupt induring on houſes againſt all weathers, &c. *Plinie* hath this in ꝑ. 12. booke, the. 16. cha. In ſeruiſe alſo they uſe men, like beaſtes: nother haue they any beaſtes for their owne uſe, but moſt choſe. Thei haue horſes & mules exceding fine. They haue their horſclitters, Coches, & charettes right notable: al things gliſter with golde, precious ſtones, & purple: and al things are wrought and diuiſed for pride & ſumptuousnes. What ſhall we ſaie that the whole bandes of their men go al in ſilkes & veluet, wearing their maiſters colours? The lord himſelf of al, ſitting on the ſhoulders of his *Belphoniens*, is borne on high, and is caried on mens bodies as the moſt noble charette. In the meate and drinke of theſe menne all things are moſt delicate, exquisite, and variable. Their drinke is coſtely, ſtraunge and immoderate. The apparell of

their body is also ouersumptuouse. Their garmentes glister with golde, and are stiffe with pearle. Their cōmon garment is of Crimosin satten. They vse also oinctemētes and apples of desire: which maye both be vnderstande of the fructes of trees, and also of Domanders conteynng musche and smellyng swete, and of odoriferouse sauours.

Thende of
pleasures.

Finally in al thinges is to be considered, what the ende of windyng vp is of riot, pride, and voluptuousenes, and howe vnstable is the sauour and frendeship of men. Here all thinges perish ones, nothing remayneth safe. And they perish verely in one houre, that haue ben prouided for many yeres. They flee from vs in daunger, whiche haue receyued great gayne at our handes. Wea they stāde a farre of, and out of daunger, and lamente the dollesfull chaunce: no man cometh nere to helpe or deliuer vs. Euery mā is afraide of his owne skynne. Let vs learne therfore to truste in God, to despise pleasures, to put no confidence in fleshe and frendeshippe of men. For whilest thou art fortunate, thou shalt haue many frendes: yf the world beginne to froune on thee, they wil al forsake thee, in whom thou puttest thy trust, and leaue thee in the byres. And this is the chiefe ende of all these thinges as I shewed at the first: Rome shall fall, and be made desolate for euer. The lord our God restrayne al euill. Amen.

The reioycyng of Sainctes for the overthrowe of Babilon, the drownyng of the same, and the causes of drownyng or destruction are reherfed.

The.lxxx. Sermon.

Reioyce ouer her thou heauen, and ye holy Apostles and prophetes: for God hath geuen your iudgement on her. And a mightie Angell toke by a greate Millstone, and caste it into the sea, sayng: with such violence shall that great citie Babilon be caste, and shal be founde

founde no more. And the voice of harpes and musiciāns, and of pipers and trompettes shall be hearde no more in thee: & no crafter man, of what so euer crafter he be, shall be founde no more in thee: and the sounde of a Wille shall be hearde no more in thee: and the light of a candle shall shine no more in thee, and the voice of the brydegrome and of the bryde shall be hearde no more in thee: for thy marchauntes were princes of the Earth, and with thine in chauntementes were deceaued all nations: and in her was founde the bloud of the Prophets, and of the saintes, & of all that were slaine vpon the Earth.

In the fift place of this chapter the Angell of the Lorde exhorteth, al the saintes of Heauen to reioyce, and that for the overthrowe of Babilon. And this reioycing of Saintes is set agaynst the wailing of the wicked. For as they lamente for the causes of pleasures taken from them: so the Saintes reioice ouer vngodlines oppressed, and the glory of God reuenged. We are verely forboden in the *Proverbes of Salomō*, and in the doctrine of Christ and his Apostles, that we shuld not be glad of the calamities of our enemies, nother that we should saye euill or do euill to our enemies. Whiche thing is perpetuall, and commaunded to all men, neuer to be altered by any dispensation: but we must obserue in the meane time, that men doe reioyce diuerse wayes. Menne are glad many times of the destruction of their enemies, and that of hatred & mallice: which is not done without sinne. Others are glad agayne of the calamities, and plagues of the vngodly, yet bearyng no mallice towardes them, whiche are in this miserie: vnto whom they wold doubtlesse haue wished a better state, if they might haue ben perswaded to haue tourned: but they reioyce rather ouer iustice reuenged, and the godly deliuered from the tyranny of the wicked. Whereof we reade that the

The reioy-
cynge of
Saintes
for the des-
tructio of
Rome.

That the
Saintes
reioyce at
the destruc-
tion of the
wicked.

prophet sayde in the. 58. Psalme. The rightuouse shall reioyce, when he shall see vengeance, he shall washe his fete in the bloud of the vngodly (to witte he shall pouрге his affections and euill maners, what time he shall see the bloud of the vngodly spilt: which he beleueth to be done for a documēt, lest we should follow our euill affections, & that our bloud should be shed also of the moste iuste God by his ministers) and a man will saye: verely there is a rewarde for the rightuouse, verely god iudgeth the earth. Therfore are the rightuouse glad, & reioyce when they see vengeance. And it is not sayde, that they couet, or wishe for vengeance. Vengeance is mine, sayeth the lord, I wil rewarde. When the lord therefore rewardeth they are glad for the deliuerance, and for the veritie established and confirmed: and reioyce not of an hatred they beare toward the oppressours, whom they haue wished lost and destroyed. The godly wishe euermore the wicked to be converted, and to retourne into fauour with God. But whē they see them moued with no repētaunce, but obstinately to procede, and falle into their owne destruction, and that God doeth intercepte them, for the saluation of the saythfull, and deliuerance of the godly: the godly reioyce at this deliuerance, and prayse the iustice of God. Notwithstanding that they had alwayes rather, if it mighte haue ben, that the losse had otherwise led their life: but nowe sins it can be no other wise, throught their owne obstinate mallice, they speake not against the iudgementes of God, but rather commende the same. These thinges verely do the saintes in Earth. And the Saintes in heauen sins they be purified now from all affections, their reioyng is altogether most pure, so that it were superfluous to reason curiously therof. But where the heauenly reioyce at the destruction of the wicked, we maye easily iudge howe muche they erre, whiche truste to the helpe of prayers of Saintes: where neuerthelesse they alter nothing at all of their wicked life. It shall be easie also to discusse their doubt and carefulnes, which feare lest they should be sope also, seying their byetherne, sisters, frendes and kinssolkes condemned. For the Saintes do plainely consent to the will of God, and extolle the iudgementes of God, and reioyce thereat, and can be sope no more,

And he biddeth heaue reioyce, as many times in the *Psal.* Reioyed we reade the like phrase: vnlesse you had rather by heauen, thou vnderstande heauely dwellers, such as we beleue thapostles and prophetes to be. For at the same tinte when *S. Iohn* wrote these thinges, all thapostles in a maner were slaine. And here is to be knowen, that the Romish beast had deuoured, that is to saye, afflicted & slaine, not only the sonne of God, our lord *Iesus Christ*: but also *Iohn the Baptist*, all the Apostles of God, and al the martirs of *Christ*. By the prophetes we vnderstande, not only those olde, but all the faithfull preachers of the gospel. For we haue hearde oftener than ones before, that the faithfull preachers of the worde be called prophetes. We annexeth mozeouer a reason whie they ought to reioyce: for God hath geuen your iudgement of her. For in the 6. chapt. the soules of Martirs crie vnder the Altar: howe longe Lord auengest thou not our bloud on them that be on Earth: nowe therefore they prayse Gods iustice, whiche as he than promised that he would auenge, so hath he nowe aunged in dede.

And by this place we learne, that all iudgement is geuen Sainctes to the sonne, and that no Saincte in heauen can iudge or punish an euil man on Earth. For it is moste false, that Sainctes are sayed to punnishe their enemies: *S. Anthony* with the holy fire, *Valentine* with the falling sickness, and other with other diseases, God alone, as in the 16. chapt. is declared at large, punnissheth, and sendeth and taketh away sickness. And moste certayne it is, aswel by this, as also by many other places of this booke, that God slepeth not, but will whē he seeth time, reuenge and punnish most certainly. The martirs when they should die, had comitted all their iudgement to the Lord their God. He iudgeth nowe the iudgement of Sainctes of Rome: that is after his iust iudgement taketh punishment of Rome, for that she had with wroghfull iudgement oppressed the Sainctes.

In the sixte place of this chapter he retourneth to the description of the subuersion of *Babylon*. And it is a moste clere, and euē a certen epely and euident demonstration by a similitude. For takyng vp a greate stone, in quantitie like a Millstone, he casteth the same into the Sea, and makyng
a Decla

Babilō is a declaration of his so doyng, sayeth, thus sodaynely, and drowned in with such a violence, (δρμηματι) **shal** **Babilon** be cast downe, the Sea.

gc. This place is taken out of the ende of the. 51. chapt. of *Ieremie*, where you reade in a maner the like thinges worde for worde. And here is now brought in a strong Angell, lest we shoulde thinke that the force of Rome were happily stronger than that it could be broken. But it shal be broken of a strong Angell. And the thinges that be sodaynely drowned appere no more. Here is signified therefore, that with a sodayne destruction Rome shal falle, that there shal no token thereof be lefte, & that it shal falle without any difficultie, it shal be made to plumpe, and neuer more be sene. And the Lorde in the gospel affirmeth, that the crime of sclaunder must be punnished with a Millstone hanged aboute the necke: yea and that same not to be punnishment greuous enough, although emonges the *Syrians* it was accompted for vile and shamefull, sins the crime deserueth to be punnished with a much more greuous or crueller paine. Wherefore *Primasius* supposed, that here by the waye is signied, how **Babilon**, for offences geuen to the worlde, shoulde be drowned in the Sea, as it were with a millstone tied fast to her necke. Doubtles if euer any citie, if euer any kingedome were hateful by reason of greatest offences, and geuen to the Christians innumerable sclaunders: Rome and the Romane Empire, and euen the Popishenes of the church hath hurte most by sclaunder, and yet hurteth. Wherefore it is no doubt, but that it hath be plagued most greuously, and shal be yet more punnished of the Lorde.

Agayne by propheticall and figuratiue speeches he signifieth a notable desolation, and that the same place shoulde neuer after be inhabited for euer. Such like manners of speeches shall ye finde in the. 24. of *Esaye*, and. 26. of *Ezech.* and in diuerse other places. All pleasure, sayeth he, shal perith, especially which was wont to be taken of Musicke. All crafter shall be layde downe. Briefely there shal be no more any habitation for men.

The cause In the seuenth and last place are set forth agayne the causes of hereses of this subuersion, and that more notable three. The first: **Desolatio.** The marchauntes were princes of the Earth. For they that haue occupied marchandise in the church of Rome, and yet do,

do, are in a maner princes. Of whom I haue spoken before. There is noted therfore their pride, auarice, and sumptuousness. *Aretas*: he calleth them marchauntes, sayeth he, whiche tourmoyle and trouble the whole worlde, as it were certen sayes, &c. The seconde: for with thine inchauntementes all nations haue ben seduced. There is no doubte, but that inchaunting, and magicke raigne in Babilon, and that there is founde plentie of fortune readers, necromanciers, and inchauntes: yet here appereth chiefly to be signified, seducing, Idolatrie, and impietie, or errour of doctrine. Suche an inchaunter was *Iezabel*, as appereth in the. 4. booke of *Kinges* the. 9. chapt. which practised inchauntementes in very dede, and bewitched men with corrupt religion. And euen so hath some seduced the whole worlde, and yet seduceth. For the which cause she deserueth most greivouse punishment. The last cause of subuersion: for in thee is founde the blood. Blood shed can not be whipte awaye nor clenfed from them, that shedde innocent blood. And although it be not streight waie The shed required: yet will there come a time when it shal be required ding of of God, and than is it founde. And he maketh mention of thre blood. of sortes of blood. Firste of the blood of Prophets, of them I meane, which haue preached the Gospel, and haue ben the fathers of the faithfull. Secondely of Sanctes to witte holy martirs. Finally of al menne that haue ben slayne in earth to witte dwelling here and there throught out the world: whom we vnderstande to haue ben dispatched and taken out of the waie, by the warres, seditions, and tiranny of Rome. So we reade also in the first oratio of *Ieremie*, that God straitely requyeth the blood of his seruauntes spilde. Doubtes all the dyng of blood is greivouse (the same excepted which is iustely done of the magistrate) yet is one moze heynouse than another. For he that killeth a preacher of the gospel, moze greivously sinneth, than he that dispatcheth a priuate person: and he whiche for religion sake slayeth a man, and maketh a martir, sinneth moze heynously, than he that killeth a man in the warre. Therefore al the blood shed of Rome after any sort, shal be required of Rome, & is required. Thus the lord speake also of the citie of *Iherusalē*, *Matth. 23*. The lord *Iesus* haue mercy on vs, & loke vpo vs with the yes of his mercie.

Amen.

The

The reioycinges and Hymnes of sainctes
are rected for some destroyed, and all vngodlines ta-
ken awaye.

The. lxxxj. Sermon.

Chapt. 19.



AND after that, I hearde the voice
of muche people in Heauen, say-
ing: Alleluya. Saluatiō and glo-
ry, and honour, & power be ascri-
bed to the Lord our God. For true
and rightuouse are his iudgemētes, because
he hath iudged the greates whoze, whiche did
corrupte the earth with her fornication, and
hath auenged the bloud of his seruauntes of
her hande. And agayne they sayde, Alleluya.
And the smoke of her ascended for euer more.
And the. xxiij. Elders, and the foure beastes
fell downe, and worshipped God that sate on
the seate, sayng. Amē: Alleluya. And a voyce
came out of the seate, sayng: Praise our lord
God al ye that are his seruaūtes, and ye that
feare him both smal and great. And I hearde
the voice of much people, even as the voice of
many waters, and as the voice of great thū-
deringes, sayng: Alleluya. For our lord God
omnipotent raigbeth. Let vs be glad and re-
ioyce, & geue honour vnto him: for the mar-
riage of the Lambe is come.

God neuer
forgetteeth
his ser-
uauntes.

For as much as the Apostle in this booke most plentifully
hath described the oppression of Sainctes, and the cruell mis-
chewouse, and prowde assaultes of the persecutours of the
Gospel, whereby they both mocke God, and tourment his
sainctes, whereupon euermore at all times the complainantes
cuen

Each of the godly men are red to haue riſen, as though God through his longe ſuffering and great patience, ſhould ſeme to neglecte the oppreſſed: he diſcourſeth alſo moſte at large now, the reioynges and prayſes of Sainctes, wherby they extolle the veritie and iuſtice of God, neuer neglecting his, and moſt greiuousely punniſhing the vngodly perſecutours. Howebeit they reioyce here chiefly, and prayſe God for the taking awaye of Antichriſte, and all vngodlines with him. Which verely is the firſt place of this chapter. The ſeconde confirmeth al Sainctes, leſte they ſhould doubt any thing of the ſaluation of the ſaythfull, which he ſheweth to be moſt certayne. The thirde place reciteth the ſinne of bleſſed Iohn: and the ſaithfull doctrine of the holy ſtingel, that we ſhould worſhippe no creatures, be they neuer ſo holy. In the laſte place is deſcribed the iudge, or reuenger Jeſus Chriſte, coming to iudgement: there is moreouer deſcribed the perdition or punniſhment of al vngodly, which the iuſte and holy lord taketh of them. Which place verely begone in the. 12. chap. of this booke, and ſuſpended hitherto, repeted ſomewhat in the. 14. is now at the laſt finiſhed.

And verely the Iubiley of Sainctes is diuerſe, plentifull, and manifolde, ouer the loſte and condemned enemies of the godly. Firſte he heareth a voyce, and that a greate, of much people in heauen. He ſheweth therfore in generall, that all heauenly, (the ſtingelles not excepted) ſynge prayſes to God in heauen. Which we vnderſtande ſhal be at the laſte iudgement, all vngodly troden vnder ſore. And beſore theſe thinges be done they are reherſed and deſcribed, that hereby the godly maie in daungers and tourmētes comforte themſelues, and maie abide ſtedfaſte in the true ſayth: beleupnge that they alſo, though nowe oppreſſed, ſhall ſynge prayſes of thanks to God.

And verely he hath here compiled the whole hymne, ſaide in the prayſe of God the reuenger. He placeth formoſte, *Alleluia*: after he annexeth the prayſes, Saluation and glory. *Alleluia* ſigniſieth, prayſe ye the lord. He uſeth a moſt common, and of all men beſte knownen in the primitive church. For certen *Psalmes* haue this title, *Halleluyah*. For the chaunter ſo exhorted & ſtirred vp the people, to prayſe God.

So

So after the same maner now also, the saints as it were compassing the argument of their songe, saye, *Alleluia*. And these wordes haue more grace in ours and straunge languages, than translated. So haue remayned in the church, *Osanna*, *Amen*, *Sala*, *Maranatha*, and diuerse others. Whereof also writeth *S. Hierome* to *Marcella* and *Damasus*.

The hymne of saints etc.

Now followeth the hymne: saluation and glory, & honour, &c. And those thinges they prayse in God, & ascribe vnto him wholly. Whereof I spake in expounding the 4. and 5. chapt. of this booke. Moreover they prayse God, of that whiche in this cause is principall: for his iudgementes are iuste & true. Which saying semeth worthy to be printed moste depely in the hartes of al men, as the which in temptations maye not a little errecte them. And wherefore the iudgementes of God be iust and true, he addeth, because he hath iudged the great whoze: that is to saye, taken worthy and condigne punishment of the greates whoze. Hitherto theorde hath seemed to many ouer slowe, and to much sauourable to Rome, and the Romish church; but than shall they see that God is most iust. Of the whoze is spoken before.

Yet doeth he repete here agayne her moste heynouse and greatest synnes. Firste corruption through whoredome and inchauntement. Whereby is signified seducyng by corrupte and wicked doctrine. The later, the shedyng of the bloud of holy Martirs. Wherof we haue already spokē many times. Therefore God punisheth the corruption of doctrine; and crueltie of the Romish church practised agaynst the saintes of God.

The prayses of god to god are acceptable. And like as in the beginning they sange *Alleluia*, so in the ende also they repete the same. By this repetition declaring, that the prayses whiche also we poure out to God in Earth, be to God most acceptable. And by and by is added a sentence, whiche might seme to be put to either of *S. Iohn*, or of the diuine heauens dwellers themselves. Wherby is signified, that the burning of the vngodly shal be perpetual, and shal neuer haue ende, as likewise *Esaie* hath sayed in the 30. and 46. chap. And the lord himself in the 25. of *Matth.* and 9. chapt. of *Marke*. For when he sayeth synke he understanderth that there is fire there vnderneath. Tette us earnestly thinke of these

The smoke
saye by.

theſe thinges, ſo oft as the pleaſures and commodities of Antichriſt do flatter vs. For this perpetual fire is prepared for all vngodly, eſpecially Antichriſtians. And thā ſeuerrally he bringeth in praiſing God the. xiiii. Elders, and ſoure beaſtes, by the whiche the vniuerſalitie of creatures is underſtande. Touching the which thing ſee what is ſayde in the. 4. and. 5. chapr. of this boke. And firſt not only they knele, but alſo fall downe, to the ende we ſhould underſtande, what we ought to do in earth. And thei worſhip God that ſitteth in the throne, norther Angelles, nor ſpirites, nor yet any creatures. Furthermoze with two wordes he ſhaddoweth their hymne. For they ſinge, Amen, and Alleluia. For they cōfirme God to be iuſt, and his iudgementes to be rightuouſe, and that iuſtly he puniſheth the whoze. And therfore that he is to be praiſed.

Nowe cometh alſo a voyce out of the trone, to witte from God him ſelfe, but by the miniſterie of an Angell. For it followeth: ſinge praſe to our God. Beholde he ſapeth, our God. Therfore he accompteth himſelf here in the nombze of them, which haue God cōmon with men. Therfore he was an Angell, which recited thoſe thinges of God. Therfore that the ſainctes do now, they are commaunded to do. For in the middes of the praſes, this voyce is hearde from God by the Angell. And he cōmaundeth to praſe, and that the true and only God. He ſheweth mozeouer, who ſhould praſe him: all the ſainctes, that is al y ſeare God, whether they be great or ſmall. By this commaundement therfore is ſignified, that God is delighted with the praſes of holy incense, and liketh them. Wherof we now that dwell in Earth, learne to praſe the lord without ceaſyng, and with a ſincere hart. We learne that no mā is excepted, of what ſo euer degree or age, ſexe or condition he be of.

Agayne an other hymne is annexed, as it were an example of obedience. For God by the Angell commaundeth the ſainctes to praſe. Now therfore they obey God, and offer to him praſes. And howe great theſe praſes were, he ſheweth by a double compariſon, and by a maruclouſe breuitie, and euident maner. For he ſapeth, how the voyces of the ſingers were ſwille, as the guſhing and noyſe of many waters: alſo like the clappynge or crackyng of greates thonders. Of ſuche

A voyce cō-
meth out
of the throne

The di-
uine pray-
ſes are
greateſt.

brevitie and perspicuitie were founde in *Homere* or *Virgill*, it shoulde haue many maruailers thereof, whiche would extolle and commend the elegancie. But no man marueleth, no man setteth forth or commendeth the holy Scriptures and elegancie and efficacitie of the same, waunting example. And agayne is aumered an hymne, the beginning whereof, as of the fourmer, is also *Alleluia*. And like as in the fourmer hymne the Sainctes haue celebrated, that God doeth iustly punnishe the wicked: so in this they preach that God reigneth, and shall seme euen freely to saue the Sainctes. They commaunde therefore to prayse the Lorde. The reason, for bicause sins he is omnipotent, he reigneth. He hath verely raygned euermore: but sins so many thinges haue ben permitted by him to the vngodly, many haue thought that the vngodly, and chiefly Antichrist hath reigned: but now sins he hath oppressed him, and auenged his glory and his seruantes, it is made manifeste to all menne, that God alone reigneth for euermore. They alledge also an other cause, whie God should be praysed, ye rather whie the godly shuld be glad and reioyce: for the mariage of the Lambe is come. For as much as that time is nowe come, wherein the lambe him selfe will bypnyng in the children of God, his wel beloued spowse, those I meane whome by his bloudshed he hath redemed, to ioyes euerlastyng. Of the mariage shal be spoken a little after at large. Prayse and glory be to our redemer Christ Iesus the Lord. Amen.

Of the mariage of the Lambe, and of the making ready of the Lambes wife.

The. lxxxiij. Sermon.

AND his wife made her selfe ready. And to her was graunted, that she shuld be arayed with pure and goodly silke. For the silke is the rightuousenes of Sainctes.

The sainctes celebrare the Lord with prayses, reioynges and

and Vnities. There be causes innumerable: yet two notable about others. The first, for y^e Lord hath iudged the whore, and auenged the bloud of Saintes. The second, for the marriage of the lambe is come. They reioyce therefore at the iustice of God, wherby he hath punnished the vngodly: and at his mercy or grace, by the whiche he geueth to the godly a blessed lyfe. But here muste we speake of the marriage.

Ther is very much mention made in the holy Scriptures **Mattimo:** both of the oulde and newe testamente, of matrimonie and **ny and mar-** marriage. The which may not be expounded after the letter, **riage.** but by an allegory: lest with the Turks and mahometistes, we fall in shamefull and mostreous absurdities. For spiritual things are figured by corporal matters. Of the spiritual this is the some: God the father the loue of mankinde, wil saue men by his son. This thing is declared by a parable of wedlocke and marriage. And in matrimonie there is a contract or makinge sure, there is coupling or handsafte making of c^other partie, and finally marriage.

In the contracte not onely the yong man and the mayde **The con-** are affianced, but also the whole maner of the marriage to com **tract of ma-** is appointed, and an order taken. For the lawyers say, that **king sure.** affiancing is a promesse of the marriage to come. This contracte was made at the beginning of the world, where God promisseth that he w^oll deliuer mankinde by his sonne, and receiue him into glory. Hereunto appertaine all the promises of Christe, of the remission of sinnes, and euerlastinge lyfe. Moreover the duties of the spouse are prescribed. She promisseth to be obedient, and other thinges, &c. Christe the sonne of God the father, bydegrome, affianceth to himselfe at the chosen th^ough his free grace: he promisseth them his righteousnes, all heauēly gyftes and eternall lyfe. He taketh vpon him moreouer al the infirmities of the bride, and pougeth her filthines. And the bride is affianced to him by faith, as it is with Osee, and byndeth her selfe wholly to him: after whose will and lawe she frameth her selfe wholly. For she is the body of a liuely head. As S. Paul saith in the. 5. to y^e Ephe. The bride leaders be the, prophets, patriarches, Apostles. So Ihon Bapt. in y^e 3. of Ihon, calleth himselfe the friend of y^e bydegrome. He addeth, to be the spouse of Christ. S. Paul, 2. Cor. 11

I haue married you to one man a chaste *Virgin*, &c. Hereunto the. 16. chapter of *Ezechiel* seemeth to appertayne.

And the ioyninge together of epyther partie, is made after they be affiaunced, with certen ceremonies: to wit by taking ech other by the handes, and certen wordes spoken, there is geuen a token or a ring, &c. But immediatly after the beginning, was a league or bonde made betwixte God and men, which is ofte tymes red of, not withoute ceremonies, certen wordes and sacrifices repared, as by *Abraham*, *Moses* and others. God byndeth himselfe to men, and men to him, and that not without *Sacramentes*. Hereunto belonge all those thinges, that God woulde be in league with man, and haue men bounden to him, and all his thinges communicated to vs. And this mariage, of all others is most straightly ioyued and made, whyleste the sonne of God hath vniued our flesh into one and the same person with him, and hath commaunded the *Apostles* to preach vnto all, that he wyl haue a communion with the faithful. Of the which communion are red many thinges euery where in the scriptures. And he hath geuen a pledge of faith and perpetual amitie, not a ring of gold, but rather the sacramentes: yea euen the holy ghost, as *S. Paule* sayeth in the. 2. to the *Cor.* 1. and to the *Ephesi.* the first.

A pledge.

Mariage.

And the mariage shall be solemnized in the resurrection of the dead. The soules verely passe from the death corporal, into lyfe euerlasting: but yet the full restitution, and saluation of man is not made perfect, except the body come also. Therefore at the resurrection cometh the mariage of the lambe, that is, of *Christ* our redemer. Than are we caried to mete *Christ* in the aper, than he byingeth in his wyse into the bed chamber of eternall glory and blisse, than shall be holden that feast and deintie supper, than shall the byde inioy for euer the loue of the bydegrome. This shall be verely the mariage of the lambe. And the mariage shall be the merier, for that the whore beinge caste oute and condemned, the wyse and honeste matrone shall haue the ful and perfect ioy alone. At this ioy, and at this mariage, the holy inhabiteurs of heauen do reioyce.

The preparation of the byde to mariage.

Moreover the *Saintes* resite here also a certen preparation of the byde, that by the waye the godly maye vnderstande, what thinge best becommeth them, and whereunto they

they

They shoulde apply themselves in the last age. Let vs prepare our selues to mete the Bridegrome. For we loke for the iudge every howe. And we prepare our selues not in one howe or day, but all our lyfe time. And howe we shoulde be prepared, the Lord himself sheweth by the parable of ten Virgins. Let vs decke our selues with true sayth againste Antichriste in the later dayes. Let vs beautifie our selues with the works of charitie, the works also of righteousnes, chastitie, and temperauncie: Let vs not be corrupted and defiled with drunkennes, bloude, and cares of this worlde.

Furthermoze lest any shoulde ascribe this preparation to his owne merite, strength and vertue, and that we shoulde see also, that the same preparatiō doth chiefly consist in providing of the garment, *S. Ihon* addeth incontinently, and to her was graunted, that she shoulde aray or apparell her selfe. If it be geue, than is it not by our force or meanes prepared, *1. Corin. 4. chapter.* If it be geuen, than is it not bought by popish trafficke. Reade the .8. to the Actes. And he exprestly also the kinde of garmēt, of cleane or pure silke, & shyning or brighte. For we reade also in the gospell of the wedding garment. The Apostle ful oft exhorteth vs, that we shuld put vpon vs the Lorde Iesus. These things be in alligorie. But he by and by expounding nowe this kynde of garment, sayeth: that silke is the righteousnes of saintes. Saintes he calleth the faithfull. But where there is one only iustificatiō of faith through Christe, *S. Ihon* speaketh iustifications in the plurall nombr. For they that be freely through Christe iustified by sayth onely, doe incontinently sondry and many workes of righteousnes. For he that is iuste as the same *Ihon* saith, the same worketh righteousnes. Therfore be ther iustifications, to witte the righteousnes of sayth iustificieng, and the righteousnes of workes iustificieng: that is to saye, declaring vs to be iustified by sayth alone. For we are purified by the bloud of Christe freely, the which we receiue by sayth: and be fully iustified, witnesse *Paule* in the .3. to the Romanes. Agayne they that be righteouse, do sondry workes of righteousnes, and comend themselves vnto God. So do they not appeare naked, but clothed with ther wedding garmēt, as we touched also in the thirde chapter of this booke

A pure and
bryght gar-
ment.

And full aptely is the garment of the byrde called pure of
cleane, not for her selfe, whome we knowe to be alwaies hin-
dered and weakened by the fleshe, but for the spirite sanctifi-
eng, and bloude of the sonne of God: as *Saincte Paule* testi-
fieth *Ephesians* the fift, and fyrste of *Thon* the fyrste. The gar-
ment is sayed moreover to be shynning and bryght, and that
for the glorifieng of *Sainctes* to come. Whereof is made
mention in the. 12. of *Daniell*, and. 13. chapter of *Mathew*. For
of righteousnesse followeth glorie. For whome he hath iusti-
fied, the same hath he also glorified. Unto him be prayse ho-
nour and glorie.

C Of the certētie of the saluation of *Sainc*
tes, and what blesse of Saluation is.

The.lxxxiiij. Sermon.



AND he sayed vnto me: wyte, ble-
sed are they which are called vnto the
lambes supper. And he said vnto me:
these are the true sayenges of God.

Of the cer-
tētie of the
saluatiō of
the faithfull.

The second place of this chapter is, of the certētie of the
saluation of the faithfull: where is signified in the meane sea-
son, what and of what maner, is the blesse of the faithfull. For
ther is sayed enough already of the mariage of the lamb, and
that is to say, of the glorie and blesse of the chosen: but many
thinges are suggested to man in this lyfe, which bring salua-
tion in doubt, and go aboute as it wer to make it vncertaine,
and therfore waueryng myndes are here nowe conspymed.
This doctrine is profitable for afflicted and troubled cōscien-
ces, and querthoweth and beatech downe the doctrine of so-
phisters, affirming that man is neuer assured of his saluatiō,
for that in an other place the wise man saith: man knoweth
not, whether he be worthy of loue or hatred. Where he hath
spoken that vpon an other occasion, and to an other ende, as
I haue declared in my booke of the grace of God, &c.

Thon is
comāded
to wyte.

At this present therfore is shewed, that the saluation of the
faithfull is most certayne. For first the Angell comaundeth
the *Euangelist* to wyte. This is taken of the maner of men,
which

which put in writing their Testaments, comenantes, and bargaines, & than seale the same, for the cause of credit and for a perpetual memorial of the thing. And they that haue such a kinde of writings, are of a quiet minde, & thinke themselves safe and assured, agaynst al crastes, and subtrill practises. And therefore to the intent that the minde of mā might be quieted in the matter of saluation, he causeth as it were an instrument to be written, wherby al ꝑ godly might be assured of certaine saluation. The same maner of writing our lord in other places followeth in weightie matters. As we maye see in the .8. and .30. chapt. of *Esaye*, and in the .2. of *Abacuke*. Wherefore it is lesse to be marueled, whie the Apostle *S. Paul* so ofte alledged that same out of *Abacuke*: ꝑ rightuouse that liue by faith. For this only testimony of God, as that whiche is cited out of the godly instrument, might be in stead of all.

And where God commaunded openly *Moses* and *Jeremie* to write (wherof we maye double iudge, and certainly gather that other Prophetes also, Apostles and Euāgelistes, wrote not without commaundement) we see, of what authoritie the booke of tholde & newe Testament be with al the godly. For they be diuine, autenticall, they be the instrument and testament of God, the booke of God himselfe, which are rightly beleued, without any other helpe or cōfirmation. We beleue the testaments and sealed writings of mē: how much more ought we beleue the booke of the Scripture canonicall?

Againe is manifestly declared to *S. Iohn*, what he should write: blessed are they which are called to the marriage of the Lambe. Therefore it is euident, that nowe it is cōfirmed both by the diuine oracle & lameshull instrument, that those whiche are called to the Lambes supper be and shall be blessed. This same was pronounced by oracle diuine, and written Autenticall. What place than of doubtfulness is lefte? vndoubtedly blessed are the faithfull, gressed in Christ. For they be nowe called, vnto whome the gospell is preached, by the which they are called to the participatiō of the giftes of God, but chiefly to eternal life through Christ: and they which not only heare the veritie of the gospel, but that also receyue it, & beleue it with their harte. For many be called, and fewe chosen. For ꝑ gospell is preached to many, & the grace of God is

The anthe
title of ho
ly Scrip
ture.

The called
are blessed.

offered in christ, but they receiue it not. But such as through the grace of God doe receiue it with true faith, are blessed. For they are not only called to the Mariage, but also come vnto the mariage, and inioye that wedding supper. These thinges seme to be taken out of the doctrine of our sauour which he taught in the. 14. of *Luke*, of them that were bidden to the mariage. Reade that same place.

What that
blessed is.

Nevertheless by the waie is declared, what that blessednes of the faithfull is: nothing els verely, than the fruition of the supper of the lammes mariage. A supper is made whē the day draweth towardes an ende. So is full saluation geuen to the godly about the ende of the worlde, at the resurrection of the dead: as in the former sermon is expounded. And verely all those thinges be altogether allegoricall, which represente vnto vs a certen signification of eternall life and glory. Otherwise we haue learned of the doctrine of the Prophetes and Apostles, whiche the eare hath not hearde, nor the eye hath sene, nor haue entred into the hart of mā, the same hath God himselfe prepared for them that loue him.

These say-
ynges of
God be
true.

Finally is annexed agayne a moste weightie assertion, or confirmation hereof. For he heareth it vttered by an oracle from heauen, ὅτι οἱ λόγοι ἀληθινοὶ εἰσι τοῦ θεοῦ. These wordes or sayynges of God be true. They be verely true, and be of God. Or els, they be trewe, for they be of God. *Erasmus* hath translated: these wordes of God are true. And so hath the vulgare translation: these sayynges of God are true. By a double reason therefore are these thinges confirmed, whiche are here propounded: both for that they be true, and because they be of God. Although they come bothe to one point. For since they be of God, whiche is veritie, they can not but be true. Therefore let vs beleue these thinges, and leaue no place vnto doubtfulnes.

The scrip-
ture is
gods word

There is cutte of the occasion of subtile reasonyng, that the scriptures and preachynges set forth of men out of the scriptures, are not the worde of God: for that they be written on Paper with Inke, and pronounced with mans voice, & with a sounde passyng awaye: where the worde of God is nother humane, nor corruptible, nor passyng awaye. For the celestiallyl oracle doeth here pronounce manifestly, that the sayynges were

were written into the booke of S. Iohn, and pronounced of the Angell, and to be true, and to be gods worde. So Paule affirmeth also in the. 1. Thess. 2. chapt. that the worde that he preached of him, was the very worde of God. Likewise S. Peter, in the. 1. Peter. 1. Therfore let curiouse men leaue brynnyng forth of these Paradoxes, & cease from their disputing, that the word of God written, and preached, is not the word of God. Than is not verely the worde of God, what time such thinges are written or spoken agree not with the holy Scripture of God. The mindes of the faithfull are rather to be allured to this poynte, that thei beleue, and cleaue vnto al wordes of the scripture declared in their righte sense, as the most certen wordes of God. For els, to what thing shall we trust: what thing after this shal we haue vndoubted and certayne. To God be glory.

The facte of S. Iohn is declared, whiche he woulde haue worshipped the Angell, and of the Angell prohibityng.

The. lxxxiiij. Sermon.

AND I felle at his fete, to worship him. And he sayde to me: see thou do it not. For I am thy fellow seruaunte, and one of thy bretherne, and of the that haue the testimony of Iesus. worship God. For the testimony of Iesu, is the sprete of Prophecie.

Here is added the thirde place of this chapter, to witte the doyng of the Apostle S. Iohn, and the Angell of God. S. Iohn would haue worshipped the Angell: but he is prohibited of the Angell, whiche biddeth him worship God. And before al this acte and enterpryse of Iohn semeth chiefly to be considered. Angelles are surely right noble creatures, and of great power, by whome the lord executeth greatest affaires. They take vpon them for the moste parte the shape of men, and very oft appeare vnto men, serue, kepe, and doe good vnto the,

Thercellie of Angelles.

Heb: w. 1. accordyngly as God useth their ministerie. For the Apostle
 speakyng of Angelles (as I tolde you in the. 29. Sermon) be
 they not al, sayeth he, ministring spertes, which are sent forth
 to serue for their sakes whiche shall be made heires of salua-
 tion? And these thinges doeth the Scripture make playne
 Genes. 18. by soudy examples. Thre appered to Abraham in many
 19. likenes, whiche were Angelles, instructyng him, two deli-
 uered Loth him self out of the handes of the Sodomites, and
 Genes. 32. brought him out of the fire: whole armies of Angelles in-
 uironing Jacob, defendyng him agaynst the force and violence
 Exod. 34. of his brother Esawe. The Lorde sente his Angell before Mo-
 ses and the children of Israell, to leade them through the wil-
 4. kings. 6 dernes into the laude of promission. Firie charrettes compas-
 4. linges. sed about Helizens. An Angell leuied the siege of Hierusalem,
 19. slayeng an hondreth foure scoze and fure thousande of the
 Assyrians. Daniel hath Angelles familiar with him. Likewise
 the fathers and other Prophetes. An Angell deliuereth Io-
 seph out of all care: the same deliuereth the wise menne from
 the treason of Herode: by and by he commaundeth to con-
 Matth. 4. ueye awaye Christ into Egypt: Angelles minister to Christ,
 18. in white garmentes they testified that the Lorde was risen,
 and ascended into heauen. The same byng the Apostles out
 Actes. 1. 5. of prison, one of them deliuereth Peter out of Herodes prison.
 10. and. 12. An Angell is sent to Cornelius an Italian captayne. Angelles
 many times talke with Paule. Oftentimes they imploie
 great benefites vpon men. They declare themselves through
 God to be of greate power. And whileste menne obserue
 those thinges, they would worshippe Angelles: as euen at
 this present, where the Apostle S. Iohn vnderstande that
 Christ him self by his Angell did open to him so great myste-
 ries for the profit of churches, whilest he maruayled at his
 brightnes and godly giftes, he would by and by haue wor-
 shipped this his Angell the bringer of misteries: not that he
 intended or purposed to reuolce from God, and coueted in
 stead of God to worshippe an Angell for nother is it lamefull
 ones to Imagine suche a wickednes of so greate an Apostle.
 He woulde therefore haue worshipped and honored the An-
 gell with *Dulia* as they terme it, (and as Thomas of Aquine
 expoundeth it) not with *Latria*: that is to saye, to worshippe
 and

& While
 Iohn wold
 haue wor-
 shipped the
 Angel.

and honour God, as God: but the Angell ſometwhat leſſe; as an excellent meſſager of God. Howbeit herein he offended, to the ende that al menne ſhould vnderſtande that theſe ſinne, home many ſo euer doe worſhippe and honour Angelles or excellent creatures with godly worſhippe. As all the worſhippers of Sainctes doe at this daye in Papiftrie. Neither haue they any other ſhift to colour their error but that ſame diſtinction, that God is worſhipped and honoured with worſhip latetcal, and Sainctes and Angelles with worſhip dyltical, and the virgin Mary with honour hyperdyltical; and ſo wrote not what thinges els, which I am both aſhamed and loth to reuerſe.

And it appereth that S. Iohn here was intangled with the ſame error: whom otherwiſe we muſt nedes confeſſe to haue ſinned by Apoſtaſie, and would haue worſhipped the Angell for God, or with God. Which are both two wicked, and unworthie ſuch a manne. But in caſe he worſhipped God, and would neuertheleſſe haue worſhipped the Angell alſo, what thing els did he, than offende in the worſhippe dyltical. And verely God hath permitted ſo worthie a man to erre, as he did alſo Peter and Thomas, to the intent he mighte heale our infirmities: that is to witte; that by their errors we mighte learne to beleue more rightly, and to honour God more purely. For this preſent place teacheth openly; and offereth examples of errors, that all the ſayings and doings of Sainctes are not to be allowed without any diſtinction.

For now here followeth the ſacte of an Angell moſt excellent, that is to ſaye, a godly conſutatio of the error. Firſt he ſapeth not lightly, do not as thou haſt purpoſed: but preuouſely condemning his ſacte, he ſapeth with a certen vehemencie, ſee thou doeſt it not. We haue a little phraſe of ſpeech here in Swicerlande, what time (ſignifyinge in any wiſe to be ware) we ſaye, Long vnd thu dar nicht. Loke thou doeſt it not. Wherefore we haue learned by the teſtimonie of the angell, that now neither Angells nor ſainctes are to be worſhipped. For ſeyng the Lord himſelf ſapeth of Sainctes, thei ſhall be as the Angelles of God: I ſee not whie they ſhoulde not match the Sainctes with Angells. And we haue verely learned that they maye be worſhipped neither with culte latetcal

S. Iohn
ereth.

That nos
ther Ang
gelles nor
Sainctes
ſhould be
worſhip
ped.

nor dulcal. And to worship, is with a minde to honour, to sat at the fete, to bowe downe and knele. As I haue sayed els where.

After thangel sheweth reasons, whie he ought not to wor-
shippe: for I am thy fellowe seruaunt. He sayeth not seruañt,
but fellowe seruaunt: to witte of the same office with thee, vn-
der the same lord and maister. For Angelles serue God after
their maner: and so doe menne serue God after theyr ma-
ner: yet are all seruauntes, and that the seruauntes of one
maister. And it is agaynste reason that one seruaunt should
honour and worship an other of his fellowes, being of the
same state and creation. It is therfore an vnworthe matter,
that the faithfull should worship the Apostles, Prophets, or
Martyrs: muche lesse doeth it become them to honour their
dead bones. And seeke any man should saye, how thangel in-
dede in respecte of the moste excellent Apostle S. Iohn, con-
fesseth himself to be his fellowe seruaunt: but that there is an
other consideration to be had of other men, which come not
nere the dignitie of blessed Iohn: & therfore sine we be much
inferiour, we maie worship Angelles and Apostles our supe-
riours: he preuenteth and sayeth, and of thy bretherne. And
who be the bretherne of the Apostle S. Iohn? the Angel him-
selfe aunswereth, and sayeth, whiche haue the testimony of
Iesu. The testimony of Iesus, is the gospell, & the very sayth
fired on the gospell, comprehendynge with a saythfull minde
Iesus. Wherfore al y faithfull of Christ, be Iohns bretherne:
therfore is the Angel their fellowe seruaunt also. And there-
fore none of the faithfull ought to worship any Angel or Apo-
stle: the lord him selfe also in the. 12. of Matth. calleth all that
obeye his worde or preachynge, bretherne. And here is dili-
gently to be noted, that by sayth we are made the bretherne
of Christ, of Angelles and Apostles. This shuld the Monkes
and Priores haue beaten in and set forth, and not the frater-
nitie of our Lady, and fraternities of Sainctes: vntlesse they
had ben the Apostles of that great & abominable Antichrist.

The bre-
therne of
Iohn, and
Christ.

Christe's frater-
nitie.]

The testi-
mony of
Iesus
Christe.

Moreover the Angell him selfe expoundynge agayne his
owne wordes, sheweth what is the testimony of Iesu Christ.
For the testimony of Iesu, is the spere of Prophecie. And
the spere signifieth reuelation or vnderstandynge: and pro-
phetic

pheticke the propheticall and Apostolicall doctrine. And therefore sense is: the testimony of Iesu Christ is no other thing, but the reuealing of the doctrine of prophetes and Apostles in the minde of the godly through the holy ghost and sayth. And therefore the Apostles in the gospel are called witnesses: and the gospel, a testimony. And to testifie, is to preach. Of the whiche exposition such an argument maye be gathered: the cause of thy worshipping, Iohn, is doubtes that excellent reuelation and propheticke, vnto thee by me reuealed. But yf I should therefore seme worthy to be worshipped, for that there is in me an excellent sprete of propheticke: by the like reason shalt thou worship al thy bretherne, in whome is the same sprete of propheticke, to witte the testimony of Iesu, the true sayth. But where thou seest, and thy selfe art compelled to graunt, the same to be very absurde, I perceiue it to be absurde if thou shouldest worship an Angell.

The laste and strongest reason, whie he would not be worshipped, is this: worship God. It is taken out of the authoritie and Lawe of God perpetuall and immutable, reuealed in the 6. of Deuter. and repeted of our sauour Christ in the 4. of Math. If we would obeie the lawe of God, al clike and worshipping and imocation of Sainctes had ben long since banished and exiled out of the church.

Furthermoze ther be other places also, which commend Angels are the ministeries and vertues of Angelles, teachyng neuerthelesse to honour and call vpon God himself. Reade the good booke of Psalmes. 34. and. 91. And yf any man list to haue also the consente of the fathers, let him reade S. Austen sayeng, that Angelles must nother be worshipped nor called vpon, nother ought there sacrifice to be made vnto them, nor churches erected. The chiefe places be, of the true religion the 55. chap. against Maximine an Arriane Bishop, first booke, leafe. 77. De ciuit. dei. 8. booke laste chapt. 10. chapt. 16. 19. 20. To God be the glory.

The description of Christe the Iudge commyng to the laste iudgement.

The. lxxxv. Sermon.

And



AND I sawe heauen open and be-
holde a white horse, and he that
sat vpon him, was called faithful
& true, and in rightuousenes dyd
he iudge, and make battaile. His
eyes were as a flame of fire, and on his head
were many crownes: & he had a name writ-
ten, that no man knewe but him selfe. And
he was clothed with a vesture dypte in bloud,
and his name is called, the worde of God.
And the warriors which were in heauen fol-
lowed him vpon white horses, clothed with
white and pure silke. And out of his mouthe
went a sharpe sword, that with it he should
smite the heythen. And he shall rule the with
a rod of yron, and he trode the winesatte of
the searecenelle, and the wrath of almightie
God. And hath on his vesture, & on his thighe
a name written: kynge of kinges, and Lorde
of Lordes.

Of the last iudgement. Hitherto we haue hearde many thinges of the sondy p-
nishmentes of the vngodly: and because it is manifest, that
God taketh punnishment of the mischeuous and wicked at
sondy tymes, and diuersely, but most fully and most seuer-
ly in that same laste iudgement, and from thence forth run-
more, and S. Iohn hath ones, twise, thysse begonne to treat
of the laste iudgement, as in the ende of the. 11. and. 14. chap.
And yet hath ever differred, suspended and reserued to an
other place: at the last thynkyng it tyme, to set before al mens
eyes a description chiefly necessarie, at the length he taketh
it in hande, and nowde finisheth it vp as a matter of all other
greateste. He annexeth therfore to a plentiful creatise of
the tourmentes of the vngodly, a moste full and euident de-
scription of the iudgemente rightuous and greatest, and of
that

that laste iudgement, and moste straite of all others, wherein moste fully and seuerely the paynes shal be executed vpon all Antichristians, and vngodly for euermore. This place (which is the fourth of this chapt.) and this treatise stretcheth vnto the .21. chapter. The elocution is great, smelling of the propheticall maiestie, and Apostolicall perspicuitie, and efficacie. You shall finde not a fewe of this sorte in the prophetes, especially in the .24. .25. .26. and .27. chapt. of *Esaye*.

And verely this doctrine is very profitable and necessary to be learned and vnderstande moste dilligently of all and ble a necessity singular saythfull, as the whiche with muche dilligence and studie doctine of the moste plentiful abondance was set forth to this ende of the laste day of the prophetes and Apostles, but chiefly of the worde Iesus Christe him selfe, bothe in the Gospel, and also in this moste godly reuelation. For wullesse thou be kepte in thy duetic for feare of the iudgement, and Iudge to come, it is no maruell though thou ruineste madde and perishe with this solithe and wicked worlde. In the treatise of the laste iudgement is shewed the ende of al menne, life and death, felicitie and miserie, payne or tourment, and unspeakable and heauy reward. He that remembreth these thinges well, abhorreth wickednes, and walketh in holy feare before God.

And we haue learned of the doctrine of the Gospel, that the same daye of the restoring of all, and oppression of the is known vngodly, and also of all vngodlines, is known to no mortall to no man, but to the father alone: and therefore to inquire of the houre and momente thereof to be moste solithely done much more wickedly. For withstanding the good Lord hath shewed and signified tokens, whiche when we shall see to be fulfilled and accomplished, we might lifte vp our heades, knowing that our redemption draweth nere. Beholde your redemption, sayeth he, not your tourment. For he speaketh of the godly, looking for their redemption from heauen, at the retourne of our sauour and redemer our lord Christe; whiche shal also inflict to his enemies reuengement, as *S. Paul* sayeth in the .1. *Theff.* the .1. Therefore let vs not here be curiouse, which search for things vnsearchable: but rather let vs watch and praye, after the hole some precepte of our sauour iudge, and

and reuenger, let vs haue our loynes girded, and let lightes burne in our handes, let vs loke for him stedfaste in faith, and and soule in holy hope. Let vs rather take hede, that the care of this world possesse not our hartes, and beware of drunkenesse and surfetting, and that we be not of the nombre of conuersation of them, whiche in the dayes of Noe and Lot, regarded worldly things only, dispised heauenly, & laughed them to skorne that gaue them good counsell, till the wrath of God was kindled, and fell vpon them, when they leest looked for it. We see al tokens that are sayde shuld come before the daye of our Lord, to be fulfilled. Let vs watche therefore: and these things on this wise considered, let vs see and heare with great and diligent attentiuenes, what maner of iudge of al shal come, and what that iudgement shal be of the godly most wished for, to the vngodly horrible and with trembling to be feared.

Heauen opened.

First S. Iohn in the vision seeth heauen open. For by a vision, to the ende all thinges might be moze euiden, he not only telleth so great a matter, but setteth it also before y eyes to beholde: and that he sayeth, he sayeth of the reuelation of Iesu Christ: lest any should obiecte and saye, arte not thou a madde fellowe to talke thus of matters vnknewen? For what is he that knoweth, who or what that iudge shal be: or els what that iudgement shal be? Therefore he telleth these thinges from the iudge Christe himselfe, and by an heauenly reuelation. For other places of the Scripture shewe, that the Lord shal come in glory and Maieste: therefore with a great and most shining brightnes of light, with fire and exceeding great clerenes. For so it is sayde in the. 24. & 25. of S. Matth. in the. 7. of Daniel. And the. 2. Thess. 1. chapt. Therefore by the opening of heauen is signified, that the whole world shal be lightned with glory and brightnes, and that the same daye shal be most shining and clere. Others vnderstande, that the iudgement can not be fully percepued, but of the celestial reuelation. Whiche as I confesse to be moste true, so thinke I heare some greater matter to be signified.

The iudge cometh forth from iudgement.

Then followeth the description of the iudge, as of a noble and stout warriour, consisting of many partes. The godly vnderstande hereby, that the kepar, watchman, & reuenger of the

of the church slepeth not, whom the wicked belie, not to perceiue, what wrong they do to the godly, nother to care for the superstitious Christians, as they terme the. They see moreover that they erre, if they thinke Christ at any time ouer favourable, and to winke ouer long at the calamities of his seruantes. For now he cometh forth a iudge and reuenger. There be many excellent descriptions of Christ in this booke, as in any other: but this is most elegaunt & liuely, whiche I haue accordyng to my smalle talent, expounded by partes. Thou shalt euer thinke of greater thinges, til it shal be geuen to beholde them presently with our eyes.

Our iudge cometh on horsebacke, & that on a white horse: not that he needeth the helpe of corruptible horses in heauen, but thus he speaketh after the maner of men, that we might imagine greater thinges. Conquerours ride on white horses. Here is signified therefore, that our iudge shal be a conquerour & a triumpher. Others suppose by the white horse to be signified his most pure humanitie. I vnderstand rather the white clowde. For the same toke him vp from the eyes of his disciples, what time he ascended into heauen of mounte Oliuet. In the same he shall come agayne to iudge. And like as Kinges are caried on horses and charrettes: so the Psalmiste ascribeth to God clowdes as horses and charette.

He rideeth
on a white
horse.

2. Our iudge is faithful & true. Faithful, to his faithful. True in al his promesses towards the godly & vngodly. They are disceaued, & shall see themselves to be disceaued at the iudgement, so many as haue contemned the promesses & threatenings of God as vaine, & esteeming thinges after the successe of this world, iudge the wicked to be happy and fortunate, and the godly to be wretched and miserable. Hereof hath the Prophet Malachie reasoned in the .3. and .4. chapt. And seying the iudge is faithful & true, he iudgeth and fighteth in righteousness, to witte, geuyng euery man his owne, rewardes to the good, and punishments to the euill. This kyng doeth not iudge and fight, as the kinges of this world are wont, following vanitie, and corrupte affections. And Christ is laide to fight, when he rewardeth the vngodly after their demerites, chap. 15: we must al, sayeth he, be manifest before the iudgement seate of Christ, that euery man maye

Faithful &
true.

¶

recepit

receiue such thinges as he hath done by his body, according to that he hath wrought be it good or euill. 2. Corinth. 5.

His eyes
like a flame
of fire.

Psal. 16.
Rom. 2.

3. The eyes of the Iudge are like a flame of fire. For as no man can escape, or hide him from the iudge or iudgement: as he searcheth the secretes of all, nother can there be any thing hidde from his sight: so are his eyes terrible and fearefull against the vngodly. The godly agayne are by the sight of the lord fulfilled with all pleasure, ioye and gladnes. Flaming and fire eyes are attributed also to Christ in the first vision: where you maye see more. And the Scripture euery where testifieth, that the iudge knoweth al thinges, eue the secretes of hartes. Thou doest solithly therfore, whiche thinkest thou hast wonne the felde, and to haue sinned unpunished, whi thou haste escaped the knowledge and iudgement of man. There remaineth an other iudgemēt, wherin al the dopnges of the wicked shal to their utter shame and cōfusiō be reueled before all the world. The sinnes of the godly are couered, by him through whose benefite they be iustified, and absolved from payne and crime also.

Rom. 4.

4. Our Iudge hath very many crownes vpon his head: for he alone gouerneth al realmes & nations. As also Daniel hath signified in the .7. chapt. He alone might tremely be called *Africanus*, *Europeus*, and *Asiaticus*, *Parthicus*, *Persicus*, *Germanicus*, *Gothicus*, and others. Whiche our kinges haue ful fondely chalenged to themselves, affectatynge so the Monarchie, where Christe alone is the true Monacke for euer. This iudge & mightie Prince shal strike of the triple crowne from the head of the Bishop of Rome. More, there shall be none so mightie a king in the whole worlde, that shal be able to resiste him, and make warre agaynst him.

A name
vknowne.

5. Our iudge hath a name writtē, which no man knoweth saue he him selfe. This shal be more playnely opened anon. Christe hath a name vnspeakeable, for he is the true God, eternal, incomprehensible and Almighty. This name knoweth no man but him selfe. For firste the Maiestie of Gods greater, than that it maye be comprehended of any creature: agayne the name of God is agreeable to no man, but to him alone: for the name of God, in this significatiō, maye not be communicated. For he is very god, & besides him none: which

thing

thing *Esaie* repeteth ofte. He is the Saviour, Kinge, Monarch, and Judge: which thinges al belong properly to him alone, and are not common to others. Moreover the *Lorde* himselfe saith in the gospel: no man hath knowen the sonne but the father: nother hath any man knowen the father, save the sonne, and to whome the son hath pleased to reveale. Besides this, we se here unperfectly: and the glory of the divine maiestie is so great, as even now I sayed, that mannes capacitie is unable to conceiue such a glory. No man therefore saue God alone knoweth his name.

6. The vesture of our Judge was sprinkled with bloude. A bloudie wherby is signified victorie, and slaughter of his enemies: *sacrament.* which shall anone be added aboute the ende of the chap. And betokeneth this note of our iudge out of the 63. chap. of *Esaie*. He alludeth to conquerours returning from battaile, whose garments, & armour, are imbrowed with the blud of the slaine. And betokeneth the iuste seueritie of the Judge, and greate slaughter of the enemies.

7. The name of the iudge is now expressed: which is verily unknown to the vngodly. And the Judge is called the worde of God. For the son is the word and speech of God, the expresse marke of the diuine substance: in whome the father himselfe is expressed: and of whome as of the worde the true messenger of the hart, we vnderstand the will and mynde of the father. These holy wordes of the gospel are known: In the beginning was the worde, and the worde was with God, &c. Therefore Christe the worde was made flesh, the *Lorde* God and Judge of all.

8. To y Judge is added an Army, not of Angels only, with whom he ofte repeted in the gospel that he wold come vnto iudgement: but of al the faithful, or saintes, which at no time, no not here at sequestred from their head. For first at y sounde of the trumpe blowe by the Archangell the Saintes arise, and the liuing also with the dead are chainged, and are taken vp to meete Christ in the Ayre. Here, here in the cloudes and brighte Ayre, appeare with Christe the happie and blessed victours. By and by the vngodly rise also, and those that lyued at that day, are chainged with them that rise agayne, to payne and confusio. But they se the Saintes with Christe

The name of y iudge. the worde of God.

1. From Hebr.

The Army of y Judge is whyte.

in heauen, and in glory, and fele incontinently vnspakeable
 tourmentes. They come to passe doubtelesse, and are fulfilled
 which thinges are described in the .3.7.5. chapt. of *Wysedome*,
 Sainte Ihon therfore sayeth, that this Armie is in heauen,
 not in Earth. He sayeth howe they followe Christe. For the
 same sayed the Apostle also, in the firste to the *Thessalonians*,
 the .4. Moreouer he addeth that they wer clothed, and appe-
 ared not naked: and expriesseth the kynde of garment. They
 were clothed (sayeth he) in silke, whyte and cleane. For sain-
 ctes in Christe obtayne righteousnesse and glory, are made
 cleane and are glorified. And this sense hath Sainte Ihon him-
 selfe a litle before opened to vs, sayeng: silke is the iustifica-
 tions of Sainctes.

Sanctifi-
 eng & glory
 fieng.

A sworde
 oute of the
 iudges
 mouth.

9. Oute of the Iudges mouth proceedeth a two edged and
 sharpe sworde *disposuos*, which cutteth on epyther syde. It is
 not sharpe on one syde, and blunty on an other, it cutteth on
 both sydes indifferently. Whereby is signified a iust sentence
 pronounced of Gods mouth againste the wicked. For aga-
 inste them the sentence of God is a sworde, pearcing euen to
 their hearres. Wherefore it is also called sharpe. The iudge-
 mente of our iudge is streighte and seuer, but yet iuste and
 righteouse. What that sworde is, in the gospel is declared:
 verely that heauy and immutable sentence, get you hence in
 to fyre euerlasting. *Math. 25*. Whereupon it foloweth in the
 words of the Euangelist: that with the same he may steppe
 the heachen, to witte that he may damne, and put to perpetu-
 all tourmentes all vnbeleuers.

The shall
 rule them
 with an I-
 ron rod.

10. And he shall rule them with a rod of Iron. By the same
 kynde of speach in a maner he sayeth the same, that he sayde
 before. For they that woulde not receyue or acknowledge
 with repentance the flasse of instruction and discipline post-
 rall, shal fynde in iudgement and fele the Iron sceptre, where-
 with he shall breake them all to shpyers, lyke potters vessell.
 Noether shall any power resist or preuaile againste him. And
 this maner of speaking is taken out of the *Psalme*. 110. For
 Sainte Ihon vsesh gladly the wordes of Scripture to the
 ende to make his booke more comendable, or more pleasant
 and acceptable.

11. He treadeth the wynefatte of the wyne of wrath. *Agapne*

Agayne he sayeth the same, that he ded before: but by an other parable nowe uttered, & the same taken out of the scriptures, to witte out of the .63. chapter of *Esaie*. The effecte of some is, he wyl powze out his wrath upon the vngodly, and punnysh the them moste extremely, with his almightie hande, whereunto all things geue place, geuing their heads a blow. See what is sayed here of in the .14. chapter of this boke.

12. Agayne is shewed the name of this iudge, & in the name is maiestie & power of all others greatest. He hath the name w^{ritten} on his garment, and on his thigh. By these is declared the true humanitie of *Christe*, after the which he is exalted, as the *Apostle* saith in the second to the *Philippians*. And to him is geuen a name which is aboue al names. Here he is called King of Kinges, and Lorde of Lorde, very God, Lord, monarke, and iudge of all men. For so do the other *Apostles* speake also in the .2. & .17. of the *Actes*. And there might seme in this name of the Iudge, as it were a cause to be shewed, wherefore he is here appointed Iudge ouer all. Because he is Kyng and Lord of all. To whome be glo^{ry} for euer. Amen.

The description of the iudgement, wherin punishment is taken of Antichristians and vngodly.

The. lxxxvi. Sermon.



AND I sawe an Angel stand in the Sunne, and he cryed with a loude voyce, sayeng to al the foules that fly by the mids vnder the heauen: come & gather your selues together vnto the supper of ^o great God, that you may eate the flesh of Kyngs, and of high cap- taines, and the flesh of mightie men, and the flesh of hoxses, and of them that sit on them, and the flesh of all free men, and bonde men, both of small and great. And I saw the beast and the Kinges of the Earth, and their war-

Dq. iij.

riours

riours gathered together, to wage battayle against him that sat on þe horse, and against his soldiours. And the beast was taken, and with him that false prophete, that wrought miracles befoze him, with which he deceaued them, that receyued the beastes marke, and them þe worshipped his Image. These bothe were cast quicke in to a pond of fyre burnyng with brimstone: and the remnaüt wer slayne with the sword of him that sat on the horse, which sword proceded out of his mouth, and all the fowles were fylled with their flesh.

The description of the Iudgement, and punyshment of þe wicked

Immediately after the description of the Iudge, and a certain picture, a description no lesse euident foloweth of the iudgement: that is to say, howe Christe hauing vanquished his enemies, committeth them to perpetuall tourments. And the Apostle useth a propheticall phrase and eloquence. For by a figuratiue speech, al foules are called to the slaughter and feaste, that they mighte be filled with the fleshe of the slaine. And first an allusion is made of such as slep wares and prepare a feaste, whereunto they may call their frendes, and make them chere. Againe an allusion is made, to the murder and slaughter of enemies, wherof wylde beastes and rauening foules are spolled. Noether is there any thyng hereby signified, but Christ shall ouerthrowe all the vngodly, and take punishment of the same. Betoze was sette forth a supper for the godly, wherewith they are refreshed and fulfilled. Nowe is prepared a feast of the solemne slaughter, whereby the vngodly receyue no commoditie, noether are they satisfied, but rather are slayne and deuoured, that is to say perishe. For no man wyl imagine, that the wicked shall be ouerthrowen at ones, and after weried of wylde beastes, and gnawen of foules, and so all punnyshment to make an end to gether. For so shoulde their payne seme to be none at all. But by temporal parables, eternall thynges are figured. These are taken oute of the Prophetes, namely oute of the .66. chapter of *Esaye*,

and

and the .39. of Ezech. where are red in a maner þ̄ same wordes what time he couereth & wrappeth the vngodly with calamities, I meane warres, and destructions, and with other tormentes as it were killeth them: but chiefly, when at the laste iudgement he committeth them to paynes cuerlastyng.

And this slaughter is declared of the Angel, stāding in the sunne, & cryyng with a lowde voice. Wherby is signified, that the daie of iudgement shal be solemnely proclaimed with trumpettes, & shal be a notable daie. That no man can be ignorant herein, but that al thynges herof shal be hearde of al mē. And therfore he crieth with a lowde and an audible voice. And he calleth to gether, as it is in Ezechiel, the birdes and foules to deuoure kinges, and men of al states, age, and sexe: that is to saye, that all these muste be called together, to suffer eternall punishment and destructiō. Therfore he reciteth diligent-ly kinges, chiefe captaynes, stronge men, and of all sortes, to witte the persecutours of Christ, Antichristians, vngodly, contemners, and impenitent persones.

Here is shewed the cause of the damnation and destructiō of the vngodly, whilest their enterpryse, indeuour, & attempte is shewed. Thei are now assembled to fight a battaile against Christe, and his electe, that is agaynst the church, who: the beaste, the Kinges of the Earth, and their Armies, Captaynes and Soldiers, fightyng both spirituallly and corporally. And here nedeth no longe commentarv. Reade the storie of the church for the space of these fīue hondreth yerres. And see what is done at this daie of Popes, Bishoppes, and Princes, and of thei: counsellors and ministers. Parliamētes are called, in them are bloudy decrees and lawes made agaynst the gospellers. And a greivouse persecutiō attempted agaynst the Gospel and church. The spirituall fathers chuse together, they consulte, and crie out, that there muste a counsell be called. Wherefore I praye you: to the intente that newe doctrine (as they calle it) of the Gospel, maye be cutte up, rooted out, and plucked up by the rootes. And therfore they stande alwayes ready to fighte, are many times assembled against God & his annointed, to fight with the lord Christ, and with his chosen. As now a dayes yf at any time peace be concluded, and the moste bloudy warres of Princes taken

An Angel
stādyng in
the sunne.

The cause
of damna-
tion, rest-
ing of the
tiewth.

by, other in the composition of peace, or immediately after consultations are had, how to oppress the godly. But there is no other kinde of sinne more heynouse, than to impugn the veritie of the Gospel. And therefore is this the chiefest cause of the condemnation of the wicked at the same daye. It is accompted at this daye emonges the chiefest vertues of Princes, if a Prince will geue no place to the preachyng of the gospel. but the same shut out, will defende and mainetaine the church of Rome, with those doctrines, rites, and ceremonies falsely called olde. Suche are called right & good catholikes, most chrysten, and defenders of the fapth.

The beaste
is taken.

But nowe is their damnation, and the maner thereof annuncered. And the beaste is taken. And he speaketh of these notorious offenders *ἐν αὐτοφάρω*, as it were taken with the maner, and taken in dede beyonde their expectation. For in the middes of their enterpryse are they intercepted, whilest they be yet in great hope, & thinke verely to bring many thinges to passe agaynst Christ and his church, then in the selfe heate and wickednes of impugnings and persecution they shalbe comprehended. Whereupon also this is manifest, that persecutio & impugning of the veritie shal perseuer to the worldes ende. But who shal be taken: the beaste and the false prophet, which wrought miracles. Touchyng these thinges, see what is sayde about the ende of the. 13. chapt. The cause of eternall damnation is agayne here placed. For he hath seduced the worlde by his inchauntementes and crafty iuggelunges, by his decrees and commaundementes. Whereof I haue spoken befoze oftener than ones, as also in the. 17. chapt. 2c. The fellowship also of his condemnation is adiorned: so many as haue receyued the marke of the beaste, and haue worshipped the beaste. Wherof we wil now repete nothing. These thinges are declared in the. 13. chapt. And albeit nothing can or ought to be proued by the pictures: yet is it neuerthelesse certayne, that Paynters haue borrowed hereof those their olde payntinges of the laste iudgement.

For we see the olde pictures of the laste iudgement, painted an hondreth peres sins and more, to represent and exhibite to vs a grea trable of Priestes, Monkes, and Freres, and al maner of spirituall fathers: but chiefly the ghostes of
kings

kings and Popes, whiche are hurried to helle, and burne in the botome thereof with fire euerlaſting. Whereupon it is ſayde, that there go no prieſtes thā plowmē to the deucl, &c.

Furthermoze the damnation it ſelfe, and maner of tormēt, & lake of
or the tormēt it ſelfe ſhal be fire. For S. Iohn ſayeth: theſe ^{five} bur-
two are caſt quicke into a ponde, burning with bymſtone ^{ning with}
τὴν λίμνην into a lake of ſtāding water as be in ſenne cōūtries, bymſtone.
for ſuch is the deſcription of helle, and of the extreme punniſh-
mēt, as is alſo deſcribed with *Eſaye* in the. 30. cha. *Tophet* was
longe ſins prepared, the ſame is alſo prepared for the kynge,
whiche he hath made bothe wide and depe, the inwarde par-
lour thereof is fire, great ſtoze of wood, which the blaſte of the
lord, or fireame of ſulphur ſetteth on fire. Not muche vnlike
things are red in the. 66. chapt. & in the goſpel of Jeſu Chriſt.
Marke the. 9. *Matth.* 25. and in other places in maner infinite.
And the plague of *Sodome* is knowē to all men, *Genes.* 19. The
laughyngeſe therefore of the vngodly ſknoznere diſpiſed, the
godly had rather beleue theſe thinges, than to proue them.
For here is helle ſet open as it were for vs to loke into it. Let
vs feare.

And two here are ſingularly named. For ſins they haue ~~theſe two~~
ben authours of all euilles, of right they muſte be chiefe in all caſt in-
paines or tormētes. For the wiſe man alſo hath ſayde, ^{terri-} to ponde.
blep, and ſodēly wil he appere vnto you, for it ſhal be a moſt
harde iudgement to thē that beare rule: and the mightie ſhal
ſuffer mightie tormētes. For the Scripture alſo ſheweth in
an other place, that there be degrees of punniſhement, after
the quaitie of the crime. And let vs not thinke here that the
head is punniſhed with out the membres. For the whole bo-
dy of Antichriſt ſhal be condemned to tormētes. All vngod-
ly ſhal be punniſhed, as hereafter ſhal be moze plainely, and
in the ende of the. 20. chapt. declared. Sapiēt. 6.

But that ſame is alſo eſpecially to be noted, that it is ſaide ~~They are~~
howe they ſhal be caſte quicke into helle. For ſo is ſignified ^{caſte into}
the reſurrectiō of the dead. Here is ſignified, that in the iudg- ^{the ponde}
ment the world yet remapning ſhal be taken in the fleſh, not quicke,
as yet dead but liuing: whiche S. Paule expreſſeth lively. 1.
Theſſal. 4. And we pronounce openly in the crede, ſaying: frō
thē he ſhal come to iudge the quicke and the dead: not only

the iust and vnjuste, but the dead, to witte remainyng in the flesh, and liuyng. Antichrist therefore shall liue at the daye of iudgemēt, & shal not be extinguisht befoze. The persecution of Antichrist shal indure, with all vngodlines, euen to the last daye. And like as *Chore, Dathan, and Abyron*, and the reste of the conspiratours, were taken in the very crime of rebellion, and swallowed vp quicke with their tabernacles, and all their thinges of the Earth openyng: so at the daye of iudgement Velle gappng wide shall receiue and swallowe vp all the vngodly, but chiefely the Antichristians. The which many now beleue not, but in that daye shall so finde it with vnspeakable paynes, and horzour incredible, and al we shal see it with these our eyes. Euery one putteth truste in his owne secte, and hopeth to obteyne saluatiō in his supersticion. But the thinges that we here at this presente, are tolde vs of the iudge him self Christ, as most certayne and vndoubted, and after a sorte are set forth to beholde.

And the remnant are deuē of the vngodly, and impenitent: shall the Antichristians with any only be damned for Antichristianisme? S. Iohn addeth: *the remnant are slayne with the sword, &c.* For in the 25. of *Matth.* is pronounced by the mouth of the iudge: go in to fire euerlastyng, prepared for the deuill and his Angelles. For I was hōgrie, and ye gaue me no meate, & so forth. For if they be to be damned by the iuste iudgemēt of God, which when they might haue done good to men, haue not done it: what I praye thee shal come of them, whiche not only haue shewed no liberalitie to the neddy: but haue moreouer spoiled suche as had honestie and were liberall, of their goodes: and they afterwarde haue spent the same in liuyng riottously: and so haue brought them that were of honest substance into extreme miserie: and by this meane haue robbed the poore also, which were wont to be holpen through their liberalitie, of their helpe & succour: here are also comprehended, heretikes, Iewes, Gentiles, Mahometistes, and all other like.

And all soules are filled. At thende is repeted, that all soules are filled with the flesh of the damned. The whiche we vnderstande to be repeted by a figuratiue speache: and yet not to be expounded after the lettre, but by that maner of speakyng to be signified, that all vngodly

ungodly and impenitent perſones ſhal be puniſhed moſte abundantly. *Primaſius* expounding this place: we ought not, ſayeth he, to vnderſtande it ſo carnally, that we ſhoulde beleue the Sainctes (for by birdes, he expōndeth Sainctes) to be ſatiated with the fleſh of the wicked: but the equitie of Gods iudgement being to the Sainctes reuealed, by the which redēmyng the ful number of the choſen, the reſidue we he hath decreed to be damned, they are ſaide to be filled with this knoweledge of rightuouſeneſſe, whiche in this liſe a man maye hunger or thieſte fore, but not perſectly comprehend. And *Eſaye* alſo ſpeaking of the ungodly: and thei ſhal be, ſayeth he, for the fulnes of ſight vnto al fleſhe, here I ſuppoſe to be ſet the forſayde fulnes of ſoules. And by and by: and the ſoules maye be taken in the euill parte, for the Angelles that tranſgreſſed, whiche after they haue brought their followers to deſtruction, their euil deſire accompliſhed, they are ſayde to be filled with the fleſhe of the condemned, takyng ſatietye of their damnation, vnto whome they were Murders of errours. Thus muche *Primaſius*. But for my parte, as I doe not miſſpke theſe things, whiche are doubleſ ſpoken truly, for ſhynke I that the ſame are not to be liſted ſo nere, whiche ſpoken figuratiuely, and after the propheticall imitatio, ſeme to intimate no other thyng, but (as I ſayde a little beſore) that all the ungodly ſhould be diſtroyed, by the great power of God, and extreme tormētes. Therefore let vs feare God, to whom alone be glory.

Of the bright veritie of the goſpell, which by the miniſterie of the Apoſtles was ſpred abroad throughout the whole world, & by a thouſande peres.

The. lxxxvij. Sermon.



AND I ſaw an Angel come downe from heauen, hauyng the keye of the bottomleſſe pitte, and a great chayne in his hande. And he toke the Dragon that olde Serpent (which

The. 20. chapter.

(whiche is the deuill and Sathanas) and he bounde him a thousande yerres : and caste him into the bottomlesse pitte. And he boode him, and set a seale on him, that he should deceaue the people no more, till the thousande yerres were fulfilled. And after that muste he be loosed for a little season.

The grea- Sepng the greatest poyntes of religiō and true godlines, **est force of** consistē in the true knoweledge, and vnderstandpng of the religiō con laste iudgement, as I ofte admonish: to our great commodi- **eth in** tie S. Iohn discourseth with so much dilligence the treasure **knowledge** of the laste iudgement. And after his accustomed maner, to **of the laste** the intent all thinges that he propoundeth maye haue the **iudgemēt.** more perspicuitie, he not only declareth the matter in wordes, but setteth them forth by visions as thinges present to be sene with the eyes: and that to the faithfull. For to the vnfaithfull, al these thinges, although moste godly & diuine, seme flacke trifles and fables. But the wisdomē of God shall laugh at them also, when she seeth her time : as she threateneth in the *Proverbes of Salomon.* And also soluteth certē questiōs, which are wonte about this matter to be moued.

What shal And he sayde, how the beaste with the false prophet and all **become of** his adherentes should be caste, at the laste daie into hell: but **them, that** where the firste parte is nother Antichristiane, nor yet Chri- **be nother** stian, but rather of their owne sense and arbitrement, to be a **Christiā,** rule and lawe to themselves: such as be verely the Nestorians, **nor Antis-** Iacobites, Georgians, &c. Or those that be hepten yet or gen- **christians?** tiles, moreouer Iewes and Turkes: some man might mar- uaille, and demaunde, what shal be done with them, or what shal come of them? S. Iohn maketh aunswere : and the rem- naunte were slayne with the swoorde of him that sat on the horse, &c. Agayne where a godly man might maruaille, how they should be condēned, which bozne emongs the Turkes, heretikes, Iewes and gentiles, neuer hearde the Christian veritie: S. Iohn preuenteth this imagination, and by the beginnyng of the. 20. chapt. sheweth, with what a Maiestie, perspicuitie, and euidence the veritie of Chrystes gospel was notified

notified to the world: howe also al force and power was take with to hat
 awaye from the deuill, and that by the space of a thousande a maiestie
 peres: wherein the preaching of the gospel thondered conti- & veritie of
 nually: so that they be utterly inexcusable, so many as haue Christ was
 not receyued the gospell of Christ. For the preaching of the set forth to
 the world.
 the gospell was not obscure, but most clere & manifest, nor shorte
 and contracted, but published by the space of a thousande
 peres, it was not receyued of a fewe little ones, but of al peo-
 ple and natiōs vnder the sunne. Therfore is it a grosse igno-
 rance of the Turkes, Heretikes, Jewes and gentiles. For
 although in times paste the veritie semed to haue ben nota-
 bly knowne, now it is not so: yet certayne it is, that the ma-
 iestie of the gospel hath ben so great in the worlde, that there
 is nowe also mention with al men therof: and by their owne
 mallice they hide their eyes, which vnderstande nothpyng of
 Christ. Therefore is that sayeng of the Apostle euen nowe of
 force also: yf our gospell be hidde, in those that perishe is it
 hidde, vnto whome the God of this worlde hath blinded the
 mindes of them, which beleue not, that the light of the gospel
 should not shine vnto them. *cc. 2. Corin. the. 4. chap.* Wher-
 upon we now gather, that none of them whiche are damned are conde-
 in the worlde, are damned with out deseruyng. Which thing ned are
 the Apostle also *S. Paule* hath touched in the Epistle to the iustly con-
Romanes in the. 1. and. 2. chap. Here therefore is a profitable demned.
 and necessarie place treated, of the famous preaching of the
 gospell through out the worlde, the course thereof indurpyng a
 thousande peres.

And this treatise procedeth in this order. First is thangel
 described, after his worke or effecte is declared. And laste is
 the sealyng of the time. Touchyng the description of the An-
 gell, first in dede he is named an Angel, and comyneth forth
 abroad: howbeit the whole state Apostolicall is hereby vn-
 derstande, in the which shineth exceedingly *S. Paule* the doc-
 tour of gentiles nother is it maruaile, that the order of Apo-
 stles is signified by an Angel. For an Angel signifieth a mes-
 sager, ambassadour, or an Apostle. And therefore the prophet
Malachie called *John Baptiste* the vauncourour of our lord,
 an Angel: beholde I sende my Angel before thee, *cc.* And mi-
 nisters of the church are oftener thā ones in this booke called
 Angells.

The angel
 signifieth
 the order of
 state apo-
 stolicall.

Angelles. But in case the worthines & nobilitie of the name please the ministers, let the Angelicall puretie, and excellent faith please them also. An ambassadour doeth and saith nothing, saue that which he hath receyued in cōmission, of him that sent him: so also let the ministers set forth nothing, saue that which he hath receyued of the Lord, in the Scriptures.

The angel came
downe fro
heauen.

Secondly this excellent Angell is sayde to come downe from heauen, not that the bodies of Apostles came from heauen, but for as much as their vocation and office was geuen them fro heauen. For the sonne of God, which came downe from heauen, chose the Apostles, and sent them forth into the worlde. Which thing is declared in the. 10. of *Matth.* and. 20. of *Iohn.* Marke. 16. and *Luke.* 24. And *S. Paule* saith to the *Galathians*, that he was called, and ordeyned an Apostle neither by men, nor of men: but of God through Christ. Whereupon it appereth, howe greate is the authoritie of Apostles. For they be not they which speake, but the spirit of Christ and of the father, which speaketh in them. Therefore he that despiseth their doctrine, despiseth God the father & the sonne. They lie moreover, that saie, how the gospel is a newe doctrine forged of wittie men. Reade the. 1. chapter of the fourtner and later epistle of *S. Peter*.

The angel
holde in
his hande
the keye
chayne.

After this the Angell is sayde to holde in his hande those two excellent instrumentes, the keye and chayne. Let vs see, what is mente by the same. Doubtles by these two instrumentes *S. Iohn* vnderstandeth nothing els, but the free, true, holy, & liuely preaching of the gospel: by the which it came to passe, that both hell was locked from the faithfull, & the deuil was holden and kept faste bounden in chaines, that he coulde not hurte the godly so much as he would, and seduce whom he liste. For so hereafter *S. Iohn* will expounde him self.

Keyes.

And the keyes of bindyng & loosing the apostles receyued of the Lord, in the. 16. of *Matth.* and. 20. chapt. of *Iohn.* They open by the preaching of the gospel the botomlesse pitte, and helle it self to the vngodly, when they shewe vnto them their damnation in hell, for their vngodlines. They shutte vp helle from the godly, whilst by the preaching of the gospel they open heauen, and bring the faithfull to the ioyes celestiall. I haue spoken of the keyes at large in an other place. A chayne

to the signe of captiuitie. By the preaching of Gods worde Chayne. the Deuill is taken and bounde. Wherof it cometh to passe, that the common painters haue painted the Deuill bounden with chaynes to certen notable preachers.

By thinges that followe this kepe, and significatiō of the chayne, the Deuill is better declared, whilest the effecte of the Apostoll the dragō. call preaching is expounded. For he addeth: and he toke the Dragon, &c. And he repeterh the names of our enemy out of the 12. chapt. where euery thing is expounded. Where you maye also loke for the same. And the Angell did binde Sathan, whiche is the ende and vse of the chayne, verely that he should not bestirre him, and inuade and distrope the saythfull. Moreouer there followeth an other thinge yet more vehement: and he sente him into the bottomlesse pitte: to witte he caste him headlonge into the botome of hel, that he should not murder the saythfull. There followeth an other thinge yet more grieuous: and he shutte him vp, that he shuld not come out agayne. This is the ende and vse of the kepe. Further more he set a scale vpon him: But letters, prisoners, graues are wonte to be sealed, and that for truste and credit, lest any manne shoulde vndoe them, but that they mighte remayne shutte, sealed and safe. And all these thinges signifie a full and most perfit victorie, which we haue obtained through Christ, by the worde of the gospell preached vnto vs, and communicated through sayth. For euē for vs he ouercame, ouerthrew, bounde, locked vp, and sealed the enemy, that we might be safe and sure from him. Finally it followeth, which may declare al and singular partes hereof: to the ende he should de- That he craue the people no more, to witte by such meanes as he dyd shoulde no seduce them befoze the victorie of Christe, & befoze the gospell more dis- preached through out the worlde. For they were all thinges craue the full of vngodlines and errours. Temples of Gods or Idolles people, were euery where, Idolles were worshipped, the same gaue oracles, Altars smoked with the bloud of men & beastes. All wickednes raigned. Arte magicke, witchcrafte, parricides, whoredomes, were practised without punnishment. No man can easely expresse, not in a longe oration, how shamefully Sathan had disceaued the worlde, how assuredly

he reigned, and with what intricatenes he hath bounde vnto
 him mankinde like a bondslaue. Let him loke, who so list,
 vpon Grece. Italy, and Asia: & in the same, *Corinthe* of Grece,
Rome of Italy, and *Ephesus* the head citie of Asia. He shal finde
 abominations abominable, and will saye, that the deuill hath
 reigned in them wholy, and had dayly with newe giles be-
 witched the self wretches. But after that *Paule* alone (I will
 speake nothing now of the other Apostles) came to *Corinth*,
Ephesus and *Rome*, and there had preached Christe: who can
 not see, howe truely *S. Iohn* here saue the Deuill bounden
 and faste shutte vp? I am the briefer in this matter most plen-
 tiffull, for that I thinke I haue done enough, yf I shewe only
 some fote-steppes, wherein goyng ye maye come to a muche
 more ample consideration of these thinges. Thereunto apper-
 tayne those diuine wordes of *S. Paule*, which are red in the
 26. of the *Actes*, spoken before king *Agrippa*, and the princes
 of *Syria* and *Festus* proconsull there. For this intent haue I
 appered vnto thee (saith the lord to *S. Paule*) that I might
 ordeyne thee a minister and a witnesse both of suche thinges
 as thou hast sene, and also of such wherein I shall appere vnto
 thee after this, deliuering thee from the people and nations,
 whereunto I nowe sende thee, that thou mayest open their
 eyes, that they maye tourne from darkenes to light, and fro
 the power of *Sathan* vnto God, that they maye receiue for-
 geuenes of sinnes: &c. In the. 1. chapt. of the *Epistle* to the
Colossians, as also in diuerse other places, *S. Paule* sheweth,
 that Christ hath overcome *Sathan*, and that the same Christ
 hath redeemed vs, & brought vs out of the kingdome of dark-
 nes into the kingdome and light of the sonne of God. There-
 fore where the Apostles and ministers are here saide to binde
 and shute vp *Sathan*, it is by the waye of their ministerie to
 be vnderstande. Every man also maye iudge of the thinges
 that haue ben treated hitherto, whether he haue profited in
 the doctrine of the gospel, which he hath a longe time hearde
 in the temple. For in case thou thy self be as yet bounden still
 with the chayne of the Deuill, thou hast not yet hearde the
 gospel, as apperteyneth: but if thou selest that the Deuill is
 bounde with the chayne, and that thou rulest the Deuill, and
 the Deuill not thee, the matter goeth well. Crie vnto God:

**Christ hath
 bounden
 Sathan.**

To: be confirme this, and increase, that thou haste wrought in us, &c.

And concerning the time of this most shining trewth of the gospel, it is sayde how it shal indure in the world a thousand peres. For he saith expressely: he boūde him for a thousande peres. And againe: that he shuld no more deceaue the people, til the thousande peres were fulfilled. I know that the opinions of thepositours, touchyng these thousande peres, be diuerse. I know, how the heresie of the *Chiliasles* or *Millenaries* by *Papias* Authour hereof, as *Ensebius* reciteth in the.3. booke of the *Ecclesi. historie*, was taken hereof. I will not here stāde aboute to confute the opinion of others, which also would be ouerlong and tedious, and not of so great profit. I wil only utter my owne to be waped of the godly readers, than with I leaue it free for euery man to followe that thinge, which he shall thinke moste agreable to the trewth, and profitable for the godly. And I vnderstande plapnely and simply, that S. Iohn speaketh of a thousande peres, whiche ranne on by continuall course from the time of Christ, vntill the lasie corrupting of the Euangelical preachyng and church of Christ.

A thousand peres.

Neither am I very scrupulouse in searchyng out the terme of the supputation of these thousande peres. Simply I appoynte the beginnyng of the rekenyng in the open preachyng of the Gospel, and what time the worde beganne now to berecepued, and was nowe recepued of the Gentiles. I suppose therefore that there maye be three termes or times appoynted, whiche neuerthelesse shall come all to one rekenyng, differyng litle or nothyng emonges themselves or haupnge smalle diuersitie, not passyng halfe a yere more or lesse. We maye therefore, yf we please, beginne the supputation of the thousande peres from the. xxxiii. yere of Christes birth, wherein Christe also ascended into heauen, and Paule beyng called to the ministerie, and drawing the gentiles into the felloweshippe of Gods people by the preachyng of God his worde, began to restrayne Dathan. And thou shalt come to the yere of our Lord. 1034. and to the Bishopricke of pope *Benedicte* the. 9. whiche after he clome by vnlawefull meanes into the chayre of *Saincte Peter*, as they calle it, practysed

The beginning of the accōpte of a thousande peres.

¶

actg

arte magicke, & was ioynd in leage with the deuill: of whom he was caried away also, what time he had solde his bishopp-
 rike befoze the Pope Gregory the. 6. Reade the storie of Car-
 dinal Benon, whereof is mentioned befoze in the. 13. chap. and
 let reade other storics. Certayne it is, that the Deuill at those
 daies did occupie the Apostolical seate, as thei terme it. Reade
 the storics from Syluester the. 2. and so forth. Thou wilt saye
 than, that aboute that time the Deuill brake loose agayne,
 and seduced the people, especially by Popes. ¶ Beginne the
 supputation of the thousande yeres from that time, wherein
 Paule beyng bounde for the Gospell at Rome, testified that
 the gospell was preached thzough out the worlde. That was
 aboute the yere of our Lorde. 60. from thence accompting a
 thousande yeres, thou shalt come to the yere of our Lorde
 1060. when Nicholas the seconde was Pope, vnder whom
 it is witten that the veritie was diuersely tempted and cor-
 rupted, and that Gregory the seuenth dyd than also by his
 craftes and enterprises trouble the whole world. ¶ Beginne
 the supputation from the destruction of Hierusalem, what
 time the Jewes cast of, the Gentiles in great nombze entred
 and were recepued into the place of the Jewes reiected,
 whiche was the yere of our Lorde. 73. and thou shalt attayne
 to the yere of our Lorde. 1073. euen to Pope Gregory the
 seuenth: in the whiche time not a fewe historiographers
 wryte that the Deuill him selfe ragned. Doubtles neuer
 manne hurte godlines, or more stoutely auauanced impietie,
 than dyd this Gregory, otherwysse called Hildebrande. Of
 him I haue spoken befoze in the. 13. chapt. Where also I ad-
 monished you, that Cardinall Benon dyd accompte those
 thousande yeres from the birth of the Lorde, and concluded
 in Syluester the second. It is euident therfore, that the gospel
 hath had a notable place in the world, nother hath ben quen-
 ched for the space of a thousande yeres: that is to saye, from
 the time of thapostles, vntil the yere of our lord was rehened
 1073. or there aboute. What was done at that time & after,
 we shal heare when we shal come to that sayeng. And when
 the thousande yeres shal be fulfilled, &c.

Some man wil say, I cannot see that the preaching of the
 Gospel

Gospell hath continued in the worlde so long tyme, to witte a thousande yeares, for it appeareth by histories, that the doctrine of merites, satisfactions, and iustification of works, began incōtinently after the Apostles time, lay their first foundations. We knowe that the intercessions of Sainctes, and the worshipping of reliques, were defended of Saincte Hierome, which departed out of this worlde the yeare of our Lordes incarnation. 422. We knowe that the Bishop of Rome began immediately after the death of Gregory the first, take vpon him to be head and catholique Pastor of the church vniuersall. We knowe that aboute the same time, to wit aboute the yeare of our Lordes incarnation. 630. Mahomet seduced a great parte of the worlde. We knowe that shortly after, arose that detestable contention about the hauiing of Images in the churches of Christians. We haue heard that S. Iohn hath assigned to Antichriste yeares. 666. Finally, it is manifeste that the Deuill hath by murther, parricide, and all kind of mischief reigned in the children of misbelefe. Wherefore thou sayest, I see not howe the Deuill hath ben bounden a thousande yeares: and locked in chaynes. I aunswere that the things which are alledged hitherto, are true: yet neuerthelesse to be true, and so to remayne alwayes, which S. Iohn by the reuelation of Iesu Christe hath affirmed, that the Deuill shoulde be shutte vp for a thousande yeares, and remayne bounden, tyll a thousande yeares were at an ende. And the same we declare on this wyse. The Lord sayde in the Gospell. Nowe is the iudgement of the worlde, nowe shall the Prince of this worlde be caste out. And where as it is not lawfull to doubt of the veritie of Christes wordes, yet neuerthelesse is he not red to be so caste oute, but that he hath ben of greate force in the worlde, and hath bene called of the Apostles themselves, the Prince of this worlde. Howe than is he sayde to be cast oute, and to tempte the godlie, to raigne, and to be caste oute of his Kingdome?

He is cast out of the church, and of the faithfull, not that he cometh not againe, and tempteth, for alwayes he returneth, than is cast and seeketh to plucke backe the redeemed (but for that he possesseth not the ful empire. For Christ now liueth, & raineth downe the blessing in the church and Sainctes. These, as S. Austen saith, be as

Howe the
deuill hath
ben bounden
a thousand
yeares.

Howe Sa
uereth the
faithfull.

sapleth from without) he is cast oute of his auncient possessi-
on, but he labourerth to recouer his olde habitatiō. And thus
was Sathan bounde, and shutte vp for a thousand peares, as
he that possessed not the sapthfull of Chziste through our the
worlde, nor ruled them at his pleasure, and after his mallice,
although he hath tempted and vered them. So was the ho-
ly ghost denied to be geuen, not that he was not in the worlde
and in the Prophets : but because he was neuer so plentiful-
ly powred oute vpon all fleshe, as after the glorificinge of our
Lorde Chziste. In the same sense we say, that death and sinne
are taken away from the sapthfull, and troden vnder fote. As
S. Paule therfore, which in the first chapt. to the Colloß. saide,
that we are translated oute of the kyngdome of darkenes, in
to the kyngdome of light : sayeth neuerthelesse to the Corin-
thians, that the God of this worlde, hath blynded the myndes
of the vnfaithfull : so S. Ihon at this presente sayeth, howe
the Deuyll is bounde and sealed, by the space of a thousande
peares, and the very same sayeth afterwarde, the reste of the
dead reuiued not, til the thousand peares should be fulfilled :
that is to say, in al those thousand peares beleued not, which
set more by the beast, than they ded by Chziste. And they ve-
rely through their owne faulte, and instigation of the Deuill
beleued not, and perished. Therfore ded Sathan exercise his
force in them. Which to the faithfull in dede is bounden, and
tyed faste, but to the vnfaithfull free and ouer familiar. In the
wyse hell is shut to the godly, to the wicked open. Where-
fore also we confesse in the crede, lpe euerlasting, and not de-
ath or damnation euerlasting. For the faithfull haue no hel,
or there is no hell prepared for them : but for the vngodly.
For Chziste hath broken hell, but for his faithfull : to the vn-
faithfull all thinges of hell are yet moste stronge, and they
haue hell.

The po-
wer of the
Deuyll by
Chzist bro-
ken.

Agayne the Deuyll is sayed to be bounden, shutte vp, and
sealed : for since the redemptiō of Chzist, his power hath not
bene so great in the worlde, as it was before. Wherefore S.
Ihon expouderth himselfe, and sayeth : that he shuld deceaue
the people no more. What is this more? but that he shal not
so seduce them from hence forth, as he hath done hitherto.
Therefore al be it in the meane whyle he shal deceaue some,
yet

yet in thoſe thouſand yeares he hath not raigned ſo fully, ſafe
ly & at large, as he ded beſore, and as it is permitted him after
thoſe thouſand yeares to rage. Therfore theſe things are ſpo-
ken by a cōpariſon, and not abſolutely. And the thing it ſelfe,
or experience teacheth, that they are not to be vnderſtand ab-
ſolutely, and after the bare lettre. Although therfore that Sa-
than hath in theſe thouſand yeares alſo, blowen his poiſon
vpon many, and hath troubled the world, yet this is nothing,
in compariſon of thoſe thinges, that haue followed after the
thouſand yeares euen vntill this day, and ſhall followe here-
after vnto the worlds end. In oulde time alſo he raigned ful-
ly amongs the Gentiles through Idolatry. But a thouſand
yeares fell downe their temples and Idolles, with all other
inſtrumentes of vngodlyneſſe.

We reade truly, howe there were in the Apoſtles time Certen ar-
ticles of re-
ligioſity
led.
that affirmed, that men are iuſtified by the lawe and workes. articles of re-
ligioſity
led.
Whereupon ſprang vpon the doctryne of ſatiſfaction and me-
rites. But the ſame doctryne was confuted by the Apoſtle
Saincte Paule, about other Apoſtles. *Saincte Auſten* alſo, and
after him *Bede*, moſte conſtantly haue defended the doctrine
of grace, and redemption by Chriſt. The ſame continued ſafe
by the ſpace of a thouſande whoale yeares. But afterwarde,
Freres getting the vpper hande, the doctryne of ſatiſfaction
and mannes merites ded preuaile: whereupon was utterly
obſcured the doctrine of Jeſu Chriſte, conſerning the free re-
miſſion of finnes, & imputing of righteouſnes. Ther grew vpon
an opinion with certen of Sainctes, making interceſſion or
prayng in heauen for their worſhyppers. The reliques be-
gan to be worſhipped ouer ſoone. Neuertheleſſe ſuch as were
illumined claued faſt to the onely interceſſour Chriſt, and ho-
nored not reliques. But after thoſe thouſande fatal yeares,
many attributed more to Sainctes, than to the very holy one
of Sainctes. We ſee what is done at this day. The writings
of Monkes and Freres teſtifie, how much the worſhipping
of creatures hath increaſed within theſe .iiii. hondredth yeres,
or there aboutes. Who wyl deny that exceeding many haue
ben deceaued of Heretikes? But who can gather thereby
that the Goſpell hath bene utterly loſt, & that Satan hath
raigned fully?

The Bysshoppe of Rome hath ascended in to the topppe of Mounte Zion, and will be called the head and Pastour generall of the whole catholique church. Howbeit the Caste most constantlie resisted, and so ded other partes of the world also. At the lengthe after a thousande yeares, he made his boaste most impudently, that the fulnesse of power was geuen him, which he got by hoke and croke, and after vsurped the same. Mahomet seduced many, yet neuerthelesse the Patriarchall churches persisted, and the Caste honoured Christ, lykewise South and North, so that the thousande yeares agayne had their lighte, nother hath Sathan in these raged so much, as he hath since those yeares were complete. Doubtelesse since the Turkes begane to rule and raigne, al matters of religion grewe euery daie worse and worse. And the warre into the Holy land ded very much hurte to religion, and gaue greate courage to the Saracenes and vngodlye: whereof I shall speake afterwarde. And Images beganne to be sette vp in temples, and to be defended. But the Histories testifie that the same was done with greate difficultie, and hardlie could the vse of them be obtayned, all good men moste constantlie resisting. And what time they were now admitted, yet were not the Idolaters so starke mad, as we se they are now, and haue ben certen yeares paste. Wherefore it is rightly sayed, howe after a thousand yeares, Sathan shulde be loosed from his chaynes, which befoze also moued the unbeleuers, yet specially rageth more furiously.

S. Iohn assigned to Antichrist a certen numbze of yeares, to wit. 666. Whereof we myghte vnderstande the name of Antichriste. But therefore it foloweth not, that the Drupill was than quyte lowsed, or the light of the Gospell utterly extinguished. For the Apostle in his time, speaking of him: The miserie, sayeth he, of iniquitie nowe worketh. Antichriste therefore hath his seedes, he hath his beginning, he hath his rysing vp, his growyng and increases. But after a thousand yeares, he went to worke moste impudently and most boldly, which befoze also had vttered his maliciousnes: but nowe moste venemously of al he speweth oute his poison, oppressing lynges, and all that speake neuer so little agaynst him. We knowe moreover that in these thousande yeares paste,

The Deuill hath ragged in many by murder, perhursle and innumerable and unspeakable euilles. But if ye consider what hath ben done since those thousande yeres, and what is done at this dape: you will sape those ages of the thousande yeres to haue ben Golden and Siluer worlde: and oures nowe for these siue hondzeth yeres to be of brasse, Iron, leed, and clape. *Lactantius* in the seuenth booke of *Instit.* the. 15. chapter towards the laste ende of the worlde, sayeth he, the state of worldly matters muste nedes be altered, and iniquitie preuapling, to incline to the worse: so that these our times, in the which iniquitie and mischiese is growen to the highest degree, yet in comparison of that incurable euil, maye be accounted fortunate and in maner Golden ages. For iustice shall than ware so thinne, vngodlines, couetousnes, wilfulnes and luste shall be so common, that if there shall be than happily any good menne, they shall be a praye to the wicked, and euery where vered of the vnrighthouse. And euil menne only shall be welchise, and the good tourmoyled in all vexation and miserie. All rights shall be confounded, and lawes shall perishe. Than shall no man haue any thinge, saue that whiche is epyther euil gotten, or euill kepte. Goldenes and violence shall haue all. There shall be no faith in men, no peace, no humanitie, no shamesfastnes, no trewthy. And the remnaunt which are red there. By all the whiche our dayes nowe seime to be painced liuely.

The corrup-
tion of
the last age.

But what is that, whiche is annered, that the Deuill must be muste beloued for a little season: semeth this a little season, whiche be beloued a continueth nowe siue hondzeth yeres? And this place we er little seas-
poude so, as that same in the gospel: vnlesse those dayes were son.
shortened, no fleche should be saved. For it is euident by stories, that nother the Deuill, nor Antichriste, hath inioyed that his kingdome longe quiet. For euermore, and in all ages haue sprung vp some holy and learned menne, which beynge illumined and comforted of God, like *Enoch* and *Hehe*, haue resisted the vngodly and vngodlines, and haue maineteyned the true religion. Wherby consciences afflicted of Antichrist haue receyued comfote, God of his mercy so tempering matters, that the chosen child nor despayre in so great temptations, errours and darlienes.

Pr. liii.

Therfore

Therefore both Sathan and the Pope could inteye these matters but a small season. For immediatly after the thousande yeres sprang vp the *Waldos*, whiche constantly impugned the Pope, and his vngodlines. The lord hath reysed vp certen kinges, emōges whom be the *Friderikes* Germane Emperours, *Lewis* of the house of *Bauer*, & many others. The Popes also haue ben at dissention emōges themselves, whilest many haue ben chosen, and euery one of them wil be the vicar of Christ, and so teare al that ecclesiasticall body of theirs with Schismes. There rise vp agaynst these preachers erneste & vehement, *Wycliffe*, *Husse*, *Hierome* of *Prage*, and diuerse others. What is done at this day, & hath ben now these 30. yeres and more, agaynst superstitions, and idolatrie, agaynst the Pope, and al his clergie, the Papistes themselves trie out and al partes of the world can testifie. Therefore is the Deuill losed a little season. The Lord Iesus treade him vnder our fete shortly.

What those thousande yeres shall be, and of the certayne felicitie of soules after the death corporall, and of the first resurrection, and seconde death.

The.lxxxviij. Sermon.



And I sawe seates, and they that sate vpon thē, and the iudgement was geuen vnto them: and I saw the soules of them that were beheaded for the witnesse of Iesu, and for the word of God, which had not worshipped the beaste, nother his Image: nother had taken his marke vpon their foreheades, or in their hādes: and they liued and raigned with Christ a thousande yere: but the other of the dead men liued not agayne, vntill the thousande yeres were finished. This is the first

firſt reſurrection. Blessed and holy is he that hath parte in the firſt reſurrection. On ſuche hath the ſeconde death no power, but they ſhal be the prieſtes of God and of Chriſte, and ſhal raigne with him a thouſande yerres.

By theſe S. Iohn declarerh him ſelfe, expounding what thoſe thouſande yerres ſhal be. Not ſuche doubtles, as very many, (amongſt whom are accompted alſo the Millenaries or Chiliaſtes) do Imagine with themſelues, in the which they ſaye, there ſhould be tranquillitie vpon earth, and in the which yerres the ſainctes here in Earth ſhal raigne corporally with Chriſt in moſte exquisite pleaſures and ioyes. For S. Iohn himſelfe conſuteth this opinion, whileſt he ſheweth, how the ſainctes ſhould be beheaded of the beaſte and of his Image: and that the others which remaine in death, ſhould not liue agayne, or receiue the goſpell of Chriſt. It is manifeſt therefore that the beaſte, & his Image ſhal be in thoſe thouſandes yerres. It is euident that the Goſpell of Chriſte ſhall by thoſe thouſande yerres ſo ſhine, that Sathan ſhould be ſo ſtrayted in chaynes, that neuertheleſſe all ſhould not receiue the goſpell, nother ſhuld there be quiet tranquillitie: but that the Sainctes for Chriſtes veritie ſhould ſuffer perſecution of the beaſte, and that many ſhould not beleue the goſpel, but rather withſtande the ſame and periſhe. Yet that the Deuill in the meane time ſhall not haue ſo great power, as he hath obeyned ſins the thouſande yerres were finiſhed: nother that the goſpel ſhould in thoſe thouſande yerres be ſo darkened, as it was after corrupted and depraued. And he toucheth with all ſixteen opinions righte notable and neceſſarie, and openeth the ſame, to witte what ſhould be the ſtate of them, which either are killed for Chriſt, or reiecte Anichriſt: verely for that their ſoules do not ſleepe til the iudgement, but liue with Chriſt in heauen. He treateth moreover of the firſt reſurrection, and ſeconde death. Thus vnto them that maruaile, where the ſoules of the dead ſhal become, and what they ſhal do immediately after the corporal death, he aunſwereth, and ſo much as is requiſite to know declarerh.

Here is declared what thoſe thouſande yerres ſhall be.

Thesoules
of the that
be behea-
ded.

Therefore S. Iohn seeth seates, and those that sitte on them. And who be those that sitte? he addeth by an exposition, and saith: and the soules of them that are beheaded. For by an exposition it is taken, as though you should saye, they that sat on the heauenly seates, were the soules of them that are beheaded. Soules are not beheaded, but bodies: the soules remayne in their state and life. Wherefore he saith the soules of them whose bodies were beheaded or slayne. And here lette vs note, that S. Iohn speaketh not of the bodies reassumed, chainged, or repesed againe at the last iudgement, but of the soules deliuered from the bodies of the martirs. For he speaketh of soules loosd fro the bodies, before the iudgement, accordyng as euery one in his time liueth here in this worlde, and is called from hence by death. For *Aretas* also *Bishop of Cesarea* expoundeth this of the soules of Martirs: yet thinketh he not neuerthelesse that no man should be saued, vntlesse he die by the treauntes sword. For he addeth this moreouer: or verely he nameth to be beheaded tropically, which haue mortified their members, that are on Earth. Whereto he. And we also haue shewed before, that first and chiefly the holy martirs are rewarded with eternal life, secondely all they that haue honoured God truly, and haue done penance, and crucified their flesh with al the concupiscences thereof.

Beheaded
for Christ.

And he saith expressely, that the saintes were beheaded, not for theste, murder and mischiese, as also Saincte Peter teacheth, 1. Peter. 4. But for the worde of God and testimonyp of Iesu Christ. The word of God, *ὁ λόγος* is the very some of God our Saviour: and the testimonyp is, that wholesome gospel, and the very preaching and professyng of the same: lyke as by the conference of Scriptures we haue declared before. They are reckened moreouer emonges the Sainctes, whiche haue not worshipped the beast, &c. And suche are the Martirs beheaded or slayne, for that they haue worshipped God, but the beast and his Image would they not worship. Howbeit al are not blame, that criecte Antichrist, and therefore particularly as a peculiar membre he rehersed the also. But what it is to worshippe the beast, and his Image, and to receyue his marke, &c. I haue declared before at large in the. 17.

chapt.

vpon the Apocalipfe.

chap. Nowe lette vs see, what their state is, that theſe theſe
 bloud for Chriſt, and abhorre Antichriſt with all his inchaſi-
 mentes: they liued, ſayeth he, to witte by ſayth in this pre-
 ſente worlde. As S. Paule ſayde alſo: I liue not I nowe, but
 Chriſte liueth in me. And of that ſame life followeth life euer-
 laſtynge, in an other worlde. Wherefore S. Iohn hath an-
 nered, and they raigned with Chriſte a thouſande peres: to
 witte all that whole proceſſe of time. Not for that they raig-
 ned not & liued with Chriſte afterwarde, but for that their
 ſoules hitherto, or to the iudgement, haue not ſlept, but haue
 liued rather in Heauen a bleſſed life. The whiche alſo from
 the beginnyng he declareth by an other notation. For he ſe-
 eth a ſeate (*θρόνος*) ſet, and the ſoules ſitting in them. And by
 a figuratiue ſpeache he ſignifieth, that certen ſeates, and ho-
 nourable places, are prepared in heaue for the bleſſed ſoules,
 as alſo the Lorde him ſelf ſayeth in the goſpel: In my fathers
 houſe are many manſions, and nowe I goe to prepare you
 a place. He calleth the ſeates thrones, alſudynge to the royall
 Trones of kinges. But of theſe celeftial ſeates, we muſt con-
 craue, greater, diuine, and ſpiritual matters. They ſitte in the
 not for that they doe nothing els but ſitte on a cuſhion: but
 they rapgne, triumphe, reſt, liue, and haue fruition of the com-
 forte, ioye, and glozy euerlaſting. This I ſaye is the maner
 of the ſoules and ſpirites to ſitte. We addeth moreouer, howe
 to thoſe ſoules was geuen iudgement, verely for that they are
 exempted from iudgement, and come not into iudgement
 (euen as our ſauour ſayeth) but haue paſſed fro death to life.
 It is alſo declared in an other place, in what ſenſe the ſainctes
 are ſayed to ſitte vpon the ſeates, and iudge the world: where
 it is manifeſte in dede, that all the iudgement of God is ge-
 uen to the ſonne. It is euident therfore by this vnfalſible place
 of ſcripture, that the ſoules of ſainctes ſleepe not after the death
 of the body, vntill the laſte iudgement, but to liue in Hea-
 uen with Chriſte. But at the iudgement they ſhall recourne
 to their bodies reſſed agayne, and together with their bo-
 dies ſhall be receyued into bleſſed ſeates. And this is the ſtate
 of the ſaythfull. From this hope lette vs neuer ſuffer our
 ſelues to be withdrawen. In my Decades I haue diſcour-
 ſed moze at large of the ſoules ſeparated from their bodies

Of a ſtate
 of ſoules
 after death
 before the
 iudgement.

1577
 1578
 1579
 1580

and haue shewed that they do not slepe.

A fowle
errours of
John the
22. pope.

And here I can not reſtrayne, but muſt nedes ſet forth and recite that whiche *D. Iohn Funccius*, a learned man diligent, and one that hath red much therewith in the. 10. booke of his *Chronologie*, vnder the yere of our Lord. 1332. in theſe wordes: aboute this time the moſte holy father Pope Iohn, the. 22. of that name, ſelle into this heresie, which alſo he profeſſed openly, and taught that the ſoules ſawe not God beſore the laſte daye. For ſo had his father taught him, deceaued by the viſions of *Tantalus*, which were commonly caried abroade in writing. And Pope Iohn ſent two preachers to Paris, to witte a couple of Freres one of the order of preachers, another *Minorite*, which might profeſſe his errour there. But one *Thomas* a preacher of Englande reſiſted the Pope ſtoutely, to whome the Pope committed to priſon. And the Kinge of Fraunce called a Synode in his palace, in the foreſte *Victorian*, where all that were aſſembled ſubſcribed agaynſt the Pope. Than the kinge ſent Ambaſſadours to the Pope, exhortyng him to recante his errour, and that he would deliuer *Thomas* out of priſon. Which enlarged the priſonier: and alſo (as it is ſayde) following the admonitiōs of his frendes, at the houre of death repented. So much *Funccius*. It is a ſhame therefore for ſome, which at this day in ſo great light of the goſpel dare renewe that moſte foliſhe errour affirmyng that ſoules ſeparated from their bodies lie ſnozing I know not in what doymatorie or doxtour, nother to ſele any thing, till at the daye of Iudgement they be iopned agayne to their bodies, and riſe agayne.

The rem- *S. Iohn* addeth: and the remnaunt of the dead liued not
naunt of ſ agayne, till the thouſande yeres were accompliſhed. Not that
dead liued they liued afterwarde, but that they reuiued neuer at all. It
not agayne. the Scripture ſpeaketh in an other place, *Michol* *David* his
wiſe remayned barren, vntill the daye of her death: not that
ſhe had childe after her death. But whom doeth he meane by
the remaunt of the dead: ſurely all we that deſcende of *Adam*,
are dead. As *S. Paul* right wel declareth in the. 5. chapt. to the
Romanes. But we haue hearde how ſome through faith haue
receiued Chriſte, and ſo beynge quickened, haue ſhed their
bloud for Chriſt, and would not worſhippe the beaſt, nor his
Image.

Image. Now is added to this membre: but the remnaunt of the dead, whiche are nother regenerated through fapth, nor would bestowe their life for Christe, but had rather worship the beast and his Image, these I save for their unbelieve lived not. For without faith there is no trewe life in this worlde. We speake nothing here of the vital or naturall life. And we save that life is double or of two sortes, to witte the one spiritual, which is of faith and of the sprete of God, and of Christ, whiche is by fapth receyued and liueth in the hartes of his, and his life in him. For the Lord him selfe saith: he that eateth me, he shal liue also for me. Thother life is euerlasting, to witte of an other world, in the whiche we shal see God as he is, and shall be as he is, liuing in God and with God for euermore. Contrariwise death is of two sortes, spiritual, whereby maunting Christe, and his sprete, and void of fapth, we liue in sinne. The Apostle speaking of this death, saith, that a widdowe liuing wauntonly, being a liue is dead. And the Lord also to the disciple, that wold retourne home, and burie his parentes, saith: suffer the dead to burie their dead. There is also a death euerlastyng, that is euerlastyng wretchednes and miserie, whiche followeth the spiritual. Yet see what we haue sayde of double death in the .3. chapt. of this boke, in expoundyng the Epistle to them of Sardis. Wherefore S. Iohn here signifieth, that there shall be many in these thousande yeres, which shuld not receyue the gospel with a liuely faith, and therefore should remayne in death: as the Lord sayde in the .8. of Iohn. Therefore they erre shamefully, which suppose that al nations in the whole vniuersal world shal come ones to an vnitie of fapth, and most assured peace in this life.

And S. Iohn himselfe agayne expoundyng himselfe saith. This is that first resurrection. Whiche I praye you: by the which menne receyue Christ by the true fapth, and rise from sinne in the newnes of life. Of this thapostle speaketh muche in the .6. to the Romanes. The same to the Ephes. out of Esaye: awake, saith he, that slepeth, and rise from the dead, & christ shal shine vnto thee. Therefore be they not pertakers of the first resurrection, so many as nother acknowledge their sinnes, nor be regenerated, nother are quickened by fapth in Christ, nor rise againe with Christ in the newnes of life. The seconde

A double
life & double
death.

Of the first
resurrection
and the se-
conde.

resur-

resurrection is that vniuersall resurrection of al flesh: whererin shall all menne arrise in dede, but with vnlike state for the faithfull rise vnto life euerlastyng: the vnfaithfull to death euerlastyng. Whiche the Lord him selfe also hath repeted out of the. 12. chapt. of *Daniel*, in *Iohn* the. 5. chapt.

**The effecte
of the first
resurrectiō**

And he sheweth by occasion, and after an Apostolicke manner, a threfolde fruite or effecte of the first resurrection. First sayeth he, blessed and holy is he, which is pertaker of the first resurrection. He is bleste, sayeth he, happy, and heyre of celestiall and eternall life. Holy: that is to saye purified, sanctified, and iustified. For sayth in *Christe* doeth sanctifie, and make blessed. Than in such as be thus sanctified the seconde death hath no place nor power. And the firste death, is the death of sinne: therefore is the seconde death eternall damnation. See what I haue spoken hereof befoze in the. 2. chapt. of this boke, in the *Epistle* to the church of *Smyrna*. Finally the faithfull are made the priestes of *God* and of *Christ*, the electe I meane, segregated, notable, excellent, bothe of *God* and *Christ* moste derely beloued, which in eternall life might offer eternal prayes to *God*. It is repeted agayne, and they shall raigne with him a thousande yeres. And this signifieth, that al Sainctes shall raigne with *Christ* for euer, but chiefly the soules, euen also befoze the iudgement.

Primasius Bishoppe of *Vica* expoundyng this place: it is not spoken, sayeth he, not only of Bishoppes and Priestes: but like as we cal al christes, by reason of the mysticall chryme or oynctement: so are all priestes, for that they be members of a Priest: of whom the Apostle *S. Peter*: an holy people, sayeth he, a roall priesthood: thus saith he. But this whole place of the bindyng and loosyng of the *Drull*, of the thousande yeres, and of the firste resurrection, and seconde death *S. Austen* hath wel and dilligently for his time, and for so much as he coule see discoursed at large in the. 20.

boke *De ciuit. dei*. I propounde these thinges of mine to be dilligently considered of the faithful. Let euery mā holde that which he shall thinke most consonaunt to the trewth.

To the lord our *God* be praise & glory, now and euermore. Amen.

What

What shall be done when the thousande yeres are expired, of the worlde deceaued, of warre and greuous persecution of the godly, and of the euerlasting payne of the wicked.

The. lxxxix. Sermon.

AND when the thousande yeres are expired, Sathā shal be lowsed out of his pryson, and shall go out to deceaue the people, whiche are in the foure quarters of þe Earth, Gog and Magog to gather them together to battaile, whose nombze is as the sande of the Sea. And they wente vpon the playne of the earth, and cōpassed the tentes of the saintes aboute, and the beloued citie. And fire came downe from God out of heauē, and deuoured them. And the Deuil that deceaued thē was caste into a lake of fire and brimstone, where the beast and the false prophet were and shal be tormented daye and night for euermore.

he declareth herby, what shal happē after those thousande yeres. And he sayeth chiefly two thinges, that the deuill shal be done as belowed out of his pryson, & he maye deceaue the people in the 4 thousande yeres, and may assemble Gog and Magog vnto battaile. *same yeres.* To the which agayne he annexeth other two, a moste cruell persecution of the church, and payne of the wicked, and euerlasting damnation of the deuill and his membez.

And the seducyng of the world must agayne be expounded by þe figure *Sinecdoche*. For the sense of the scripture will not permit vs to vnderstāde, that there shuld be no godly leste at that time. For we beleue all that there is a church, & that an holy church, & shal be alwayes in the worlde vntil the iudgement. And we haue hearde mozoouer in this boke, how many thousandes are sealed & they should not perish. And also that

Howe the worlde is deceaued agayne.

the

the dragon must be loosed for a little season. Like as therfore we reade in the gospel, that Sathan is cast out, and his kingdom taken from him: where neuertheless S. Peter warneth & saith, that the deuill goeth about like a roaring lion, & seeketh whom he may deuoure: verely so: that the greatest force of Sathan is for the saythful infringed, by Christ that mightie champion and noble conquerour, the Deuill not withstanding goyng about and aspiring agayne to the Empire, and to be restored to his former place: so at this present we vnderstande, that Sathan loosed after those thousande yeres, raugeth now abroade more frely, exerciseth greater authoritie, seduceth more people in the worlde, and ruleth further, than he hath raygned these thousande yeres: yet so that there shall be neuertheless in the worlde a fellowship of Sainctes dispersed and vered miserably. For immediatly S. John saith, that the beloued citie of God is besieged of the enemies. Therefore shall the church be in the middes of the enemies. Wherefore at that same place muste be expounded not of the veritie & religion wholly extinguisht, but of the more large & ample power and seduction of sathan the old serpent.

The deuill Wherefore he saith, that when the thousande yeres shall cometh out he expired, the Deuill shall be loosed out of that his prison, of prison. whereinto through the power & might of Christ, or preaching of the Apostles he had ben shutte. For the chayne ones broken, to witte the sincere doctrine and preaching of the gospel corrupted and depraued, he came out: and to this ende he came out, that he might deceaue the gentiles, that is to saye all people and nations, which are dwelling in the foure quarters or partes of the Earth, I meane in the whole vniuersall worlde: and to the ende he mighte allure Gog and Magog, namely fierse men, barbarouse, worldly, mocking and contemnyng the true religion, addicte to robberies, and geuen to euill thinges, and regardyng only corruption and naughtynesse, that he might drawe, I saye, suche men to vnrightheousnes, and kepe them still in errors. For such doeth Ezechiel signifie Gog and Magog to be. But those whiche through the diuine grace be not such, shall not be deceaued of Sathan: but grounded on Christ, shall perseuer in the doctrine of prophetes and Apostles, and shall rightly worship Christ, shall abhorre Antichrist.

Antichrist, and all naughtines in the world.

But that a deuclishe deceayning hath passed through the world farre and nere, sins the thousande yerres expired, experience teacheth, and histories witnesses of times testifie. For it is playne, that durpng those thousande yerres, there were famous churches of Christe in the East, whiche not withstanding to haue ben distroyed within these fūe hondzeth yeares we lament. Therefore the wicked and abominable secte of Mahomet began fūe hondzeth yerres after the birch of Christe, and from that time forth was auanced by the Saracenes, but preuailed at the last after those thousande fatal yerres. For howe great is the power of Turkes nowe in Affricke, Asia, and Europe, no man is ignoraunt. And Papisrie had his beginnyng and procedyng ouer soone: but after a thousande yerres it was of full force. For Bishoppes of Rome through the abuse of excommunicatpng haue oppressed euē most mightie Emperours & Kinges. For who knoweth not with what shameles boldenes the popes haue withstād both Kinges and Keyfars, Henries, Fridderickes, Lewyffes, and many other Princes, whom their lewdenes hath vexed, vanquished, and ouercome? After muche and greuous contention the Popes extorted to themselves the consecratpng of Bishoppes. They vsurped mozeouer the church goodes also, by the which (such a force hath lād monie) they might do in the world what they liste. For by this meanes Papisrie receiued strongest sinewes. Mozeouer after those thousande yerres was reysed up & established that God Mayzim, of whō also Daniel maketh mention, whiche brought also a greates strength vnto Poperie. I meane transubstantiation, and the horrible polluting of the lordes supper, and manifolde abuse of the holy misteries. And of the force hereof increased an infinite nombze of priestes and filthie freres. For after those thousande yerres at the length came vp the secte or order of Iacobines, Celestines, Silbertines, of Grape freres, blacke freres, white freres, and many other freres, and monstirouse Mounkes, whiche haue craftely copen in the fauour of all princes, to thincēt they might know all their secrettes by auricular confession. Than began all thinges moze impudently to be set forth & solde in the church, than euer before. Super-

What de-
ceaynge
shal be in
the worlde af-
ter 6 thous-
ande yerres.

The God
Mayzim.

Is

fitions

sitions and unprofitable & hurtful ceremonies overflowed. For we haue sene thirtie peres sins and moze, how much increased dayly idoles and Idolatrie, worshippinge of creatures, and abuses innumerable about the same, pilgrimages to dumme Idoles, and an infinite nombre of the same sorte. I recite not that holy matrimony waxed now vile after those thousande peres, in so much that ministers of churches were prohibited to marie. Than waxed whozedom rise, rape, and aduoutrie, and yet moze filthie thinges thā al these, &c. I passe ouer here verp many thinges: this only I reherse, w^t ye compare the rites, ceremonies and superstitions of Papistrie with the hepythen gentilitie (as I haue partely shewed here and there in my woorkes) ye will saie that Papistrie passeth farre all gentilitie. For in case, the false opinion and perswasion ones taken awaye, ye doe waie what Papistrie is in it selfe: you will graunte, that there was neuer suche a corrupte thing in the worlde. Full rightly therefore saiyeth S. John, that Sathan is broken loose out of prison. By the which prouerbe he signifie matters extremely corrupted, nothing to be done in his place of decent order, but althiing confused, all touned vp side downe, at the will and luste of the euill spere.

We say in
Engl^{ish} the
hell is bro-
ken lose.

Gog and
Magog are
gathered
to battaile.

Herunto is added an other thing, that the thousande peres expired Sathan shuld gather Gog and Magog to battaile. By the which woordes doubteles S. John hath alluded the prophetic of Ezechiel, which we reade in the .38. & .39. chapt. Ezechiel semeth to haue prophesied of the warres of Macedonie and of Antiochus, speaking hercof by a propheticall phrase, and an hyperbolicall amplification. The Prophet saiyeth that Gog is the lande of Magog. And euident it is that Magog was Iaphetes sonne, which dwelt at Mounte Cancanus, and extended his Empire to Aethiopia and Aegypte. And afterwarde out of Asia, and that out of the Eastie partes, Antiochus Epiphanes, made warre on the people of God. The same was a figure of Antichrist: as all expositours doe confesse. Wherefore it appereth that S. John bringeth forth these his things by waie of comparison. As though he shoulde saie: like as in tymes past the people of Gog and Magog dyd sore moleste and afflict the people of God: so in the times of Antichrist,

Antichriste, moste greuousse warres shall arise, wherewith the church of God shall be shaken and layde wast. And sayeth verely that the hoste of these dystoyris shall be innumerable. He addeth after the maner of the Scripture a parable for perspetuic: as the sand of the Sea. And also by an other phrased of speaking he signifieth, that the enemies of Gods people shall be bolde, and ready to ouer runne the whole world, and and turmople all thinges with warres. For he sayeth: And they mente upon the playne of the lande. As much to say, as they being swiftee & bold, shall rane ouer al the world. Euery where, & through out the wyde world shall be cruel warres.

For most purposely he addeth: and thei compassed about the tentes of Sanctes, and beloued Citie. And meaneth that the church of God shall be moste greuouslye plagued with those Hogicall and barbarouse warres. For in times paste Hierusalem was called the chosen and beloued Citie: but after she reiected the worde of the Lorde, she was nomore beloued of God, but rather reiected and hated. Therfore Saincte Ihon speaketh of the Catholique church, which Sainct Paule also in an other place oute of Esaye nameth, Hierusalem that is aboute. The same is also called the tentes of Sanctes. For the saythfull are in the church as it were in tentes, syghing againste Sathan, the worlde, sinne, and flesh. And where he sayeth, they compass aboute the tentes of Sanctes: he sayeth some what moze, than ys he had written, they assailed or besieged, or assaulted the tentes of Sanctes. For they compass them aboute, which geue the assaulte rounde aboute, and were them moste greuousse, as though they were already taken, that no hope can appeare to any man, no refuge or waye to escape.

Undoubtedlie if we conferre these things with Histories, we shall fynde that the church hath ben many times assailed with cruell warres: but neuer yet with crueller, than after those thousande satall yeares. I meane the holy warre as they terme it. Whereof haue written at large William Arch-
bysshop of Tyrus, the Abbot of Wispurge in Chronic. Item Benedette Coltes, and Paulus Aemilius in the fourth booke de reb. gestis Francorum. & ynallye Volaterane in the eleuenth booke of Geographie in Calesyria and Palestine.

The compassed aboute the tentes of Sanctes & beloued of God.

The church plagued moste greuouslye by y holpe warres.

Historiographers report many things of the battell of Troy. Others suppose that those of Assyria and Babilon were greater. Many extol the warres of the Persians and Macedonians, as in very dede they were horrible. The Romans haue also their warres Punicall, Methridaticall, Ciuile, Cimbricall, and Germanicall: but I suppose verely that the warre, which they call holy, was more cruell than all these, more bluddy and soze, and of longer continuance. In this haue toynd together in maigne battaylles, with multitudes of men innumerable, in a maner all nations and people of the whole world inhabited. Wonderful & monstrouse slaughters haue ben made. There haue died more hondreth thousands of men than can be credited. It hath continued moreouer many peeres, yea mo than the fourmer, or any warres that euer were in the worlde. Furthermoze it was done with most hostile myndes. And the whiche maketh moste for this purpose, in this war were crasperated the Oriental Saracenes, Turkes, Egyptians, Babilonians, and other barbarous nations, that they bent with an vnquenchable hatred againste the christi-an religion, and wente aboute to plucke it vp by the rootes, and a great parte thereof haue plucked vp, and cease not to do yet at this day. That same warre therfore moste greuous of all others, was cause of the persecution of the faythfull in the East and Weste. And to the intente I may note somewhat hereof, and may rehearse, for those that be ignorant in stories, it is playne, that vnder that Tynde of pardition Pope Gregory the. 7. there were many & most famous churches in the East, and that Patriarchall churches yet safe: but whyleste this Pope aboue all others, dealt wickedly againste Christ the son of God, and his holy church, lyke as we read in the time of Salomon, that after he had reuolred, many enemies arose against him, and that moste cruell: so in the wicked and tyrannicall raigine of Gregory the seuenth, Solymanne the Turke inuaded Antioch, at the whypche time the Emperours of Grece are sayed to haue ben dispatched of the East countrie. And the Turkes marching forwarde, are sayde to haue inuaded and vered first, the straits or ports of the Cassiane hilles, and the countrie of Armenia, aboute the yere of our Lorde. 764. Whereof there is now no time to speake.

After

In the tyme
of pope gre
gory the. 7.
enys bega
to ouerflo.

After Solyman succedeth Belchiaroke the Turke the Prince, whome others call Belzet, which also invaded Grece it selfe, the Emperours of Constantinople dispised. Alexius, which then was Emperour is sayd to haue demaunded aide of the westerne men against the Turke. And also one Peter an heremite (whō certē historiographers blame most greuouslie, not without cause) comming oute of the East, and running through oute the Weste, crieth Alarme. Urbane the seconde, whome some call Turbane, and disciple of Gregory the. 7, callet a great counsell at Cleremounte in Fraunce, wherein he propoundeth a question of the recouering of the holy lande, and deliuering the Iordes sepulture oute of the hands of the Infidelles. That counsell putteth me in remēbraunce of that which is described in the. 8. booke of Kinges the. 22. chapter, vnder Achab and Iosaphat, for the recouering of Ramoth Galaad, oute of the hands of the Syrians. For ther was in this also a deceauing spirit, there were Achabbes, there were Iosaphats, and many other thinges lyke. And to the intente not to make many wordes, a iourney is decreed against the barbarous infideles of the East. This was done in the yeare of our Iorde. 1095. In the meane time Peter the heremite bestired him a pafe, and gathered certen thousandes, which he leade throught Hongarie in to Asia. And immediately after, followe the unlucky captaynes Folkemar, and Gottschalke priestes, which by the way distroying all with fyre and sworde are slaine. At the last Godfrey and Baldwyne most noble Princes, with certen excellent Captaynes and noble warriorres, with an innumerable multitude of men transported into Asia: which they say was done in the yeare of our Iorde. 1096. And within .4. peares space at the moste, or thre, they had taken by assault or surrendre, the Cities of Price, Heraclea, Tarfus, Antioch, and Hierusalem. The Abbot of Walspurge reporteth that there was so much bloude shed in the Citie of Hierusalem, that in the very temple it selfe, the horses stode up to the knees in the blud of the slayne there. The same man telleth of a notable battayle foughten at Askalon, in the which aboute sixtene thousand footemen, and foure thousand horsemen of Christians, ouerthrewe and discomfited Solimanne of Babilon, furnished with an hondreth thousande horsemen.

The counsell of Cleremounte.

The fyfte booke in to the holy lande.

A notable battayle.

and four hondzeth thousand footemen, and that there were slayne in that battaile, aboue an hondzeth thousand men. And this iourney of Godfrey was the first emonges the woorthy voiaiges of Syria or Asia.

2. After this voiage folowed others mo, and that best furnished. For whilest the victorie and good lucke of them that went firste into the East was highlie extolled and commended thzough out the West, *William Prince and Duke of Normans* beinge put in greate hope, leadeth also about an hondzeth thousand footemen in to the East countrie. The peare of our Lord was accompted. 1101. But of so great a nombre scarcely one thousande are wrytten to haue retourned home in safetie.

3. After in the peare of our Lord. 1147. thzough the exhortation of *Barnarde Clareuall*, *Lewis Kinge of Fraunce*, and *Conrade King of Germanie*, and *Fredericke Prince of Swa-land*, toke their iourney in to the East, which led with them an Armie almoste innumerable: but the same died in a manner all, scarcely the Princes leste on lyue.

4. In the peare of our Lord. 1189. what time the Citie of Hierusalem was taken by the Soldane King of Persia, where the Christians had kept it onely about. 89. yeares. The Emperour *Fredericke* surnamed *Barbarouffe*, *Philippe Kinge of Fraunce*, *Richard King of England*, and other Princes most puissaunte, leuied an exceding greate Armie of Christen people, to recouer the Citie and holy lande: and very luckely transported their Armie in to Asia, but after had moste euill lucke. For the Emperour *Fredericke* was drowned: and the whole Armie, as *Vrsurgens*. testifieth, died of the plague.

5. The fiste (and that samouse indede) voiage in Syria made the moste mightie Kinges *Philippe of Fraunce*, and *Richard of Englande* surnamed *Coeur de Lion*. The same was done in the peare of our Lord. 1191. Howbeit they retourned withoute any woorthy exploitte done, wauntinge not a fewe of their menne.

6. And *Palmerius* a Cronographer: *Henry* sayeth he, the sonne of the Emperour *Barbarouffe*, sent an Armie in to Syria: which retourneth agayne the nexte peare. The Christians therfore beinge despitute of ayde in Syria, loste utterly all the
dominion

dominion, that they had leste. He leaketh these things in the
pere of our Lord. 1198.

7 Agayne in the pere of our Lord. 1213. Pope Innocent the. 3.
of that name sendeth his letters publicke to al the faythful of
Christ, wherein he exhorteth them to take armour agaynst
the infidelles, whiche possessed the holy lande. If any manne Innocente
haue leasure, and list to reade the letters, he shall finde them h. 3. as did
in the Chronik. of W:spurg. And not longe after in the peare Urbane
of our Lord. 1215. he holdeth a generall counsell in Laterane, 2. ringeth
wherein warre is decreed agaynst the Easterlinges. And al- a larme.
so Honorius the. 3. aboute the pere of our Lord. 1217. treateth
and confirmeth the same thinge. Whereupon many christen
Princes, mette at Accon, whiche some time was called Pto-
lemais, and made mortall warre vpon the Easterlinges.
Wherein they toke the noble citie Damietta. Yet nother the
ende nor fruite answered so great enterprises, and coses,
perilles and losses.

8 Therfore Fridericke the. 2. an Emperour moste excel-
lent, hopping to doe some good, marcheth also with an enge
and well furnished armie into the East: whiche they saue
was done in the peare of our Lord. 1234. In the meane sca-
son whilest he doeth valeauntly in the East, the Bishoppe
of Rome Gregory the. 9. of that name, taking an occasion (I
use the wordes of W:spurgens.) of the absence of the Empe- The pope
rour sente a greate armie into Apulia, and toke awaye the setteeth by-
landes of the Emperour. Whiche was absent in the seruice on the mpe-
of Christe, (whiche is moste wicked to be spoken) and kepte rour in the
them thus subdued to his owne use, and by no meanes wold West, whi-
suffer those whiche had taken the holy crosse (that is to saue, lest he was-
whiche should go a warfare to the Emperour) to take ship, reth in the
ppng or passage, but letted them to his power aswel in Apu- East.
lia as in Lumbardie. And more such stufte, whiche they maye
reade that haue leasure, in the same. Wherefore the Emperour
constreyned, his matters there leste vnperfitt, to falle to a co-
position with the enemye, returned, that he might recouer
such thinges as the Pope had taken from him.

9 And no longe time after, to witte in the pere of our Lord
1248. Lewis Kinge of Fraunce with his bretherne Roberte
and Charles, and a moste puissaunt army, sayleth into Syria:

St. iiii.

where

where Robarte is slaine, and Charles taken of the Soldane, is hardely deliuered at the lasse, and with a few escape.

The same king Lewis of Fraunce, in the yere of our Lord 1270. imbarketh him self with his three sonnes at Marselles, to saile into Affricke. The plague light vpon his Armie in the enemies lande, wherewith both the father and the sonne died, and the whole Armie recepued an exceeding great calamitie.

And agayne, although they had but euill favoured lucke in the warres against the Barbarians, yet was it neuerthelesse treated agayne in the counsell of Lions vnder Gregory the. 10. about the yere of our Lord. 1273. of recouering the holy land, But Palmerius in the yere of our Lord. 1291. Where many thousandes of the Christians, sayeth he, were slaine in Syria by the Saracenes, al the reste for feare fled out of the countrie. And the Chronicle of kinges of Fraunce. Aemilius, sayeth he, made here an ende of the holy warre (to witte in the yere of our Lord. 1291.) Ptolemais in the East being destroyed by the Soldane. It is manifeste therefore that this Barbarous and gogical warre hath lasted aboute. 195. yeares. So longe time as I knowe no other warre in the world that euer was made with such obstinate mindes, with so great armies, and so muche shedding of mans blood. We see in the meane time the tentes of saintes, and the citie of God beloued, to witte the faithfull church thzough out the world in the East especially, and in the west also, to be most greuously afflicted, and more than oppressed and destroyed, a fewe smal remnauntes only remainyng: that not with out cause we maye perceiue that the lord sayed in the gospel: but when the sonne of man shal come, shal he finde any sayth in the Earth?

Here is a
place of
Daniell
treated by
the waye
11. chapt.

The moste holy and wise Prophet of God Daniel semeth to haue foresene and prophesied al those thinges, as he did al the reste concernyng Antichrist, which after he had spoken at large of the power of Antichrist, & worshipping of the God Mayzim against the Apostles institution, he adioyneth in the 11. chapt. And in the time of the ende, to witte the ende of the world and laste iudgement appochoyng, shal sette vpon him, namely vpon Antichrist, the king of the South, and the king of the North shal fall vpon him like a whirlewinde, with charrettes and horsemen, with a strong and greate Raue, and shal

shall invade his realmes, he shall overflowe with armies, to witte innumerable, and he shall passe through, that is to saye, he shall overcome all like a conquerour doyng what he listeth. For we haue perceyued, that the armies sent into the East by the counsellors, and motion of the Bishop of Rome haue molested by Sea and lande the turkes and also the Soldane of Babilon & Egypte. What will ye saye that Daniel pointing as it were with his finger the war called holy, addeth? he shall come also into the chosen lande, and invade the lande of desire: namely Ieruzalem, whiche some time was called the chosen, delectable, and pleasaunt lande. And many shall falle, in the warre verely, that shall be made for the recovering of the holy lande. It followeth in Daniel, these shall be deliuered out of his hande, Aedom and Moab, & the Princes of the children of Ammon. For those nations are not red to haue ben so destroyed as the reste were, by the Saracens, and after by the Turkes, for that they framed themselves to them in time. Daniel annexeth, and he shall laye his handes vpon realmes, nother shall the lande of Egypte escape. For it is euident, that the same also was possessed of the Soldanes princes of Babilon, and of the emperours of Turkes. It followeth, and he shall haue the rule of the treasures of golde and siluer and all the precious things of the Egyptians. By the whiche the prophet hath signified the inestimable treasures and riches, and excellent maiestie of the Soldanes, and Turkish Emperours. All the whiche things, euen so as the Prophet hath sayde, experience proueth to haue ben, and as yet to be fulfilled. The Prophet addeth, finally the Libians and Aethiopians shall be in his iourneys. Which tholde translation hath counted. he shall passe also through Lybia and Aethiopia: or as others haue translated it, they shall be in his waye. And he meaneth that those regions shall be open to those Barbarous Soldanes and emperours of Turkes, by leage, vicinitie, and amitie. S. Hierome expounding this place: when Egypte, sayeth he, was taken, those landes were also affrayde. Wherfore he sayeth not, that he toke them: but passed through Lybia & Aethiopia. Whether sense of these so euer thou choosest; thou shalt not erre, as I thinke, from the truth. And Daniel addeth the brute from the East and from the North shall trouble him.

in so much that he shall goe forth in a great furie to distroye and kill many. The whiche *S. Hierome* sheweth muste be vnderstaunde of Antichrist. The Pope of Rome affirmeth that the seates Patriarchall are subiecte to him, as *Hierusalem*, *Antioche* and *Alexandria*, and the holy lāde to be his right. And he heareth, out of the East, and out of the North that al those partes are possessed of the Soldanes, and Emperours of Turkes: he calleth therfore great counselles, and decreeth warre against them. He heareth mozeouer that *Cōstantinople* is taken, that the *Rhodes* is wonne, *Dalmatia* subdued, *Bulgarie* and *Hongarie* vanquished, &c. Agayne therfore he summoneth counselles, he armeth kinges, he leadeth forth soldiours, he moueth warre, and decreeth that warre shall be made for the recouering of the holy lāde, and to roote out the Turkes. So verely this *Gogmagog* warre is not yet ended or appeased at this daye. Whereby it cometh to passe that an infinite multitude of men are slayne on eyther side. Furthermoze at the ende of this Prophecie, the prophet sheweth, and as it were with his finger pointeth, the palace or seate of Antichrist, by *Antiochus* figured before: leeste any manne should

The seate not know, where Antichrist were to be founde. And he shall the palace of plante, sayeth he, or fire the tabernacle of his palace betwixte Antichrist two Seas: to wit the Adriaticall Sea, called now the goulfe of Venise, and the Tirrhene or Tuscan Sea, in the mounte of desire of holines: that is to saye in the pleasaunt and holy hille. We haue hearde certenly, that the palace of *S. Peter* is preferred both before mounte *Zion*, and also *Sinai*. There sitteth the most holy, in the seate of holines. There is moste full remission of al sinnes. There is the mowther, & supzeme head of al churches. There is the high courte and iudgemēt, from whēce maie no mā appeale. There sitteth the king of kinges, and high Bishop, whiche so farre excelleth in brightnes and Maiestie the Emperour and other kinges, as the sunne doth the Moone and Starres. There is thought to be perfect holines, and al the treasures of Christ and of his Saintes. Therefore saide *Daniel* rightly, that Antichrist shall dwell in the noble and holy hille, namely in the seven hilly Rome: as we hearde also in the. 17. chapt. Finally he prophetieth also of the ende of this most puissant prince, Antichrist, & sayeth:

and

and what time he ſhall come to his ende, no man ſhall helpe him. For Chriſt coming to iudgement, ſhal thruſt him out of his ſeate. And Daniel in the .12. chap. ſollowyng deſcribeth the iudgement. To Chriſt alone be glory.

Lette vs conſequently procede to adde to a ſewer thinges, concerning the paynes of the vngodly, and the euerlaſtyng condemnation of the Deuil and his membres. S. Iohn: and fire came downe from heauen, and deuoured them. And the prophet Amos in the .1. chapt. calleth Gods vengeance, fire, as the others do alſo. Wherefore S. Iohn ſignifieth, that the vengeance of God ſhall falle vpon all the enemies of the church. In times paſte alſo fire coming downe from heauen burnt vp Sodome and Gomorhe: and alſo conſumed the enemies of Helias. And although corporally fire doeth not alwayes falle from heauen, yet ſhall the perſecutours of the church neuer eſcape unpuniſhed, in that they haue veried the Sainctes of Chriſt. Doubtles yf we will beholde and conſider, what was done in that holy warre, and what chaunceth daily, we will ſaye that the vengeance of God is moſt preſent bothe agaynſt the Turkes and the Papiſtes. But if any man vnderſtande, that aboute the ende of the world fire ſhall rage and conſume the wicked, as alſo S. Peter mentioneth of fire and burnyng out of the prophetes. 2. Pet. 3. I will not be agaynſt it.

Laſte of all he toucheth alſo the euerlaſtyng damnation of Sathan and all his membres. For where the Lorde ſayde in the Goſpell, yf the blinde leade the blinde, bothe ſhal falle into the ditch: it ſolloweth, that both Sathan the deceauer, and the people of him ſeduced, ſhoulde be caried together to helle: where S. Iohn nowe placeth, and as it were togetheryng to gether the deuil, Gog and Magog, the Saracenes, Turkes, briefely all nations deceaued, the Beaſte, and falſe Prophet, and all the Antichriſtians. We ſee therefore, that the iudgement of God is rightuouſe, the which to deſcribe, he retourneth nowe agayne. And we admoniſhed beſore, by this ſpeache, they ſhall be tormented daye and nighte, &c. The perpetuities of damnation to be ſignified. From the which the Lorde our God deliuer vs: to whome be glory for euermore. Amen.

**The Judge, and laste iudgement is descri-
bed, with the resurrection of the dead.**

The. XC. Sermon.



AND I saue a greate white seate:
and him that sat on it, frō whose
face fled awaye both the Earth
and heauen, and their place was
no more founde. And I saue the
dead, both great and smal stande before God:
and the booke were opened: & an other boke
was opened, whiche is (the boke) of life, and
the dead were iudged of the thinges whiche
were writtē in the booke, according to their
dedes. And the Sea gaue vp her dead, whiche
were in her, and death and helle deliuered vp
the dead, which were in them: and they were
iudged euery mā according to his dedes. And
death and hel were caste into the lake of fire.
This is the seconde death, and who so euer
was not fownde written in the booke of life,
was caste into the lake of fire.

**The order
of disposi-
tio of this
place.**

S. John had begonne to speake of the vniuersall and laste
iudgement, about the ende of the. 11. chapt. And resumed the
same to be finished in the. 19. chapt. Where we hearde, that
Antichrist shuld be throwē downe out of his seate and glory
into helle. Where chaunced a question to arrise of the, which
although they cleaue not to Antichrist, yet are they not ioy-
ned with Christe, what shal become of them at the last iudge-
ment: That same when he had soluted, and shewed the equi-
tie of Gods iudgementes, he retourneth as it were with an
after songe to the description of the generall and laste iudge-
ment, and compediouly describeth the same: and that more
generally now, than before in the. 19. chap. Where he seemeth
chiefly

chiefly to haue treated of the destruction of Antichrist: yet so that he shewed after a sorte also, what should happē to the other vngodly. Now he handleth more generally the selfsame iudgement, shewing that al shal be iudged herein, and setteth forth the same wholy as it were painted to be sene of our eyes. For after his wonted maner he expoūdeth al this matter by an heauenly vision, that he might not seme only to tel the thing to our eares, but also to shewe it forth to be sene of our eyes, to thintent it might be more depely printed in our mindes. And al these thinges are most certen and vndoubted (as I also admonished you before) reuealed of the iudge Christ him self. But the iudge and Lord himself can be ignorant in nothings of this matter. Nother can we perceiue that S. John hath hitherto ben deceaued or abused in any thing that he hath set forth to vs, but hath hitte rightly al and singular poyntes, as we see, that can testifie his prophecies to be fulfilled: whie than should we so muche as doubt one of suche thinges as are spoken of the iudgement? Therefore let vs credite these thinges, and not be emonges the mockers, whom the Apostle S. Peter prophesied should come & saye: where is the promise of his commyng? Doubtes this matter is of greates importauce, the foundation and rote of our faith. There are to vs expoūded not a few articles of our sincere and catholicke faith, chiefly these: I beleue that Christ shal come to iudge the quicke & the dead: I beleue the communion of Sainctes, the resurrection of the fleshe, and life euerlasting. Let vs therfore be dilligent in hearyng and marking these thinges, leeste we be accompted of their nombze, which heare with out any fruite the miseries of the kingedome of God: but lette vs rather prepare our selues to goe mete the iudge, to the ende we maye with the wise virgins, enter with the bypdegrome, to the mariage, and loyes euerlasting.

And the description or demonstration of this vision hath these thinges chiefly: what the iudge shal be: who shal be iudged: how they shal be iudged: of what sorte shal be the resurrection of the dead: and of euerlasting damnation: finally who shal be properly damned. Which thinges I shal in order accordyng to the grace that God hath geuen me, declare as playnely as I can.

What

The con-
deratio of
the laite
iudgement
is of grea-
test impor-
taunce.

The prin-
cipall arti-
cles of this
place.

¶ What iudge at þe fore: at this p̄sēt he is shadowed by certē notes or markes. last iudge-
ment.

What maner of iudge there shal be, we haue vnderstaṁd be-
fore: at this p̄sēt he is shadowed by certē notes or markes. These thinges agree with the same vision, which is described
of Daniel in the .7. chapt. Where by the waye we see agayne
how this booke hath his testimonies of the prophetes, of whō
it is cōmended to vs, like as *Iohn* also expoundeth to vs the
prophetes. *S. Iohn* seeth a seate, and that white & great. For the
iudge him self sayde, that he would come in glory & maiestie,
to witte with great light. And we beleue also that his iudge-
mētes are rightuouse, iust & white. And *Aretas* an expositour
sayeth: the seate is great, because he sitteth therein, of whō the
prophet sayde: great is the Lord, & great is his power, &c. And
in the seate as iudge of al, & that moste rightuouse, he sitteth,
furnished with all power & vertue. For al this signifieth the
worde of sittung. They that are to be iudged staṁde, he sitteth.
Therefore he calleth him that sitteth, as you would say iudge.
For other name he geueth not. But we beleue, that al iudge-
ment is geuen to the sonne, and that he is appointed iudge
ouer all. *S. Iohn* therefore seeth, and also sheweth vs to beholde
the Lord *Iesus Christ* coming in the cloudes of the ayre,
a rightuouse & mightie iudge. *S. Paule* also in the. 2. to *Titus*
calleth him a great God: not that there is one great god: and
an other little God, but that the Maieście of our Lord *Iesu*
Christ shal at that daye moste euidently be sene, and the lord
him selfe shal than shewe him selfe to the world with greater
glory and power, than euer heretofore.

¶ To whose sight be-
uen flieth. The same shall appere also moste seuer and moste iuste.
Wheripon *S. Iohn* sayeth figuratiuely, from whose face fled
awaye both heauen and Earth. For if those thinges whiche
haue not sinned, dare not come in the iudges sight, but sche
as it were to saue themselves by flight: where I praye thee
shal appere the ungodly & sinner: And doubtes the prophet
Malachie also: who, sayeth he, shal abide the daye of his com-
ing: or who is able to stande, when he shal appere? So in
the sixte chapter we heard, that heauen fled backe, and was
folden vp like a scrolle, that the mountaynes also and *Ihesu*
fitted, and that Kinges and Princes and other men hidde
themselves in caues: and sayde to the hilles and rockes, falle
vpō vs hide vs from the face of him that sitteth on the seate,
and

and from the wrath of the lambe, &c. By whiche wordes although be described the effecte of a desperate conscience out of corrupte doctrine: yet the same shall appere chiefly in this iudgement, what time the seuerer and moste rightuous iudge shall appere. A muche like figure is red in the. 18. Psalme. Where is added, and their place was no more founde: it is annexed to amplyfie the matter, not that Heauen and Earth shal be no where, but so: so muche as they dare not (whiche is spoken by a figure) appere in the iudgement of God. By al these things therfore is signified, that the vngodly being destitute of all counsell, shal not knowe at that daye whither to tourne them, or what to doe: but trembling and despairing to be vered with unspeakable tormentes before the seate. It might be thought in the meane season, that S. Iohn signifieth this also, howe heauen and earth should at the coming of the iudge be renewed. The whiche also the Apostle S. Peter more plainly expresseth in the. 3. chapt. of the seconde Epistle, whiche neuerthelesse referrith and applieth al those his sayings to the same sense that we haue touched before. For he saith: saying than that all these things shall be dissolved, what ought you to be in holy conuersation, looking for and hastning the coming of the day of God? Aretas of Cesaria: the flight of heauen and earth, saith he, signifieth no chaunging of place, (for whither should they flee?) but flight sitting from corruption to incorruption, and the laste coming of the lord, vnder the which this mortal body of ours shal putte on immortallitie, and the face of the Earth shal be renewed. This saith he, a like phrase of speech is had in the 12. of the Apocalipse, of the Angelles caste downe out of heauen: nother was their place founde any more in heauen, &c.

Nowe toucheth he also who shall be iudged, verely the Who shall be iudged. dead. For he saith: and I sawe the dead. And shortly after we shall heare, that the dead shal be reysed vp. Therfore they shal be iudged that rise from the dead. Neuertheles the liuing are not excepted, whome the Apostle saith most manifestly shal be iudged in the. 4. of the first to the Theff. But these he nameth not at this present, the dead he nameth: for that the resurrectiō of the dead is more hardely belued: & more easely beleued, that those which remaine in flesh should be iudged.

at

All mē are
iudged.

The vn-
godly are
iudged, not
the godly.

How men
shall be
iudged in
the laste
iudgemēt.

The for-
gettyng &
remēbyng
of God.

at that daye. And verely the soules neuer die, the bodies die. Therefore where it is sayde here, that the dead shall be iudged, we meane that al those, which are dead at that daie shall come in their owne bodies to the iudgement of Christ. And al men must be iudged. Wherefore S. Iohn seeth great and smalle: that is to witte, men of all sortes, state, sexe and age: Kinges and princes are not excepted, the common people shall not escape, nother children, no: olde folkes, men no: women. All these seeth he standyng before the face, or iudgement seate of God. The gilty or accused, or to be accused shall be set before the iudgement seate of God. And S. Paule also testifying expressly of this matter: we must al, sayeth he, appere before the iudgement seate of Christe, that euery one maye receaue in his body, accorpyng to that he hath done, whether it be good or euill. 2. Corin. 5. chapt. but after a diuerse maner appere both good & euill. For the wicked as gilty are brought to be iudged and punnished, and that their giltynes maye be openly knowe to al creatures. The good, for as much as they be iustified and quitte, & haue now no more giltye nor crime by reason of Christes satisfaccion, appere in iudgement with glory, ready to iudge the vngodly after their fashio and manner, and not to be iudged of any. And this thinge is singular that, he sayeth, that we shall be iudged in the sighte of God. For who can appere in the sighte of the tremblable God, and fire consuming all thinges, saue he that is purged with the bloud of Christe: and what shall we thinke can be hidde or escape the sighte of God, seying all thinges?

S. Iohn moreouer declareth, howe the dead shoulde be iudged: booke, sayeth he, are opened: and an other booke is opened, &c. Therefore by the booke, after by the booke of life: that is to saie, of such thinges as are written in those booke, the dead are iudged. For the Scripture ascribeth vnto God the manner of men, wherby men are wonte to write for themselves remembraunces, lest they should forget thinges: but with God al thinges are ones and alwayes present, he nother forgetteth, no: remembreth: not withstanding the Scripture attributeth to him both. Howebeit God is sayde to forgette, when he helpeth not, or punnischeth not: agayne he is sayde to remēbye, what time he helpeth or punnischeth. In Malachie

the

the vngodly sape, howe God hath no care of mens matters, nother doeth he for the godly, no: yet pūnisherh the wicked. But immediatly answer is made: than thei that feared the lord spake euery one to his neighbour: the lord gaue eare and hearde & a boke of remembraunce was made in his presence, &c. As followeth. Therfore their bokes opened, that is to say, the secrettes of al mē brought to light, or made manifest, the lord shal iudge what so euer hath ben thought, saide, done, or leste vndone. The bokes also of consciences (for the cōscience is in stead of a thousande witnesses) shal be opened in iudgement, God reuealpng and iudging al thinges. For S. Paule speakyng of the gentiles: they, sayeth he, shewe the worke of the lawe wrytten in their hartes, their cōscience also bearyng witness, & their thoughtes accusing one au other, or also excusing, in that dape, wherein the lord shal iudge the secrettes of menne, according to my gospell, through Iesus Christ. And these are in dede the bookes whiche shal be vnclosed in the iudgement. Whereof it appereth, that the iudgement shal be done with most expedition, nother shall euery man be reasoned with all, by bookes wrytten to make the iudge wery, as the ignorant might imagine hereby.

But what is that singular boke of life, which also shal be opened in the iudgement: of y boke of life is spokē in the. 3. cha. of iust. There you may see. To be bryefe, the boke of life hath but one article: he y beleueth in the sonne of god hath life euerlasting. And therfore mē are iudged of this y is wrytten in the boke of life. For they that beleue are saued: they that beleue not, are already iudged, that is to saye are most assuredly damned.

And for asmuch as faith sheweth it selfe by workes, incre- Every mē
dulitie also hidde in the harte bewrapeth her self by workes: is iudged
therefore S. John addeth incontinently, accordyng to their of his
workes. For man in the Scriptures is likened to a tree. And workes.
the tree is iudged of the fruite, whether it be good or euill. All
tree hath a growing or increasynge life which in latin is called,
Anima vegetatiua, & a nature or disposition, bringyng forth
fruite after his nature & kinde. But that soule *vegetatiua* &
that good dispositiō, bringyng forth in vs good fruite, y is to
saye good workes, is a liuely faith in Christ, where the same
is, there the man is regenerated, & hath a good disposition:

Et

therefore

therfore cā he not scharse by reaso of his good dispositiō, but bring forth good fructes. Therfore after our woꝝkes we shal be iudged al. For the iudgemēt must be open & manifest: but faith appereth not, but in woꝝkes. For it is y^e gifte of God, & is of it selfe inuisible, to witte a sure truste in the promesses of God. And it is sene in woꝝkes. Howbeit therof it followeth not, that men are iustified by woꝝkes also, & not by faith only: but that by woꝝkes faith is declared, which purifieth & iustifieth, that afterwarde we may be able to bring forth y^e woꝝkes of rightuousenes. It followeth, how in iudgemēt no pretēce, no hypocritie shal be allowed. For many say thei beleue, whiche declare their faith by no good woꝝkes. We learne herof, y^e no boke shal be of force at the last iudgemēt, saue the boke of God, or the boke of cōsciēces, wherein god writeth to his fingar: finally the boke of life writtē of God befoze y^e woꝝlde were made, thꝛough his diuine pꝛedestinatiō, wherby he hath pꝛedestinated vs, y^e he might adopt vs for his childꝛe by christ Iesus. And the rest, which *S. Paul* reciterh in y^e. i. to the *Ephes.* Therfore shal the hurtefull booke of *Iewes*. *Christians* in title only, and *Turkes*, as the *Thalmud*, decretalles and *Alcorane* perishe. These shal be of no force at al in the iudgement.

Of the re- **Now** he retourneth to y^e dead, of whō he had made mentiō
 surrection befoze, & lest any mā shuld saie: how shal the dead be iudged,
 of y^e dead. which were drowned in the sea, which were swallowed up of
 fishes, & deuoured of wilde beastes, which were consumed wth
 fire, or in the earth, were brought into dust: he pꝛeuenteth, &
 declareth, that the bodie of the dead rise agayne, & beynge so
 restored come to iudgement, & saierh: and the sea gaue vp the
 dead, y^e were therein: that is to saie, which had perished in the
 Sea. And by these woꝝdes also hath he touched the maner &
 meane of the resurrectiō of the dead, & hath sent vs withal to
 the .i. of *Genes.* The maner of y^e resurrection is gods omni-
 potēcie, as *S. Paul* also witnesseth in y^e. 3. to y^e *Philip.* For god by
 his omnipotencie riseth vp, & calleth those things y^e are not,
 that thei may be. Of this thing seme vnto thee new or vnpos-
 sible, beholde y^e beginnyng of chynge, & therof esteime y^e small
 restitution. Was not y^e Sea or water frō the beginnyng? but
 is it writtē to haue had any fishes frō the beginning? none at
 al. But God cōmaūded that the water shuld be replenished
 wth fish. And did not freight at gods cōmaūdemēt all maner
 of

of fishes appere, where before there was not one: what mar-
 uell is it thā, if god in the ende of thinge, cōmaund the Sea, &
 other elemēts also, to yeld again their dead, & thei obey their
 maker: Werely the Lord in the gospel saierth, that they which
 are in their graues also, shal heare the voice of cōmaudemēt
 of the sonne of God, and shal ryse againe. The bodies more- **Ihon: 5**
 ouer of them that dye, are turned for the most parte in to the
 same elements from whence they were taken oute. There is
 that putrifieth in the earth, and is cōuerted in to earth. Ther
 are some consumed with fyre. There are some that perishe in
 water. Some hang in the ayre, and are there consumed. But
 at the Lordes commaundment, by what kynd of death so euer
 they perish, they shal ryse agayne to the iudgement whole.
Aretas also Bishop of *Cesaria* perceiued this and sayed: he re-
 citeth these thinge, to the intent he might declare what the si-
 nall and vniuersal resurrection shall be. For where many be-
 leuyng not that the same shall be, do say, that it is by no me-
 anes possible, to be in those bodies, which haue ben long cor-
 rupted, and broughte to that poynte, that they be not at all:
 this sermon nowe correcting this, sayeth: Lyke as the bodi-
 es, when they were not, began to be, not by a certen chaunce,
 or of themselves, but of the four elements, namely of Water,
 Fyre, Ayre, and Earth: So also bepng reasonably returned
 agayne into the same, may be of the same cōposed agayne. &c.

And for a further declaratiō he addeth agayne: and death **Death and**
 and hell gaue vp those, which were in them, dead. For he vn- **hell gaue vp**
 derstādeth by death, any kynd of death, as though he shulde **them. &c.**
 say: death it selfe restorēth to the Iudge & iudgement, whom
 soeuer, after what sort soeuer he hath dispatched. Death ther-
 fore is sayned to be as it were a person, which holdeth the de-
 ad in himselfe, or in a prison. And hel hath yet but a fewe bo-
 dies (for some we read to haue gone down to hell quicke) but
 the soules of the wicked. The same retourne to their bodies,
 that the whole man may be iudged, body and soule. Others
 by hell, after the hebrewe phrase, vnderstande a sepulture or
 graue. Agayne is repeted, that the whole man shal be iudged
 body and soule, after euery mannes workes.

Thus much hitheto of the resurrectiō of the dead, wherof **Of eternall**
 in our booke els wher, we haue treated more at large. In the **ing damna**
 tion.

laste place followith of euerlastinge damnation, and who be properly condemned. And hell, sayeth he, and death are cast in to the lake of fyre. Whereof hath ben spoken before. And hell here signifieth not the place of punysshment, but those that are inhabiteres of helle, to witte whose soules are per detained in hel, or appointed thither. Death also signifieth those that are deade in sinne, and they which from the spirituall or tēporall death, go straight way to death euerlasting. Whereupon is immediately annexed. This is the second death, by the which verely they that are dead to Christe, are adicted to perpetual fyre, and that lyue to Antichrist and the world. Others expounde these thinges hercof, that after the iudgement the Sainctes shal nother be buried any more, nor die. Which S. Paule affirmeth also out of Osee in the firste to the Corinth. the .15. chap. *Aretas* and *Primasius* make with vs. For *Aretas* saith: and he calleth death and hel, those that haue comitted thinges worthe of punysshment, as fulfilling the numbre of the second death. And *Primasius*, by these names, sayeth he, he signifieth the Deuil (because he is authour of death, and paynes in hell) and also the whole fellowshipp of Deuylls. For this is the same, that he spake more playnely before, by the way of preuēting: and the Deuil, which deceaued them, was caste in to the lake of fyre and brimstone. And that which he added there more obscurely, sayeng, and the beaste & the false prophet, here more playnely. So much *Primasius*. And who knoweth not, that the members muste followe the head, all vngodly the Deuyll, the head of all vngodlynnes.

Whych are
not writte
in the boke
of lyfe.

And moste euidently he expresseth, who properly at the iudgement, are addicte to fyre euerlasting: they that are nother written, nor found in the boke of lyfe. Therefore shall the only saythfull in Christe, in whome they are predestinated vnto lyfe euerlasting, shall be saued. All others, of what religion so euer they be, or what so euer kynd of lyfe they haue lyued be it neuer so strapte, shall perith. Others referre these words to such as are lefte a lyue at that dape. For we beleue that the son of God shall iudge both the quicke and the dead. Doubtles whether they be lyuing, or whether they be dead, certain it is, that no man shall be saued in any other, but in the sayth of Iesu Christe, all the resydewe shall be damned. And this is the

to the ſmall end of the good and euill. To Chriſte Jeſu iudge
of all, and redemer of the ſaythfull, be prayſe and glory for e
uermore. Amen.

That the worlde ſhall be renewed, the
Saints glorified and made bleſſed: and what that
felicitie ſhall be, and howe certeyne.

The. XCj. Sermon.



AND I ſawe a newe Heauen and a The. 22.
chapter.
newe Earth. For the firſt Heauen
and the firſt Earth were baniſhed
away, & there was no more Sea.

AND I ſhon ſawe that holy Ci-
tie newe Hieruſalem, come downe from God
oute of Heauen, prepared as a bryde garniſh-
ed for her husband. And I heard a great voice
from the ſeat, ſayeng: beholde, the Taberna-
cle of God is with men, and he wil dwel with
them. **A**ND they ſhal be his people, and God
himſelfe ſhall be with them, and ſhal be their
God. And God ſhal wipe away al teares from
their eyes. And there ſhall be no more death,
nother ſorrowe, nother ſhal ther be any more
payne. For the ould thinges are gone. And he
that ſat vpon the ſeat, ſaide: behold, I make
al thinges newe. And he ſaid vnto me, wyte:
for theſe wordes are ſaythfull and true. And
he ſayed vnto me, it is done.

I admoniſhed you aboute the beginning of the. 15. chap.
of this booke, that the fiſte parte of this worke began at the. 15
chap. and created of the iudgements of God righteous and
juſte. And forasmuch as the iudgements of God are of two
ſortes, in this that he requyret the euill according to their

The order

Et. iii.

wickednes,

wickednes, and rewardeth the good with rewards: I sayed howe this place consisted of two parts. For first I sayed that S. Ihon most plentifully treated of torments to be inflicted to Antichrist and all vngodly: secondly of rewardes, especially in the end of the world, to be imployde upon al saintes. For ofte times haue we heard in this boke that the soules separated from the body, are immediatly after the corporall death, taken vp in to lyfe euerlaking, but that the felicitie of al most complete, chaunceth to the faithfull in the ende of the world, what time the bodies now raised againe, receiue the rewards of glory euerlasting. And this place is treated throughe oute al the. 21. chap. & beginning of the. 22. cha. And lyke as in the former parte he hath set hel in a maner wyde opene, & shewed y euerlasting torments as it were to be sene presently: so in this later part he unlocketh after a sort, or openeth heauen it selfe, that with the eyes of faith, we shulde se what hope and glory abydeth for Sainctes. And with all is most clerely expounded

I beleue
lyfe euerla-
sing.

the article of our faith, I beleue lyfe aueclasting. And agayne for the more perspecutue he declareth these things by a visio. Which others nobye the seueth & laste. Therefore ar al things figured spirituallly, not carnally to be vnderstand and taken. Doubtles the matters are excellēt vnderstand, euen after the letter: howbeit we must thinke of spiritual matters, and greater alwayes, than the speech of man can atteine to. For we know as taught by the doctrine of the Prophets & Apostles, to be alwaies true that is said: y the eye hath not sene, nor the eare hath not hearde, nor ascended in to the hart of man, those things which god hath prepared for them y loue him. 1. Cor. 2

The chiefe
articles of
this place
of y glory
of the blest
ed.

And the chiefe points of this place be these. First he theteth that y world shalbe renewed. Secōdly he signifieth that the Sainctes shalbe glorified & blessed. And declareth in general what that same felicitie shal be. And incōtinently he confirmeth these things by many reasons, moreouer he describeth the place, the court & Palace of the blessed, and lyke wise the glory and felicitie of Sainctes. The which in the beginning of the. 20. chap. he finisheth vppercedingly wel, vnder the figure of a riuier & tree of lyfe. And lyke as he hath for the most part borrowed al his things out of y bookes of prophets, the which S. Ihon also with his reuelation lightneth: so hath he also at this

this present borrowed these out of the. 65. and. 66. chapt. of *Ezra*. And. 17. of *Ezechiel*, and the last chapters of the same.

Of the renewing of the world he speaketh plainly, as doth also the apostle *S. Peter* in his later Epistle, the. 3. chap. that all things verely shuld be purged by fire, & not toholp abolished & adnichilated, but shuld doubtles be purified from all corruptiō: for *Aretas*: he signifieth not, sayeth he the extinguishing of the creature, but a renewing for the better. Therfore sayeth *S. Iohn* expressely, that he sawe a newe heauē, & a newe earth, wherunto he addeth by exposition: that the first heauē, & the first earth are vanished away: to wit thep are chaūged in their qualities: so þ the corruptible thinges are now gone, created for corruptible uses. For euen so is the Sea no more, also doubtles subiecte to corruptiō, but chaūged into better. *S. Ansen*, and his scollar *Primasius* suppose that the trouble some state of the world (signified not seldome in þ scriptures by the Sea) about the ende of the world shal cease. Heade þ. 17. chap. of the. 20. booke *De ciuitate dei*. Expounding this place, he reasoneth likewise at large of this innouatiō of the world, in the same. 20. booke *De ciuitate dei*, & 18. chap. & other places. I thinke mete in this matter to put away al curiositie: & if any bid thing appere therein, that it be reserued vnto þ daie, in the which we shal see al thinges euidently. And I suppose þ these thinges concerning the renewing of heauē & earth ar not therefore spoken: þ so ther shuld any place be prepared for vs, which we shuld inhabite again in these inferiours partes vnder heauē (for we beleue þ we shal flie vp into heauē, & go mete þ lord in the cloudes, according to the doctrine of the apostle. 1. *Thess.* 4.) but so: þ our mindes are thus confirmed, that the faithfull shal vndoubtedly be renewed & glorified. For if heauen and earth, made for man, be renewed & purified: who wil doubt now, that men themselves shal be moste chiesly clarified?

For cōsequently now *S. Iohn* declareth, that the Sainctes Sainctes shal both be renewed & glorified, & placed in blessed seates: & muste be signifieth per generally what þ glori of sainctes shal be. After glorified, he will declare more at large and seuerally all those thinges moste diligently. For he heareth an Angel sayeng: come I wil shewe thee the byde the wife of the lambe, &c. The same now figuratiuely he nameth a citie, & that in dede holy, & new

Hierusalē.

Hierusalem. And a citie signifieth aswel the place & habitatio, as them that dwelle in the place, I meane the citezens themselves. This title therfore is not only the place of the blessed, but also the veyr communion of saintes, in olde time prefigured in the citie of Hierusalem. But he putteth a greate difference betwixte this of our newe, and that visible and corporall Hierusalem. For he calleth ours holy: that other in the lande of Palestine was prophane, polluted with the bloud of Christ, prophetes and Apostles, & for the same cause destroyed utterly. Ours is also called newe. For the communion of Saintes shal be renewed at the same daye. And therefore by interpretation followeth, comyng downe from heauen: not that the habitation of Saintes after iudgement shal againe be in earth: but that the gloze and renewyng shal be graunted from heauen of the diuine maiestie & power. As also S. James is red to haue sayde, euery good giste and euery perfite giste is from aboue, comyng downe from the father of lightes. And S. Paule also in the. 4. to the Galath. sayde that the free church is the heauenly Hierusalē. The same in the. 1. Corin. the. 15. The firste man, sayeth he, of the earth earthly, the seconde man the lord himself from heauen. Such as that earthly was, suche are they also that be earthly: and suche as that heauenly was, such are they also that be heauenly. And as we haue bozne the Image of the earthly mā, so that we beare also the Image of the heauenly. Therfore sayed S. John most rightly, that the church of Saintes cometh downe from heauen, to witte fro heauen receauing her gloze. For againe by a demonstration: prepared of God, sayeth he, as a bypde garnished for her husbnde. For the Apostle in the. 2. to the Corin. the. 5. We know, sayeth he, that yf our earthly mansion of this tabernacle be destroyed, we haue bildyng of god, a mansion not made with hande, euerlastyng in heauen. And anone: he that hath prepared vs for the same is God. He remoueth from his saintes al corruptio, but geuerh and teacheth to be purified with al gistes of the body, that so they may be garnished worthely, and maye dwell in the euerlastyng bypde chamber with their bypdegrome Christe. Wherefore this garnishyng consisteth in the abolishinge of all corruption and mortalicie, and in the giste of vncorruption, immor-
talitie,

talitie, and glory. Of the purifying and decking of the
byrde ſpeaketh the Apoſtle S. Paule alſo in the. 5. chapter
to the Ephesians. And in this worlde beginneth the purging
and trimming, and finally at the ende is finiſhed moſt per-
fectly. For than ſhal the church haue nother ſpote nor wrin-
cle, al corruption verely wiped awaie, and al glory receiued.
And here learne by the waie, that the Saintes are prepared
of God: therefore ſaluation to be of mere grace.

And he proceedeth to declare yet more plainly, what the
glory ſhal be: whereof in this worke he hath ben occaſioned
to ſpeake oftener than ones. Bleſſednes chiefly conſiſteth in
two thinges. For God will geue vnto his Saintes all that
good is, and will take from them al euill: and ſo ſhal theſe for
euer inioy the ſoueraigne good, and felicitie moſt perfit, and
ſhal waunte al payne and miſerie. S. Auſten in the ende of his
booke *De ciuit. dei*: howe great, ſayeth he, ſhal that felicitie be,
where no euill ſhal be, no good ſhal waunt: and this declara-
tion of eternal felicitie hath her partes, whereby ſhe is made
maniſeſt. For firſt a voyce, and that a great cried from the
Trone: beholde the tabernacle of God with men. The con-
iunction of God with holy men, was in time paſte prefigu-
red by the Tabernacle of witteneſſe, whereby God teſtified
that he would be in the middes of his people. And the ſame
ſhal he at the ende after the iudgement perſourme moſt abou-
dantly. And therefore that voyce annereth: and he will dwell
with them, and they ſhal be his people, and God him ſelfe
with them, and will be their God. The whiche S. Paule ſe-
meth to haue vttered moze ſuccinctly and briefly, and God
ſhal be all in all. For what ſo euer is good, what ſo euer is
faire, what ſo euer is pleaſaunt and delectable, what ſo euer
the minde of mā can imagine to be wiſhed for, briefly what
ſo euer apperteyneth to the true and perfit felicitie, and bleſ-
ſed life. That ſame ſhal that great God almightie be whole,
and ſhal therin in him ſelfe moſt fully. And like as al and ſin-
gular meime do inioy vnto a pleaſaunt ſarictie the amiable
brightnes, and holeſome heate of the ſunne, that neuer theles
the ſunne loſeth nothing by the ſame: and albeit that al men
uſe the ſunne in common, and euery man neuertheleſſe
inioyeth the ſame as proper and peculiar: right ſo in an other

What ſhal
be the eter-
nall felici-
tie.

In the pre-
ſence and
fruition of
god ſhal be
al good. &c.

Hierusalē.

Hierusalem. And a citie signifieth aswel the place & habitatio,
 as them that dwelle in the place, I meane the citezens them-
 selues. This citie therfore is not only the place of the blessed,
 but also the verie communion of saintes, in olde time prefigu-
 red in the citie of Hierusalem. But he putterh a greate diffe-
 rence betwixte this of our newe, and that visible and corpo-
 rall Hierusalem. For he calleth ours holy: that other in the
 lande of Palestine was prophane, polluted with the bloud of
 Christ, prophetes and Apostles, & for the same cause destroy-
 ed utterly. Ours is also called newe. For the communion of
 Saintes shal be renewed at the same daye. And therefore by
 interpretation followeth, comyng downe from heauen: not
 that the habitation of Saintes after iudgement shal againe
 be in earth: but that the glory and renewyng shal be graunted
 from heauen of the diuine maiestie & power. As also S. James
 is red to haue sayde, euery good giste and euery perfit giste
 is from aboue, comyng downe from the father of lightes.
 And S. Paule also in the. 4. to the Galath. sayde that the free
 church is the heauenly Hierusalē. The same in the. 1. Corinth.
 the. 15. The firste man, sayeth he, of the earth earthly, the se-
 conde man the lord himself from heauē. Such as that earth-
 ly was, suche are they also that be earthly: and suche as that
 heauenly was, such are they also that be heauēly. And as we
 haue borne the Image of the earthly mā, so shal we beare al-
 so the Image of the heauenly. Therfore sayed S. Iohn most
 rightly, that the churche of Saintes cometh downe from
 heauen, to witte fro heauen receauing her glory. For againe
 by a demonstration: prepared of God, sayeth he, as a byde
 garnished for her husbände. For the Apostle in the. 2. to the
 Corinth. the. 5. We know, sayeth he, that yf our earthly man-
 sion of this tabernacle be destroyed, we haue bildyng of god,
 a mansion not made with hande, euerlastyng in heauen. And
 anon: he that hath prepared vs for the same is God. He re-
 moueth from his saintes al corruptio, but geuerh and teach-
 eth to be purified with al gistes of the body, that so they may
 be garnished wothelp, and maye dwell in the euerlastyng
 byde chamber with their bydegrome Christe. Wherefore
 this garnishyng consisteth in the abolishinge of all corrup-
 tion and mortalitie, and in the giste of uncorruption, immor-
 talitie,

talitie, and glorie. Of the purifying and deckyng of the byrde speaketh the Apostle S. Paule also in the .5. chapter to the *Ephesians*. And in this worlde beginneth the purgynge and trimmynge, and finally at the ende is finished most perfectly. For than shal the church haue nother spotte nor wrinckle, al corruption verely wiped awaie, and al glorie receyued. And here learne by the waye, that the Saintes are prepared of God: therefore saluation to be of mere grace.

And he proceedeth to declare yet more playnely, what the glorie shal be: whereof in this worke he hath ben occasioned to speake oftener than ones. Blessednes chiefly consisteth in two thinges. For God will geue vnto his Saintes all that good is, and will take from them all euill: and so shal these for ever inioy the souerayne good, and felicitie most perfite, and shal waunte al payne and miserie. S. Austen in the ende of his booke *De ciuit. dei*: howe great, sayeth he, shal that felicitie be, where no euill shal be, no good shal waunt: and this declaration of eternal felicitie hath her partes, whereby she is made manifest. For firste a voyce, and that a great cried from the Throne: beholde the tabernacle of God with men. The conjunction of God with holy men, was in time paste prefigured by the Tabernacle of wittnesse, whereby God testified that he would be in the middes of his people. And the same shal be at the ende after the iudgement perfourme most abondantly. And therefore that voyce annereth: and he will dwell with them, and they shal be his people, and God him selfe with them, and will be their God. The whiche S. Paule setteth to haue vttered more succinctly and briefly, and God shal be all in all. For what so ever is good, what so ever is faire, what so ever is pleasaunt and delectable, what so ever the minde of man can imagine to be wished for, briefly what so ever apperteyneth to the true and perfite felicitie, and blessed life. That same shal that great God almightie be whole, and shal shewe in him selfe most fully. And like as al and singular meene do inioy vnto a pleasaunt sattetie the amiable brightnes, and holesome heate of the sunne, that neuer theles the sunne loseth nothing by the same: and albeit that al men vse the sunne in common, and every man neuerthelesse inioyeth the same as proper and peculiar: right so in an other

What shal
be the eter-
nall felicitye.

In the pre-
sence and
fruition of
god shal be
all good, &c.

world we shal use that eternal light, and ioye everlastyng and unspeakable. Whereof incontinently shal followe thynges more plentifull.

God will
deliver the
Saintes
from all
payne.

And than, like as God in himself geueth to the glorified al goodnes, so wil he remoue al euil from the same: so that they be not only deliuered fro calamities, but the same shal neuer retourne, nor be feared more. The whiche in moste plentifull wise he declareth, by wordes borrowed out of the oracles of the prophetes. God shal wipe awaye, sayeth he, al teares fro their eyes. Which kinde of speach he used also in the. 7. chap. verely taken out of the. 25. and. 65. chap. of *Esaie*. And *Dauid* also in. 126. *Psalme*. They that sowe in teares, sayeth he, shall reape in gladnes. He semeth to haue alluded to mootheres, which wipe the eyes of their tender and dere childre crying, comforte the sorrowfull, and cherishe them hurt or bruised. Therefore if the Saintes haue suffered any payne or greefe in this world, when they shal come into an other world, it shal be requited the, and prouided, that they shal fele no more aduersitie. The lord sayde also in the gospel: verely verely I saye vnto you ye shal wepe and lamer, but the world shal reioyce: and you shal be sorrowfull, but your sorrowe shal be turned into ioye, &c. In the. 16. of *Iohn*.

Consequently he declareth yet more fully by nombryng of the calamities, that the saintes in an other life shal be deliuered at ones from al euill: and death shal be no more. For they shal be rewarded with life everlastyng. Therefore shall there be no more feare of death, whiche is in a maner more bitter than death it selfe. The same affirmeth the Apostle in the first to the *Corinth*. the. 15. alledgyng the testimony of the Prophet *Osee*. There shall be no mourning nor sorrowe, whiche drieth vp the bones, although most ful of ioyce. For the ioye of Saintes shal be perpetuall. There shal be no clamour, no complayncte, no expostulatoryng or vmbrydyng. For whie, there shall be no iniurie, no mallice or enuie. This worlde soundeth and redoundeth full of the clamorous and cries of poore wretches. But in the blessed seates shal be no miserie. There shal be no payne (πόνος) labour, sickenes, weanes. The cause hereof, for the olde thynges are gone. There is nowe an other life, yea and that a moste diuers manner of

shiping, from that whiche we liue nowe. Therefore whatsoeuer is of sinne, and subiecte to corruption, shall there be taken awaye: as the Lorde sayde in the Gospell, the children of this worlde doe marrie, and are married: but they that shall be accompted worthe to attayne to that other worlde, and resurrection from the dead, shall nother marrie, nor be married. For they can dye no more: for they are egall with Angelles, and be the children of God, sine they are the children of resurrection. Luke. 20. chapt. But of eternall life we haue spoken, more in our cōmentaries vpon the. 12. of Matthe. And the Lorde him selfe in Iohn collecteth the some of all, and sayeth, howe he maketh all thinges newe. Therefore in the worlde to come we shall thinke of no carnal nor corrupt thing, but all heauenly.

But the mindes of the fapthfull are greuouesly tempted in this matter, the Deuill suggestynge, that the hope of the fapthfull is vayne: and that is a thing moste folishe, to counte good thinges presente and certayne, for glozy vncertaine. There be innumerable others of the same sorte, which come to the minde of manne, and trouble and shake the faith of eternall life. The Lord therefore the fapthfull Whisition of his, leeste they should fele any hinderaunce in this behalf, cōfirmeth these thinges grauely and many wayes: declaring the hope of the fapthfull to be moste certayne, and all thinges to be vndoubted, whiche are or shall be taught of eternal life, of the felicitie and glozy of saintes. And he placeth this assertion as it were in battayle rase, after he hath certainly collected the some of felicitie, whereunto by and by he will adde fuller thinges after the vision exhibited.

And here is to be vnderstand, that the certentie of the blessed life is shewed moste expressly of al by these wordes: and he sayde vnto me, write, &c. And neuerthelesse by the former wordes also no weaker reasons of the veritie be gathered. And firste in dede he sayde: I Iohn sawe. And we knowe Iohn to be an Apostle and witness of the trowth, whose testimony it is vnlaweful to distrust. Seing therefore this godly man, sawe the thinges him selfe, whiche he reherceth, to doubte of the same were a wickednes.

Secondly he heareth a voice, & a great, mo: ouerpronoun

ced out of the Trone, to wit of the .xxliii. Elders & spretes angelicall, & of the whole heauenly hoste. And who can doubt of their testimony, whiche already are in blesse euerlastyng? They know, and haue experieñce what the felicitie is, therefore they speake and testifie that is tried and knowen.

3 Moreouer he him selfe that sitteth in the Trone, speaketh and testifieth, saying: beholde I make al thinges newe. God is true, and in him is no leasping. And seying he testifieth so plainly, that life euerlasting shal be: and we see him declare it also, of what sorte it shal be: no place for doubtfulness here, after is relinquished.

4 And the thinges that he hath shewed and declared of the happie life, he commaundeth immediatly to wyrite. Thinges are wyritten for a perpetuall memorial of the thing, which we knowe to be true and substantial. For wytynges or testimonialles whiche are wyritten or made and sealed, by the lawe of nations, and common custome of men, haue the force of an vndoubted testimony. But such letters or testimonialles are made and sealed at the commaundement of God. For God commaundeth S. Iohn to wyrite those same, which are taught of the blessed life: and therefore they be true, vndoubted, and infallible. As he himselfe immediatly annexeth and saith: for these wordes are saythful & true, stable I saie, & immutable what can be spoken more euident than these? here is also the authoritie of holy Scripture established. But he addeth another thing almost more vehement: and he sayde vnto me, it is done. By the which maner of speaking is signified, either that the ende is comen, and all thinges accomplished, like as it is vsed in the .16. chap. or els that the thing which is spoken, and beleued to come, to be so certaine, as though it were done already. We Germanes so ofte as we will signifie, that the thing whiche we haue purposed, or promised and sayde, to be sure, we are wonte to saie, *Es ist gemacht*, it is done. Let vs therefore beleue assuredly these and all Gods wordes. Moreouer let vs geue our lord God moste hartie thanks, which with so great faith and dilligence susteyneth & confirmeth our hope: and hath commaunded these misteries of our saluation to be put in wytyng, and published to the whole world in all ages. To him be glory for euermore. Amen.

It is furthermoze declared, that the hope of the euerlastyng and blessed felicitie and glozy to be certayne and vndoubted.

The. xcij. Sermon.

I Am Alpha and Omega, the beginning and the ende. I wil geue to him that is a thirste of the wel of the water of life freely. He that ouercommeth, shall inherite all thinges. I will be his God, and he shall be my sunne. But the feareful and vnbeleuing, and the abominable, and murtherers, & whoremongers, and sozcerers, & idolaters and liars shall haue their parte in the lake, that burneth with fire and brimstone, whiche is the seconde death.

Unto all the former commeth nowe the sixte testimony of the certentie of the true felicitie of the saythfull, taken of the very nature of God. For he pronounceth of himself and saith, I am α and ω : And immediately by exposition, the beginning and ende. This he toke out of *Esaye*, with whō the lord saith oftener than ones, I am firste and laste. And here let no man imagine that God is firste in order, referrynge the beginning to the consequences, as though he had a beginning: or that he is called the laste or ende, as though he should ones haue an ende: but the contrary rather in this fourme of speakyng is to be vnderstand, to witte that God hath no beginning, no ende, but to be euerlastyng, of whom al thinges haue their beyng, & by whose decree al thinges haue an ende: where he himself endureth soz euer, and his peres neuer fade: like as in an other place the prophet saith, and the *Apofile* also. And soz asmuche as he is eternall, without beginning and without ende, which liueth alwayes, and al thinges that liue he quickeneth, and preserveth in life: howe I praye you

God is beginning & ende.

Should

should not he quicken the faithfull? So certayne therefore is the life, saluation and felicitie of the faithfull, as it is certaine that God is life, and that in dede life euerlastyng. For he is euerlastyng, & the life of the faithfull. Of the phrasc of speech, I am & and w, I haue spoken in the first chapt. and third Con-
cion of Sermon.

God hath
promised
euerlastig
saluation.

The seuenth testimony of our vndonbted saluation is taken of the veritie of God, and his promesses, & hath a certen cospugnage with the former. For that which God hath promised, the same also can he persourme with no paine. He hath promised, a blessed life, moste assuredly therefore will he persourme the same to the faithfull. And he alledgeth the promise of God in dede at this present, & bringeth in God speaking to Iohn and to vs also in these wordes: to him that thirsteth I will geue of the wel of liuely water: that is to saie, I, that am life and eternal, and euen eternal life, will geue the faithfull to drynke the water of life, that is to saie I will quicken him, preserue him in life, and deliuer him from death and al euils, and wil reward him with al heauenly giftes. Who can here doubt of the veritie of him that promisseth, especiallye thus in this place: this promise is red in mo places than one. Dauid in the. 36. Psalme singeth plaine: thy mercy, O lord, reacheth vnto the very heauens: and thy faithfulness vnto the clowdes: thy rightuousnes is like the strong mountaynes, thy iudgements are like the great deepe. Thou lord sauest both manne and beast. How excellent is thy mercy O God! And the children of menne that put their trust vnder the shadowe of thy winges. Thei shall be satisfied with the plētuousnes of thy house: and thou shalt geue them drynke out of the riuer of thy pleasures. For with thee is the wel of life, and in thy light shall we see light. Full many of these thinges are in the Prophetes, and are expounded of our sauour him selfe in the. 4. 6. and. 7. chapter of S. Iohn. Where he sheweth, that he geueth water, and holesome drynke to the faithfull, whiche at the length shoulde sprynge vp into life euerlastyng. Moste certayne it is therefore, that the faithfull are quickened by Christe: and therefore, the blessed lyfe of the faithfull is, and shall be moste assured and certayne, as promised by so many expresse promesses of God. Of this water of
life

life we had some things in the .7. chapt. of this booke toward the ende, and shall haue certen playne matters in the beginning of the .22. chapt.

But in the meane while and by the waye, he sheweth and how etre declareth vnto vs, after the Apostolicke maner, who willing- nall life is ly and ofte declare vnto vs the maner of our saluation, howe comūica- eternall life is communicated to vs, to witte free, δωρεαν, free- ted to vs. ly in which notwithstandyng for the doubtfullnes of speach, or vnderstandyng of wordes we expresse not properly the force of the greke worde δωρεαν. They are iustified sayeth the Apostle in the .3. to the Romanes. δωρεαν, freely throught his grace: that is to saye, by the mere mercy of God, by no merite of manne. For the same Apostle in the same Epistle to the Rom. the .6. chapter. The reward, sayeth he, of sinne is death: and where on the contrary side he shoulde haue sette, and the merite of rightuousenes eternal life, for this meynre he placeth rather, and the giste of God is life euerlastyng. And addeth incontynently, throught Christ Iesus our Lord. Therefore S. Iohn sayeth rightly, that eternall life happeneth to the faithfull freely: that is, by the very grace of God, Saluatio throught the merite of Christ, and by no deserte of man. For cometh to if we coulde by our workes & rightuousenes deserue eternall vs freely. life, than Christ had died in vaine, δωρεαν, for naught. There And of this was no cause why he shuld die, sayng we might of our selues vocable haue be saued. There is no effecte, nor merite of Christes pas- freely. sion: such effecte verely as it is in very dede, y by the bloud of Christ alone we be purified. For if there were or had ben an other meane of saluatio, Christ neded not to haue ben incar- nated & haue suffered. And that this vocable δωρεαν, ought af- ter this waye and maner to be expounded, many other places of Scripture proue. In the .10. of Matth. the lord saith: freely, δωρεαν, haue you receiued, freely geue. The lord wil not haue his Apostles to receiue any recōpence for the giste of healing. But speaking of the ministerie, he sayeth: the workeman is worthe his hire. In the .15. of Iohn the lord sayeth: they haue hated me without cause δωρεαν, doubtles without my deserte, or vnderfrewed of my parte. In y. 2. Corint. 11. the apostle saith, that he preached the gospel to the Corinthiās freely, δωρεαν, for he toke no reward of recōpence therfore. And in the .2. to the Thessal.

Theſſal. the. 3. chapt. nother haue I taken, ſayeth he, bread of any man ſoꝝ naught, *διωκεν*, to be thoꝝte, where S. Iohn ſayeth, that life is geuen to the ſaithfull free *διωκεν* he claymeth al thinges of our ſaluation to the grace of God, and merite of Chriſtes paſſion and plucketh it from mans merittes. And the ſame affirmeth *Eſaye* alſo in the. 55. chapt. rebukynꝝ ſo lich menne, ſpending their monie aboute thinges of naught. Here ought therẽfoꝝe to ceaſe the ſaires of indulgences and pardons, and holy thinges in the church. Let the Pelagians kepe ſilence.

What is
required of
them that
be iuſtified
freely.

Whomebeit leeſt any by the free preachynꝝ of the grace and merite of Chriſt, agaynſte the deſerte of man, ſhould gather, that the bleſſed life chaũceth to Idle folkes, ſleepers, and ceaſing fro all good woꝝkes: and that God alone woꝝketh, and we woꝝke nothing: but only to ſuffer the operation of God in vs, and ſoꝝ the ſame cauſe nothing to be required of vs: he pꝛeuenteth, and firſt the lord ſayeth that he will geue to them that are a thiꝛſte to dꝛinke of the water of life. There is required of vs therẽfoꝝe ſayeth, and a ſeruẽt deſire of godly thinges: not that ſaith is oures, but is geuen of God. Foꝝ by thiꝛſte to ſignifie the ſaythful deſire of a godly mā, the Lord himſelfe is authoꝝr in the. 5. of *Matthewe* pronouncynꝝ them bleſſed, which hunger and thiꝛſte foꝝ rightuouſenes. And alſo in the 6. of *Iohn* the Lord de him ſelfe vnderſtanderh by dꝛinkynꝝ to beleue. Faith therẽfoꝝe is required of vs, that is that we ſhuld thiꝛſte foꝝ the water of life. The which ſelf thing alſo the lord graunteth by his ſpिरितe and woꝝd, as els where we haue declared. And he ſayeth howe he ꝑ is freely iuſtified muſt fight alſo: noꝝ fight only, but muſt ouercome. Therẽfoꝝe the duties of charitie be required, wherof is spokẽ in the. 2. and. 3. chapt. of this boke. Wherẽin is moſt frequent mentiõ made of this fight and victorie. And God will than acknoweledge ſuch as labour thus valeauntly foꝝ his childꝛẽ, to them will he theme him ſelfe a father, and take them foꝝ the heyꝛes of all their fathers poſſeſſions. They are baſtardely childꝛẽ, which beynꝝ idle bzagge of ſaith, pꝛapſe God with their mouth & woꝝdes, and denie him with their dedes. We ſee therẽfoꝝe that bothe muſte be preached in the church: that we be iuſtified and be iuſtified freely: & ſo beynꝝ iuſtified muſt woꝝke good woꝝkes.

wherunto notwithstanding, as to their merites they ascribe not ſaluation, but to the mere grace of God through Chriſt.

Wherupon conſequently and on the contrary parte he reciteth, who be excluded from the felowſhippe of the bleſſed life and of the bleſſed, compiling a regiſter of ſinnes and of wicked men, ſuch as he hath compiled alſo about the ende of the 9. 21. and. 22. chapt. And ſuch as the Apoſtle hath in a manner recited to the *Corinthians*.

And we ſuppoſe that in S. Iohn his time theſe ſinnes were moſte common, nor ſufficiently knownen, as apperteyned. Many alſo at this daye iudge more lightly therof, than true godlines permitteſh. And we doubt not but that in this regiſter, whiche in eight kindes or members is compriſed, are contained al other like ſinnes and wickedneſſes. But we underſtande that helle fire is aſſuredly deuoe vnto them for their ſinnes committed, whiche nother haue any ſaith at all, nother can by any meanes be perſwaded to repent, and tourne vnto God. For in the firſte Epiſtle to the *Corinth*. the 6. chapt. He ſaith, ſayeth he, ſuche, but ye are purged by the bloud of Chriſte, and with the ſpze of our God. Therefore if we haue ben ſuche at any tyme, lette vs repent: or in caſe we be fallen into theſe ſinnes agayne, lette vs riſe vp, and tourne to the Lord, which calleth vnto him ſinners, and promiſeth pardone and grace. But wo be to the incurable, walking alwayes and without repentaunce in the waye of iniquitie.

Who are excluded fro h true felicitie.

And we ſhal touche ſeuerally eight partes of this regiſter. Firſte are placed the fearefull. But the Lorde him ſelfe was affrayde, and euen quaked for feare of death: the Saintes of God haue feared alſo, and often fled for feare: yet are they not for this cauſe condemned in the Scriptures. Therefore an other feare is ment, to witte that ſame immoderate feare, by the which compelled, we do for feare of men, that thing whiche God hath prohibited: and we our ſelues conuict in our owne conſciences, underſtande that we ſinne in ſo doyng: or what time through carnall feare we leaue vndone that thing whiche God hath commaunded vs: briefly, when we more feare men, as princes or leagefellows, or enemies, or any other men what ſo euer they be, than our lord God him

Fearefull

vs

ſelfe.

self. And therefore the Lord himselfe in the gospel sayde: feare ye not them which kille the body, and can not kill the soule, *cc. Matth. 10.* The same in an other place sayeth: he that denieth me before that aduouterouse generation, I will denie him also before my father in heauen. Doubtles it is a foule shame to feare more a mosse wicked manne, than mosse holy God. But men offende in this behalfe at these dayes most greuousely. For some attribute so much to wicked and cruel persecutours, that euen for them they will commaunde to peruerthe the preaching of the Gospel, or to keepe silence all together. There is that will sette more vpon the Kinge, Prince, Erie, Baron, Citezen, or plowman, withop or Abbot, or some flattering Freere, or vile massemonging Priest, and will sayne and dissemble for his fauour, rather than he will freely confesse the trewth, and feare and glorifie God to be feared only. Vnto them sayeth *Esaie*: saye ye not conspiracie, and be not affrayde of terrour of the enemies, nother be you discouraged. But rather sanctifie the Lord of hostes: let him be your terrour, let him be your feare. He shal be the sanctuarie, and stumbling stone, and the reste in the. *8. chapt. of Esaie.* For vnlesse we put awaye this vayne and wicked feare, and goe about to fushhe vpon the Lordes worke valeauntly, constantly, and without feare, we shall surely be caste downe to helle. Let timorouse menne thinke hereof, and calle vpon the Lord, and take vnto them the spere of strength, and of wise and godly boldenes: and do the worke of the Lord not negligently, but diligently, valrauntly, and constantly. He is greater than is in vs, sayeth *S. Iohn* in his Canonickall, thā is he that is in the worlde.

Unbele-
uers.

Unbeleuers are not weake in the faith, modeste, & fearing God: but such as beleue not gods word, promising, commaunding threathening, nother follow God, nor his Christ: but rather follow straunge Gods, had rather beleue fables, & haue withdrowen their hartes from God. And of these is there a great multitude at this day which notwithstanding haue al in their mowth, y they beleue God & his worde, but they beleue not the preachers: thinking verely y their incredulitie is thus sufficiently excused. But where the preachers shewe nothing els but the word of God, they can not but contene gods word, whilest

whileſt then diſpiſe the Sermons of the preachers. In the thirde place followeth, that the tourmentes of hell are deuē *βδελυγμένους*, to the abominable, & deteſtable. For *βδελυγμένα* ſignifieth abomination and ſtench. He noteth therefore abominable and deteſtable men, to whom al religion is a mockerie, which deride God, and his word, and blaſpheme all holy thinges, the children of Beliall, vncurable, and ſpurners. Theſe although they knowe the truth, yet they knowe it to their owne condemnation, ſeing they contemne it knowē, and with dogs and hogs returne to their vomite and wallowing in the mure. Whom alſo the Apoſtles haue noted. Peter in y^e ſecond epiſtle the 2^e. 3. cha. S. Paule in the 3. to Titus. and. 12. to the Hebrewes. Iudas Thaddæus through out the cheſt parte of his epiſtle: S. Ihon himſelfe about the end of the 22. chape. reciting in a maner the ſame regiſter, calleth them dogges. And would God we wanted examples at this daye, of abominable men, and ſuch kinde of dogges. But there is no cauſe why we ſhoulde maruaile hereat, conſidering that we liue in the time of all other moſt corrupt of Noe and Loth. Mathew the 24. Of Homicides they be ſondry kindes. For we kill with the hart, mouth & worke. Whereof you may ſe the poſitiues of the .x. cōmaūdemēts, chiefly *D. Muſculus*. But I thinke the world had neuer a moze notable, moze cruel, and moze ſhameles murderer, yea parricide moſt verely, according to y^e word of Chriſt in the 8. of Iohn, the fiſt begotten child of the Deuill, than the Biſhoppe of Rome. For he in a maner at all times, for theſe ſoure hundred yeaeres and moze, hath blowne the trumpet to all the greivouſe warres of Europe or Chriſtēdome: and agayne hath graunted to murderers, eſpeciallie warring for the See of Rome, moſt large & ample pardons, and promiſed heauen to them that die in that warfare: al the which, being many of them excellent men, had not the great mercy of God ben, he had deſtroyed bothe body and ſoule. Than S. Ihon racounteth whozemongers. And he nameth the loweſt kind, to the end we ſhulde vnderſtand the higher and viler as rape, adulterie, inceſt, and Sodomitical: nother that we ſhoulde exclude here glottonie, drunkennes, and all kinde of riotouſnes, and nouerſhing of voluptuouſnes.

Where doubtles we see that *S. Paule* vnder the vocable of whozedome, cōprehendeth all filthp lust and elor. But in our daies whozehūting is made so cōmon, & every most shamefull whozemonger is adimitted to the aulter: a married priest that kepeth holy marrimonie is expelled from the same. For the which we may thanke *Syricius*, and other Popes: whom the Apostle hath greuouſly noted, in the first to *Timothe.*

Sorcerers Of Sorcerers is spoken in the .9. chap. of this booke. *S. Iohn* hath *μαγικῶσι*, and he meaneth magiciēs, inchaſters, sothſayers, witches, and by deuillish craſtes loue makers. The latin men vnderstand them also, that geue popson to drinke.

Idolaters. Idolaters be worshippers of Idolles. And maruayle it is, that the Papists at this day, deny theſelues to be Idolaters. For what other thing is an Idol, but a shape or image made of any matter viſible, representing the ſourme of God or a Saincte, but without ſprite? An Idoll therfore is an Image of wood, ſtone, or metall, representing the ſhape of God the father, of God the ſonne, or of *S. Peter*, &c. *Dauid* deſcribeth an Idoll, & ſayeth: the Idolles of the hepten are ſiluer and golde, euen the worke of mennes handes. They haue mouth and ſpeake not: eyes haue they and ſee not, &c. *Pſal. 135.* And I wolde ſayne knowe what the Idolles of the Papistes diſfer from theſe? Concerning worſhippinge of them, they can not denye, but that they worſhip thoſe Idolles of wood and clay. For thei attribute to them holy names, and euen the ſacred name of God, to be cōmunicated to none other, ſainge this is (pointing to ſtone or wood, that is, an Idol of wood) God & father, this is God & ſon, this is *S. Peter*. I tremble in my minde, whyleſt I report theſe things: eſpecially ſins the lord himſelf hath ſaid, whom wil ye make me like? *Eſay. 40.* And *S. Paule* calleth this plainly, coſtiterfeting ſolthnes: and expreſſly denieth & godhead to be like a ſtone artificially poliſhed: *Ro. 1. Aſt. 17.* Againe theſe Images, which thei call theiſ gods & ſainctes, made by mens handes, thei bring into the churches, namely a place of worſhipping, and ſet them vpon the altars: vnto theſe they go on pilgrimage, fall downe before them and worſhip, ſence them, offer oblations to them, and hang Jewels on them. And moreover attribute to them also a parte of the heauenly doctrine and inſtruction, ſaying that the

the vnlearned sort are taught and admonished by these. And what is to worshipping, if this be not? Let them see therefore, whether they can herein excuse themselves before God and men; and proude rather to saue their soules. How be it all these thinges they wpe away as it were with one word, and say: we worshipping not the signes, but the things signified. Than if the signes were taken away, wold ye returne to the Idolles on pilgrimage? do ye not thinke it done in a maner to God himselfe, that you see done to the Idolles? do ye not punnish an Image breaker, as a traitour againste y^e diuine maiestie? For he shal not seme to haue cut a sunder wood, but to haue defiled God himselfe. Therefore ye acknowledge somewhat more in this wood, than wood alone. For you thinke y^e some diuine thing is hid therein: and therefore is this wood accompted of you no comon wood. Which thing you declare also by sundry tokens otherwise. Moreouer y^e gentiles excused themselves after the same maner, saieng, that they worshipped the thinges, and not the signes. But this semed not a sufficiēt excuse vnto godly men: as it is to be red in *Lactancius* and *Athanasius* in their booke againste the gentiles. But God hath at one word cofuted you and saied, who hath requyred these thinges at your handes? if any will exhibite to me worshipping, let him worshipping after the prescripte of my moste holy lawe. They worshipping me in vaine, teaching the doctrines of men. These thinges haue I declared somewhat more at large, to the intent that such as wil yet hear any reason, and in whom the word and lawe of God hath any place, might know & auoide that grosse and mortall sinne of Idolatrie.

And lyars comprehend men that are lighte of their tung, Lyars.
 sclanderers, taletellers, whisperers, deceauers, couctouse persons, theues, vsurers, bribers, and al maner of hypocrites and slipperie persons. For as God is veritie, so loueth he veritie, simplicitie, constancie, integritie. This vice of lyeng reigneth at this daie farre and wyde. For there is the leeste, or rather no faith at al in the earth. The Lord be merciful to vs.

And touchynge the lake or ponde, burnyng with fyre and brimstone, and of the second death, I haue spoken before in the nyntene and twentie chapters. And els where. And he signifieth, that all these and the lyke shall be caste downe of

the Torde into the euerlastinge fyre of hell. For he putteth here part for inheritauce, as also in the eleuenth Psalme: he shall rayne vpon the vngodlye fyre and byrmstone, and this is part of their cuppe: And in the .24. of Mathew. And shall put his part with hypocrites. And we say also, he hath not obtayned his righte: or he is punished as he is worthy. Like as Sainctes therfore obteyne the Kyngdome of Heauen by inheritauce: so are euerlastinge tourments in steade of inheritauce to the vngodlye. To the Torde the rightcouse Judge be prayse and glorie. Amen.

There is set forth a goodly picture, a description of figure of the blessed seate, and of the beauty lyfe and glorie euerlastinge.

The. xcij. Sermon.

AND there came vnto me one of the seven Angelles, which had the seven byalles full of the seven laste plagues: and talked with me saying: come hither, I wil shew the the byrde, the lambes wyfe. And he caried me away in spirite to a great, and an high mountayne, and he shewed me the greate Citie, holy Hierusalem, descending out of heauen from God, hauing the brightnesse of God. And her shyning was lyke to a stone most precious, euē a Jaspar clere as a Cristal: and had great and high walles, and had twelue gates, and at the gates twelue Angels: a names writtē, which ar the twelue tribes of the children of Israell: on the East part three gates, and on the North syde three gates, and towarde the South three gates, and on the west syde three gates,

gates: and the walle of the Citie had twelue foundations, and in them the names of the Lambes twelue Apostles.

S. Iohn retourneth to the description of the citie celeſtiall, & deſcrip-
 tion of the
 whiche in the begynnyng of this chapter he had attempted. He hath inferred certen thinges in place righte neceſſarie, touchyng the certayne hope of the ſaythfull: whiche after he hath finiſhed, he ſemeth afterwarde to vnlocke and ſet open Heauen, that the godly, with the eyes of fayth, mighte as it were loke herein, and ſee cleerly what is the hope and glozp of Saintes to come. For vnder the tipe of a moſte beautiful citie, he ſetteth forth a picture or deſcription moſte euident of the bleſſed ſeate, or palace & citie of God or of the euerlaſting countrie and church triumphant. We ſhal not here ſaine and forge to our ſelues thinges earthly and cozpozall, but ſpiritual and celeſtiall. For the ſpyete of God will haue vs by occaſion of tempoꝛall thinges, with our mindes to aſcende to eternal, and by tempoꝛal thinges, more excellent. Therefore are al thinges figured, with amplifications, hyperbolies, and ful of other figures. We ſhall therefore imagine in theſe ſarre greater thinges: as we are wonte to do, what time we reade or heare ſuch thinges as our loꝛde hath taught vnder the parables of weddynges and feaſtes.

And firſte is declared vnto vs, who is the ſhewer of this godly and wonderfull viſion: that is to ſape, who is the opener of the miſteries, verely an Aungell of God, and the very ſame, whiche befoze in the. 17. chapter to the ſame Iohn ſayde, come, I will ſhewe thee the damnation of the greates whoze, &c. For it is the ſame God, whiche puniſſeth the vngodly, and geueth rewardes to the godly, and denounceth vnto menne by his miniſters thoſe his rightuouſe iudgementes. Moreouer ſins we ſee them to be moſte certen, and partely alſo accompliſhed, whiche he ſhewed befoze of the iudgemente of Rome: who would not gather, that the ſame ſhall be alſo moſte certayne whiche the ſame nowe vtereth and ſheweth of the euerlaſtyng glozp of the ſaythfull? And gatheryng a ſome of the thinges whiche he will ſhew him, he ſetteth befoze and exhorteth him, to follow him,

vv. iiii.

ſayeng:

saying: come, I will shewe thee the byrde the wife of the labe. Of her hath ben ofte times spoken befoze. He signifieth the congregation of Sainctes, coupled by fayth to our Sauour Christe. And not only sheweth to *John* (and in the same to vs al) the spouse: but the glozp also geue her of God. The meaning therfore is this: come, I will shewe thee, what shal be the glozp of the church of Christ in the life to come, what shal be the state of the life euerlasting. Certes he speaketh also verry many thinges of the churche, but chiefly of her glozp in the world to come.

The maner of the reuelatiō.

Thā toucheth he also bresely the maner of reuealyng. For he addeth, and he toke me vp in sprete into a greate and high mountayne. Therfore like as in the fourmer visions he was caried awaie in sprete, his body remayning in *Pathmos*: and as we haue red and admonished befoze, that suche maner of visions and rauishmentes happened to *Ezechiel*: euen so sayeth he now also that he is caried awaie in sprete, & in minde to haue sene the thinges which the Angel shewed. Wherfore if we will also reade or heare these thinges to any profit, we must lifte vp our mindes, and be caried vp in our sprete, and thinke, that al these thinges must spirituallly be vnderstande. *Aretas*: rightly, sayeth he, in the monntayne was shewed the heauenly life & conuersation of the Sainctes. For with them is nothing earthly, lowe or abiecte: but all thinges lostie and high. This he. Certenly what time in the Gospell the Lorde Christe would exhibite to his disciples a certen taste and saue of the glozp to come, he conueyed them vp into a Mounte, and was transfigured befoze them: which thing *S. Matthew* affirmeth in the. 17. chapt. to haue chaunced to *Peter*, *Iames*, and *John*.

The citie of God & great citie.

And now he annereth the vision it selfe, and generally and bresely describeth or shaddoweth the blessed seate and glozp of the life to come: afterwarde he amplifieth the same moze largely, particularly, and as it were by partes, and so enlarged and beaultified he setteth it forth as it were to be sene of the godly. And he calleth the heauenly countrie, and habitation of sainctes, the great Citie. For it is the citie of the great king, and in it shal dwell an innumerable nombze of the blessed, and of Angelles thousandes infinite, and shal haue the fruition

fruition of greate glory: nother is there any feare, leeste the place should not suffice so great an hoste of men and spretes, or that it shal be ouer strapte. Great is y^e citie of God, which is verely able to recepue all good men abundantly. In the gospel of *Iohn* the Lord sayeth: in my fathers house are many mansions, and so forth. the. 14. chapt. The selfe same place is called holy Hierusalem. For like as no filthines shal there be espied, so shal there no vncleane persone there appere. Of the heauenly Hierusalem is spoken before. *Thomas of Aquine*: sayeth: She is sayde to haue descended from heauen, for that what goodnes so euer the holy church hath, she acknoweledgeth her selfe to haue receyued it of the grace of God. But of this matter I haue spoken in the lasle Sermon. And the citie of God, I meane heauē, hath the seates of God and the blessed, the glory of God, that is to saye the diuine maiestie and brightnes, and what great thing so euer the minde of manne can thinke or imagine, or in all thinges the unspeakeable excellēcie of God, such as nother the eye hath sene, nor the eare hath hearde, nor yet hath ascended into the harte of manne, 1. *Corinth*. the. 2. chapt. These thinges hath he sommarily, and generally touched hitherto.

Haupng &
glory of
God.

And cōsequently he declareth by particulars and at large that celestiall glory, and blessed seates. For what thinges so euer are ample, what so euer are in cities commendable, the same are playnely founde in this our citie moste excellent, as the largenes, strength, maiestie, surenes, excellencie, beaultie, pleasauntnes and plentie of thinges. These thinges I saye, and al other like do wōderfully excelle in the citie of our god, and in our fathers house: and where as these thinges are on this wise set forth and amplified moste liberally, yet semeth there nothing at al sayde, in case a mā consider the unspeakeable maiestie of the glory celestial. But al these thinges are alledged of the lord by S. *Iohn* to this ende verely, that we should be taken with the desire of so worthe a life, and shuld thinke in our tribulations, and troubles, that the afflictions of this present worlde are nothing, bryng compared with so excellent & souerayne glory: finally that al are madde, which beginne to doubt of the eternal hope of the faithfull. Very many thinges of this soire are red also in *Ezechiel* in the. 40.

The citie
of God
most ample
& large.

To what
ende these
things are
spoken.

chapt. and after. We will touche euery parte of this treatise, vsing neuerthelesse a succincte breuitie, lest we should be tedious to any man. And verely he toucheth the principal and moste commendable thinges of Cities, and in them sheweth that the cite of God excelleth.

The light In cities and houses the chiefeſt prayſe is, if all thinges be of this light and clere: for darkenes is horrible & vnpleasaunt. Therefore is an excellent light declared to be in the cite or house of the lord. There is added a parable, whereby is shewed the excellēcie of this light. It is like a most precious stone, suppose a *Iaspas*, as it is comonly called, or a *Chrysolithe*, or some like stone moste brighte. And *S. Iohn* him selfe addeth more, as it were a *Iaspas* stone like a *Chrystal*. This is a newe maner of speakyng, but it hath a maruelouse grace, if we vnderſtāde it rightly. For a *Iaspas* is grene, a *chrystal* is bright. He semeth therefore to saie, howe that celestial brightnes is continually grene, & whithereth neuer: that is to witte that the heauenty light is euerlasting, & in it self after a sorte warpyng grene, and in growyng grene wareth bright and reioyceth all heauenty dwellers. For herafter followeth: for the glory of God hath lightened her, & the Lambe is her light. This brightnes and most topeful light the Lord in the gospel of *Iohn* promiset in sondry places: and the whole blessed life, of this not the lesse parte, is called comonly blessed light, & light euerlastyng, or light of heauen. It semeth to haue ben prefigured in the golden cādelssticke of the tabernacle, &c. For if it were not harde for our Lord God to geue vnto precious stones wonderfull colours & brightnes: yf he illumine this world full of naughty men wth moste goodly lyghtes, the Sunne Moone & Starres, what a lighte I praye thee, maye we thinke to haue in heauē, where no man shal dwell but the beste, and of God most derely beloued? Of this light muche mention is made with *Esaie* and in the *Psalmist*.

the walles
of the cite.

Walles in Cities are moste notable and excellent, in case they be high, thicke, and strong, able to abide all force of enemies, and defende the Citizens from al iniuries and to kepe them in peace and securitie. The heauēly walles therfore, are both great or strong, and also high or vnpregnable. Whereby is signified, that the protection of Sainctes in heauen shal of
God

God be most safe and sure, so that the Saintes shall be imper-
fit securitie, and exempte from all feare. There shall no man
trouble or take awaye their ioyes: as the lord in the. 16. of S.
Johns gospel hath affirmed. For there shall be perpetual se-
curitie, and gladnes in heauen moste perfite and euerlastyng.

Moreover in the walles are placed gates, by the whiche
me go into the citie. In the wall therfore of the heauely coun-
trie shall be twelue gates, that is to saye, a most large entryng
into eternal life shall be opene on euery side. And we beleue, that
there is no other waie to heauē, no other porte or gate, or any
other doore or posterne to remaine, than the only & sole Christ
Jesus our lord: as he himself hath taught in *John* the. 10. & 14.
chapt. But for asmuch as he hath appointed Angels or pro-
phetes, & Apostles also, porters of heauen, to whom he hath com-
mitted the keyes of the kingdome of heauen: & these do bring
the chosen, and lette them into the heauenly countrie, many
gates verely are red to haue ben and be. And for a further de-
claration is added, that in euery gate was an Angel, in nombre
twelue. And we haue hearde in the begynnynge of this booke,
that Angelles, are gods ministers, and pastours of churches,
sent of God for the saluation of men, I meane that they might
bring them by the worde of veritie, and holy ministerie,
through fayth into life euerlastyng. Moreover we reade how
the soule of poore *Lazarus* dyng was caried by Angelles into
the bosome of *Abraham*: Whie than should we maruell that
Angelles stande at the gates? For by the true and only gate
Christ, they bring in the faithfull into the heauenly countrie.

And agayne for a further declaration is annexed, and in
the gates were names written, whiche are the names of the
twelue tribes of the children of *Israell*. For the Lord would
signifie, that he used the industrie of Patriarches and Pro-
phetes of all tribes, in openyng heauen vnto men: and agayne
that all the chosen of al tribes appertayne to the fellowship
of felicitie. We shall see therfore in heauē the Patriarches and
Prophetes, and all the Saintes, whiche before the comyng
of Christ are written in the registers of the heauenly: like as
the Apostles also sawe *Moses* and *Heliass* talking with Christ
in the Mounte. Wherfore not without great cause wrote the
Apostle to the *Hebrewes*: you are comen to the mounte *Sion*,

and

The gates
of the citie.

Twelue
Angels in
the gates.

In 6 gates
are writte
the names
of 6 childre
of *Israell*.

and to the citie of the liuing God, to the celestiaall Hierusalem, and to the multitude of many thousande Angelles, and vnto the congregation of the first borne, which are written in heauen. And the reste which is red in the. 12. chapt.

The situation of the gates. And he toucheth also the situation of the gates. For he assigneth thre vnto euery parte of the skie. Noether doeth he this without consideration. For our sauour himselfe saith in the gospel, that they shal come from the East and from the Weste, and shal reste with Abraham, Isaac and Iacob, in the kingdome of heauen. Aretas also searcheth here the misterie more dilligently, and supposeth that no man shal enter in by these gates, saue he, whiche both acknowledgeth the eternal trinitie of God, and also vnderstandeth the misterie of the crosse of Christ. For he saith howe the twelue tribes are diuided by the Trinitie of the fourefolde figure of the worlde, &c. Wherupon Aquinas also: who so euer are saued, saith he, they are iustified by the faith of the holy Trinitie published in the foure quartes of the worlde by the Apostles preachyng.

The foundations of the Citie. Now sheweth he also, that the foundations of this citie are most sure and vnmouable. For the walle of the Citie, saith he, hath twelue foundations. Touchyng the foundation of the church and our saluation haue spoken expressely David in the Psalmes. Esaye also in the. 28. chapt. our Lord and sauour in sondry places of the Gospel. Peter moreouer in the Actes, and first epistle: likewise the Apostle S. Paule, whiche sayde, any other foundation can not be layde, than that which is layde, whiche is Christ Iesus, 1. Corinth. 3. Howe than are layde here twelue foundations: doubteles Christ remaineth one and a sure foundation. Howebeit in as muche as in placing and reuealyng him, the Lord hath vsed the ministerie of the twelue Apostles, for this cause the citie is sayde to haue twelue foundations. Not that the Apostles are in dede the foundations of the church and our saluation, but in this that Christ that trewe foundation, was by the twelue Apostles made knownen to the faithfull, and as it were layde vnder, whereupon the beleuers haue builded themselves by the Apostles faith. Wherupon he saith pourposely, & in those twelue, the names of the lambes twelue Apostles. For the gospel also, whiche is bothe in verp dede and vunchangeably Iesus Christen

Christes alone, is called also of *John, Matthew, Marke & Luke*, of *Peter and Paule* because it hath ben preached by them. And we vnderstande hereby not onely the church, whiche was before the commynge of Christ of Patriarches and Prophetes, beyng receyued into heauen to reioyce in God: but also the church Apostolical, I meane that al men in the whole world, whiche haue beleued the Apostolicall doctrine, shal liue with al the Sainctes in that heauenly countrey; all the whiche we shal bothe see, and with them also shal glorifie God for euermore.

Primasius Bishop of *Vitica* dissenteth not much from this our exposition, expounding how the Apostles are called foundations. For thus hath he lette written: where we know, that the church hath one onely foundation, that is to saye Christe, we ought not to be moued, & here he sayeth she hath twelue. For in Christ haue the apostles deserved to be the foundations of the Church: of whome the Apostle an other foundation, saith he, can not be layde, besides that which is layde Christ Iesus. In him are also the Apostles sayed to be light, sine he sayeth vnto the, you are the light of the world: where Christ alone is the true light, which lighteth euery man commynge into this world. Christ therefore is the light illumynng, and they the light illumined. And after a fewe wordes the same Authour. Here it behoueth, sayeth he, to acknoweledge the twelue Apostles to be foundations, yet called in the onely foundation Christ Iesu. Hereunto apperteyneth also, that he hath not concealed the name of the Lambe. The Apostles therefore be foundations, but in one foundation Iesu Christ. And christ alone without the Apostles is rightly called the foundation: but the Apostles without Christ, could by no meanes be called the foundations of the church. These thinges *Primasius*. Which *Aretas* Bishop of *Cesaria* declareth more briesly and playnely, and sayeth: they are in dede called foundations, for that they haue layde the foundations of the christen faith: and gates, for that by them that is to wite by their preachynge, there maye be founde nowe, that maye bring them to the christen faith. Thus much he. Doubtes the Apostle *S. Paule* in the.2. to the *Ephes.* calleth Christe the foundation of Apostles and Prophetes, whiche verely in preachynge them

Whether the apostles be foundations of the church.

have

haue lapde, and to the whiche they haue leaned, and by the which also they are saued. To him be glory.

E yet agayne is described the seate of the euerlastyng cuntrye in heauen.

The. XCiiij. Sermon.



AND he that talked with me, had a golden reede to measure the citie with al, and the gates therof, and þ walles thereof. And þ citie was buylte foure square, & the length was as large as þ breadth of it. And he measured the citie with the reede. xii. M. furlōgs and the length and breadth, and height of it were equal. And he measured the wall therof 144. cubites, after the measure of a manne which the angel had. And the building of the walle of it was of Iaspur. And the citie was of pure gold, like vnto cleare glasse: & the foundations of the walles, & of the citie were garnished with al maner of pretious stones. The first foundation was a Iaspur, the seconde a Saphyre, the third a Calcedony, the fourth a Smaragde, the. v. a Sardonix, the. vi. Sardios, the. vii. a Chrysolite, the eight Berall, the. ix. a Topas, the. x. a Chrysoprasos, the. xi. a Iacincte, the twelst an Amatist. And the twelue gates were twelue pearles, & euery gate was one pearle, and the strete of the citie was pure golde, as a thoro we shyning glasse.

He proceedeth in describving the blessed seates, and that life of the world to come, vnder the Image of a most goodly and most

moſt excellent citie. We ſhal vnderſtande al thinges not after the letter, but after the ſpēte. All thinges are ſaved for our comforte, and to the ende we ſhould ſtoutely contemne this world, & the pleaſures thereof, & the furies of perſecutours: & ſhould alwayes deſire ſo great, & the ſame cuerlaſtyng good thinges promiſed vs, we haue hearde in the deſcription, yea euen ſene foure ſingular thinges of this heavenly citie as it were of a liuely picture, what a lighte it hath, what walles, what gates alſo, and foundations. Now in the fiſte place ſolometh, what is the widenes, receipte or largenes of this Citie. For hereof are cities commended. And neceſſarie it is, that the greateſt nombꝛe of Citezens, ſhould haue the largeſt or greateſt Citie.

Therefore commeth forth a meater of this citie, an Angell ſent to Iohn from heauen, holdyng in his hande a reede, that is a long polle or meaſuryng rod, not of wood, or leed, but of golde. And by the meaſuryng he would we ſhuld eſtyme the quantitie of the bleſſed ſeate. In the meter therfore and in the meaſure we ſhall not nede to ſeke any greate miſteries. For the eternall wiſedome and prouidence of God hath prepared ſeates for his choſen: and that in a golden order, that is to witte moſt purified, which is ſignified by the golden reede or meaſure. For the iudge in S. Matth. prouoketh the Shepe to take the inheritaunce, prepared from the beginning of the world. He alone knoweth alſo, who be his.

He meaſureth the citie with a golden reede.

The ſituation of the citie is declared, planted in a ſquare, & ſquadꝛe wherby is ſignified the ſtrength and ſtablenes of the bleſſed or ſquares in heauen. For the place is no balle, bowle, or globe, rolling of & Liſe, and eaſie to tourne. Nother nede we to doubte of the certentie therof. For hope ſhameth no man: and he that beleueth in Chriſt, ſhal neuer be confounded.

Now couer the length, breadth and height of this citie are equal. Euery ſide, in his ſquadꝛe, hath twelue thouſande furlonges, whiche make in al fourtie and eight thouſande in the whole circuite. Touchyng the furlonge, what & how much it conſeyneth, I ſee that learned menne varie. Plinie in the 2. booke the 23. chap. attributeth to a furlong an hondꝛeth & 25. paſſes, that is to ſaye, ſixe hondꝛeth & 25. fote. If ye now accownte theſe thinges, & diuide them into miles you ſhall finde
that

that the citie is most ample and large. There be some that reckon it. 150. Germane miles. Whereby I suppose to be signified, that the place and space is great enough, what innumerable multitudes so euer of Angelles, of blessed spretes and men shal sitte into the blessed seate, and dwel therein. As also the lord in the Gospel sayde: In my fathers house are many mansions. In the. 30. chap. of *Esaye* about the ende is shewed, that there shal be space and place enough in helle also for the wicked. And the equalitie on euery side declareth, that men of people or nations shal haue no prerogatiue. For whether so euer thou be of the East, or of the Weste, whether thou be Greke or Barbarian, so that thou be a faithfull, thou shalt be receyued of the Lord. Moreover in the gospel equalitie is declared, whilest the pēny is payed not only to him y^e wrought in the Vineparde al daye long, or half the daye, but vnto him also, which came into the Vineparde in the euenyng.

Equalitie.

The height.

The height of the wall is doubtles vnumeasurable. Where of we gather, that the blessednes is most sure: and that none can come into the same, but by the gates. For no manne can cline ouer such an height, no mā can scale those walles, whether he be enemye, that wold molest the: or hypocrite, which goeth aboute as it were by stealth to winne heauen.

The thickness.

Where he sayeth, and he measured the walle thereof, an hondreth and. 44. cubites, it cā not surely agree with the furlonges: therefore must we nedes vnderstand it of the thickness of the walle. By the which agayne is figured the strength and securitie of the blessed. It is added, how the Angel dyd mete with the measure of a man, which the Angel had: that is to saie, that the Angel measured the wonted cubites, and furlonges to men accustomed. Wherefore this Angel had the same measure in this metyng, whiche is commonly vsed of men. For so would he signifie that the place of eternall felicitie should be determinate and certayne. For there shal be after the resurrection bodies true and determinate. If there be any other misterie herein, perauenture it is the same, which the Lord spake of in *Luke*, namelp of the blesse of the faithfull in an other worlde: they be egall with Angelles, and are the children of God, sins they be the children of the resurrection. If any man wil accompte these nombres more exactly, and therewe

The measure of a man, which the Angel had.

Luke. 20.

these higher misteries, I will gladly geue place. I suppose here rather celestial things to be figured, than either Arithmetical nombrs, or geometricall proportions to be taught. Neuerthelesse I can willingly graunt, that those artes helpe to the understanding of the Scriptures.

In the sixte place he treateth of the matter of this heauy Citie. For Citiees are comended of the stufte and matter. The sapeng of *Cesar Augustus* is well knowen, who is sayde to haue spoken of Rome: I foude it of bricke, I leaue it of mar-
ble. And the citiees buylded of stone, are iustely preferred to those that are of timber, and suche as are buylte of free stone squared, to them that are made of rough stone. But what is the buildyng or matter of the citie celestiall? That same he declareth by fīue partes of membrs. Fīeste the wallles are of *Jaspar*. Let no man here forge to him self carnal thinges. The *Jaspar* is grene. The celestial Citie alwayes dootheth, God his protection neuer fayleth.

The mat-
ter of this
citie.

the wallles.

2. The citie it self, that is to say, the buildynges in the citie, the palaces and houses, are pure golde. For al thinges be purified in the eternall countrie. There is no uncleanes, no euil affectiōs, there shal be no trouble or payne. As the lord sayde also in the. 19. chapt. of *Matth*. Disputyng agaynst the *Sadduceis*. Therfore like as golde is most tried and pure, so shal the celestial habitation be most cleane. Therfore must the bodies also that shal dwell in heauen be clarified or glorified. Ye ad-
derth, that this golde most pure is not glasse, but in brightnes doeth represent most pure and shynyng glasse. For in heauen al thinges are clere. There we shal be sene face to face. There we shal moste persitly know al thinges.

Habitati-
ons.

3. And first he sayeth generally that the foundatiōs of the citie, are beaultified with al maner of precious stones: after
particularly he reciteth by name the stones y are most excel-
lent. Doubtes nothing is more precious, nothing more ex-
cellent, than *Christ* the foundatiō of our saluatiō, that chapo-
stolical doctrine, wherby we are induced to y knowledge of
Christ & of our saluatiō. And he setteth in order. xii. stones, to
chintent we shuld vnderstand, that there is not one precious
stone alone placed for the foundatiō, but a rowe of one sorte in
such a lēgth, as the side is square, & so cōsequently likewise in

Foundati-
ons.

al partes of the squadre. For the first order therefore is placed a Iaspur stone, that is to saye, in the first place of the foundatiō Iaspur stones are set in their ranke: agayne in the next rowe vpon the Iaspurs are laide Saphyres, through out y whole space, in such length as the foundation was, & so consequēly the other stones were couched and layde in order. By all the which is signified, that the foundation of our saluatiō is both most excellēt and sure. Which we ought of right to set more bie, thā by the price of al the Jewelles in the earth. And there are founde men godly & beneficiall, which be flowyng, or sel-lyng these earthly Jewelles, according to the Apostles doctrine in the. 1. to *Timo. the. 6.* prepare for themselves a good foundation in an other world. There are soude fooles, which are ouer much in loue with Jewelles, & many times in stead of precious stones that coste very much beynge polished, they be glasse. Ful worthe doubtles to be deceaued. Verely precious stones haue their vse & vertues, nother were they made of God in vaine. But we must alwayes remembze that say- ing of the wise man: al thinges are not mete for al men.

Precious
stones.

4 By the register of precious stones he seemeth to haue al- luded to the precious stones that were set in the attire of the high bishop, in the. 28. of *Exod.* Nother doubt I, that *S. Iohn* toke these things partely out of the. 54. of *Esaie*, which place *S. Hierome* expounding, sendeth thē that desire to knowe more of stones to *Epiphanius*, & to the. 37. booke of the *Natur. Hist.* of *Plinie*. *Aretas* in his commentaries, applyeth the twelue precious stones to the. 12. Apostles of *Christ*. There remaine moreouer the wrytynges of *Bede* vpon this place: out of whō toke *Thomas of Aquine* such things as he hath in his cōmen- taries vpon the *Apocalipse*. I see not howe I can with any great fruite tary longer in this treatise. Wherfore I referre the curiouse reader to these Authours: it is enough for me to haue shewed, that by these costely Jewelles is signified the excellencie of the foundation of our helth and saluation.

The gates

Moreouer in the fourth place is declared the matter of the gates. They were of one whole pearle euery of them, where- of the price is excedyng greate. The gate of heauen is *Christ*, and the porters of heauen are Apostles as is declared be- fore. Therfore are the gates most precious and most strong.

In

In the .12. chap. of S. Mathewes gospel, Christ himself and the saluation that is of him, are compared to a Pearle, which the marchaunt selling al that he hath, vperth for himselfe, thinking himselfe rich enough, yf he may haue this Pearle.

5. In the fift place is also described the Strete, what it is. *Strete.* In the Cities here in Earth, the stretes are many times imporie, though otherwysse the cities be neuer so famous & noble: Where they be notable, they are paved with stone or bricke: but the Strete of our Citie, is paved with golde both cleane and bright. For in heauen is founde no nopsomenes, no obscure darkenes. All these thinges doubles are spoken moste beautifullly: but yet must far greater thinges be vnderstand and imagined: and we muste indeuour with all our myght, that the thinge which the tung of man can not vtter, nor our mynde here for the greatnes & excellencie conceaue, we may at the length beholde the same in heauen presentlie, and may experience the same in those our glorified bodies, throughe Iesus Christe our Lorde.

Furthermore yet is described the euerlasting countrie in heauen.

The. xcv. Sermon.



AND I saue no temple therin. For the Lorde God almightie and the lambe is the temple of it, and the Citie hath no nede of the Sunne, nother of the Moone, to lighte it. For the brightnes of God doth lighten it, and the lambe is the light therof. And the people which are saued, shal walke in þe light of it: & the kinges of the earth shal bring their glory & honour vnto it. And the gates thereof shal not be shut by day. For there shal be no night there. And they shal bring the glory & honour of þe Gentiles to it. And there shal enter into it

Ex. ii.

none

none bncle an thing, nother what soeuer wor-
keth abomination, oꝛ maketh lyes: but they
which are wꝛitten in the lambe's booke of life.

The temple. The Apostle proceedeth in the description of the diuine oꝛ ce-
lestiall Citie, to comfort and kepe the faithfull in all temptati-
ons and afflictions. Therfore in the seuenth place he discour-
seth of the temple. For in famous Cities ther is no final cō-
sideration and prayse of churches. This is manifeste by all
writers of stozies places and times. What temple is than in
heauen? none at all. For S. Ihon: and I same, saith he, in the
cite of God no temple. This place repugneth not with those
things which are in the .ii. and .i. 5. chapters of the temple
in heauen. For the temple is there exhibited in a figure and
vision, not that there is in dede any temple in heauen: but
that thus mighte be signified Gods iustice and certayne sal-
uation promised in the Scriptures, lyke as we haue in those
places declared.

No temple in heauen. And what is the cause, that there appeareth no temple in
heauen? The diuine reuelation answereth: for y^e Lord God
almightie, and the lambe is the temple in that our heauenly
colitie. The vse of temples is this. The Lord first instituting
the tabernacle, after the temple, wold haue it testified that he
wit be present in the middes of his people, a father, Lord, and
Defender. And therfore ar thei saied in the scriptures to come
vnto the Lord, which came either to the tabernacle oꝛ temple
of the Lord. The temple mozeouer was erected for preaching
and praier and the externall seruite of God, for receauing of
the Sacramēts, oꝛ offering up of sacrifices. But the Saints
in the heauēly couētie haue no nede of all these things. Ther-
fore thei nede no temple. Therfore is no temple sene in heauen.
For the Lord god nowe sheweth himself to them to be inioyn-
ed of y^e same, the saints ar now to him, wherfore thei nede no
tokē of his presece. We ar taught by doctrine what God is,
what is his will, and y^e we be saued by y^e lambe: but now that
we se god himselfe face to face, and y^e saluatiō is cōmen by the
lambe of God, what nedeth there a temple in heauen? By
praier we require life and ioyes cuerlasting: now since these
are happened to the electe, what nedeth any house of praier?

The

The Saintes nowe withoute any temple, offer vp eternall praises vnto God. And seing that sacrifices and sacraments haue no further place in the euerlasting cōsuetude, It is not woby there should be any temple in Heauen. We rest, and kepe in Heauen, an euerlasting Sabbath. This place moreouer proueth, that Christ is very God, coequall with the father, as to whome he is ioyned inseperable in all glory. Another is the Holy ghoſte seperated from the father and the sonne, which els where is said to dwell in vs: for the which cause, we are called the temples both of God and of the Holy ghoſt, of the Apostle, in the first to the Corinth. the. 3. and the second Cor. 6.

The right place of this description is repeted of the lyght celestiall, and that not without great cause: yea and the same light is agayne cōmended in the. 22. chap. For in buildinges there is nothing more excellent than light. Otherwise without light, all things are blynde. Furthermore he sauerh not, that the Sunne and Moone shulde be nomore: but that the Citie of God shoulde not nede those lightes. He sheweth the reason: for the glory of God hath lightned it. And the glory of God, is the diuine, celestiall, and unspeakable brightnes of his vnapprochable light, which he inhabiteth, and according to his good pleasure, cōmunicateth to the chosen. The Lorde Christe (which here is called the lambe, for the misterie of redemption) illumineth the blessed. For by him we are clarified, and inioy that eternall, moste beaultifull, and celestiall light. S. Iohn hath borrowed this place out of the. 60. chap. of Esay, where we read: The Sunne shall not be there, for the lighte of the daie. And the brightnesse of the Moone shall not shyne there: but the Lord shall be to the thee a perpetuall light, and thy God (shall be) thy brightnes. Furthermore the seates of the blessed, are thoughte to be fired aboue the Sphere of the Sunne and Moone, and also the brightnes of Saintes to excell farre the light of the Sunne and starres. The same hath Esay testified also in the. 24. and. 30. chap. To God almighty and light eternall, be praise and thankes geuing, which hath prepared so great things for vs, and geueth vs giftes such as no tūg can expresse.

He sheweth in places mo than one, who are partakers of that light, or who be Citizens of this celestiall citie, and what

Fr. iii.

is

The lyght
of the citie,
God.

who be
citizens of
this citie.

Who be
Citizens of
this Citie.

is the state of the Citizens. All nations & people saved, are citizens of the eternal cōstitue. There are two things to be noted, First, that p̄ gentiles are made inheritours of glory, and that without any choise. For here excellently not the Jewe, nor the Greke, nother Romane, nor Barbarian. Agayne yet not all without respect, and confusely obtaine everlasting light, but the saved only: that is to say, whom Christ hath saved and redeemed from sin, the Deuill, Antichrist, and from the curse and the world. And Christ sauech the elect and faithfull. They therefore shall in dede be partakers of p̄ light: These are the citizens of the countrie everlasting. But what is their state and inheritance? They shall walke in the light of God the father & the lambe: that is to say, they shall haue the fruition of the light and of God himselfe, to their ioyful sweetnes and fill. For it is a figuratiue speech, to walke in the light, for that which is, to enjoy light. Werely in the .88. Psalme is red with a figure not much vnlyke: Forde they shall walke in the light of thy countenance. And againe: Thou shalt make known vnto me the sure path of lyfe, the fulfilling of iopes is in thy sight, & gladnes in thy right hand for evermore.

Kinges are
in p̄ court
of heauen.

But especially the places in heauen, and in that Palace diuine, are for Kinges. Kinges are gouernours, and captaynes of the people, as they be, which are called Kynge and Princes, gouernours, Magistrates, rulers aswell of the politique, as ecclesiasticall gouernement, Doctours, maisters, teachers, Artificers, and Parents. For their dutie is, vertuously to gouerne their subiectes, scollers, or childre, to kepe them vnder awe of discipline, to chastise, and directe them to the duties of life and all godlines. This yf they do, they shall haue a worthy place prepared in heauen. For Daniell saith also in the .12. chapter. But the teachers shall shine as the brightness of the firmamēt: and they that bring many to righteousness, as the starres everlastingly. & therefore, & happye are you, yf ye bringe many to execute the office of righteousness. But woe be to you Princes, and teachers, and maisters, and Parents, yf herein you be negligent. There is prepared for you in hell a place moste horrible and myserable, as also Ezechiel hath testified. But yf Kynge haue their place, and the same right honourable, in heauen, wherfore do the Anabaptistes teach,

teache, naye whie do they lie, that a Christiane can not execute the office of a Magistrate? For here are thinges mentioned to be in heauē, not only as men, but as they were kinges, that is, as they were good kynges, and executed their office duety, and not forsaking their place, haue liued a priuate life. For it followeth, they shall bypnye their glory and honour vnto it. And what is that glory, and what is the honour? it followeth agayne: and they shal bring the glory and honour of nations into it: that is to saie, they shal bypnyng into heauen with them, the very nations, their people and subiectes, whiche they haue holpen in trewe godlines and saluation, in teaching, correctyng, defendyng, allurynge or drawyng, &c. And these be their glory and honour, for S. Paule in the. 2. to the Corinth. the. 1. chapt. sayeth, for we be your glory, as you shal be oures also in the daye of our Lorde Iesu. And agayne in the. 1. to the Thess. the. 2. chapt. the same Apostle sayeth: for what is our hope, ioye, or crowne of triumphe? are not you, in the sight of our Lorde Iesu Christe, at his commyng? for you are our glory and ioye. Ful wel therefore sayeth Aquinas: S. Iohn speaketh after the maner of conquerours, which bypnyng their spoiles into Cities. Therefore he sayneth that Princes, preachers, and parentes bypnyng with them into heauen such as they haue wonne, whiche to them shal be an honour and glory. These thinges alwayes let vs thinke vpon, and do our duety inioyned vs of God, which we perceiue in the euerlasting countrie to haue so great rewarde. For it shal be the greatest glory that maye be, to stande with so many wonne in the presence of the eternal God, Labe, and alsautes. Contrarywise the greatest shame to stande with so great a multitude of men lost, and that losse throught our faulte and negligence. Reade what thinges are written in the. 1. chapt. of the booke of wisdom, &c.

In the tenth place followeth the custody of the gates celestiall. Certenly in greate Cities there is greate and diligent watching and wardynge & heds taken to the gates, that they be shutte and opened in due tyme and season. But in heauē there shall nede no such carefulnes. The reason is. The gates are not wonte to be shutte in the day, but at night. But in the euerlasting countrie there is no night, therefore are the gates

The gates
are not
shut in the
daye.

neuer shutte. There is doubtles no night, but continual day. There is no reason, no Ambushes or wayte laide, no perills or daungers: all thing, in generall are safe, peaceable, quiet, sicker and sure. The same thinges are red also in *Esaye*, but some thing in a diuerse sense. *Aretas*: here is a double vnderstandyng, sayeth he, for eyther he meaneth that there shal be peace and securitie, and that so great, that it shal not nede to kepe the cite by shutting of the gates. Or els that there also the godly gates of the Apostolicall doctrine are open for all men, vnto their learning, which haue more perfection, &c. Certenly they shal nede no teachers nor guides, which see all miseries now presently, & are brought into heauen it self.

The clea-
nes of the
heauenly
cite.

And especially cleanes in Cities is highly commended, if there therow appere nothing that offendeth the sighte, hearyng and smellng, which is lothsome to loke vpon, and to be abhorred. And in priuate houses the chiefe prayse is, ys all thinges thynne, and stande euery thing in order, and lie not scattered and stinke.

Now therefore in the eleuenth place he sheweth, that there shal be nothing in heauen, that maye offende, that is to saye, which shal not be pleasaunt and delectable moste cleane and nete, absolute and complete. The same place also muste be referred to the personnes. For it followeth: saue they that are wrytten in the lambes booke of life. We vnderstande therfore, how into the kingdome of heauen shal not enter who: emongers, Idolaters, liars, Deceauers, & what so euer is vncleane, and not purged with the bloud of the sonne of God th:ough sayth. This same the Apostle affirmeth in the. 1. to the *Corint.* the. 5. and. 6. chapt. and to the *Ephes.* the. 5. chapt. David also demaundeth: Lord who shal dwell in thy tabernacle, or who shal reste in thy holy hille. And aunswereth incontinently: he that walketh without spotte, and worketh rightuousnes, and that which insuech in the. 15. *Psalm.* Finally here shal be fulfilled suche thinges as are wrytten in the. 23. chapt. of *Deuter.* Touching the which are prohibited to enter into the church. Wherfore this place hath a secret doctrine and priue admonishment, instructyng vs, that if we wil, or couet to be heires of the euerlasting countie, we should applye our selues whylest we liue here in Earth, to rightuousnes and Innocencie.

For it ſhal followe in the. 22. chapt. For without are dogges and ſuchaunters and whozemongers: &c. The Lord bying vs by the waie of rightuouſenes vnto life euerlaſting.

He continueth yet in deſcribving the bleſſed ſeates.

The. xcvi. Sermon.



AND he ſhewed me a pure river of water of life, cleare as Chryſtall, proceeding out of the ſeate of God, and of the Lambe. In the middes of the ſtrete of it, & of eyther ſide of the river was there wood of life, whiche bare twelue maner of fructes, & gaue fructe euery moneth: & the leaues of the wood ſerued to heale the people withal. And ther ſhal be nomore curſe, but the ſeate of God and the lambe ſhal be in it, and his ſeruauntes ſhall ſerue him. And they ſhal ſee his face, and his name ſhal be in their foreheades. And there ſhal be no night there: and they nede no candle, nor light of Sunne: for the lorde God geueth them light and they ſhall raygne for euermore.

The. 22. chapt.

In the twelfth place is deſcribed of Iohn the pleaſauntnes, *The pleaſauntnes* trymnes, the plentiuſenes and aboūdance of foode in the *ſannenes* Citie of God. Rivers make cities pleaſaunt and delectable. *of the cities* Without fountaynes, ſprynges and holeſome waters cities *of God.* decaye, and are ſcarſely worthy the names of Cities. But in caſe they waunte victualles, they are wholy loſt. Therefore this our heauely Citie excelleth, and is moſt noble in al theſe thinges: nother hath it vitaple only, but geueth the ſame vnto vs with greate pleaſure, and fineſſe moſte pleaſaunt. For erres in this Citie doe not only beare fructe, but geue alſo a

Fr. v.

pleaſaunt.

pleasantes unspeakable & inestimable. The river moreover runneth through the middes of the stretes: on the bankes of eyther side are trees mosse beautiful to beholde, bearing the fructes of life. And as I haue many times in this description intimated, so I repete now the same againe that those things are not to be vnderstande after the letter as the *Millenaries* take them. For the Lord talketh with vs and euen lispeth, to the ende we might after the imbecillitie of our witte conceiue these things. If any should wishe for earthly things, I wene he could couer no greater things, than be here described. We shall thinke therefore, if the Lord could geue these earthly things, yf he woulde, whie can he not geue greater to the soules of the godly and bodies glorified: yea the Lord will that being withdrawen from the contemplation of earthly things, we shoulde loke altogether for celestiall and diuine, worthe of blessed soules and bodies clarified. Whiche were ly howe greate, and what they shall be, no tounge of manne can expresse to vs, be it neuer so eloquente. For the Lord hath prepared greater things for his seruantes, than here we can comprehend. Therefore he bringeth forth here matters mosse ample, that after a certen maner we might conceiue heauenty things muche more excellent than they be. Therefore the sense and meanning of all those things, whiche are spoken here of the river of life, and wood of life, by an amplification right excellent, is none other, but that the blessed in the heauenty countrie shall be quickened of God, and preserved in that happie life with highe delectation for euermore. And there is no doubte, but *S. Iohn* hath borrowed these things, as he doeth all the reste, (sins he is the expositor of the *Prophetes*) out of the *Scriptures*. And therefore hath he alluded to *Paradise*, whose description set forth in the seconde of *Genesis*, doeth with this description of *Heaven* very well agree. For there springeth also a river in *Paradise*, whiche immediately is diuided into foure heades and watereth the garden of pleasure mosse pleasauntly. In the same *Paradise* is the wood, that is the tree of life, bringyng forth liuely fructe to the eaters: as it is expounded of *S. Iustin* in the .13. booke *De ciuitate dei*. The .20. chapter. But for the sinne of our firste parente we were caste out of that *Paradise*:

The very
paradise of
a faithfull
is heare it
selfe.

life: and Christe is come, to the ende he mighte bringe vs
 agayne into Paradise, that is to saie into high felicitie. Now
 therefore that terwe paradise, prepared for vs of Christe, is
 shewed in heauen, and is here described, into this Paradise
 entred the Lord after death, and brought with him into the
 same also the saythfull thiese, to whome he sayed: verely I
 saie vnto thee, this daye shalt thou be with me in paradise.
 Therefore ought we not here to forge to our selues the gar-
 dens of *Alcinous* in Earth, or in the ayre aboute the globe of
 the Mone, and reason of Paradise terrestriall. Our Para-
 dise is celestiaall, whiche is prepared for vs in heauen: as *S.*
Paule hath sayde in the thirde to the *Philipp*. And Paradise
 is called a garden of pleasure, as at this presente it is called a
 golden Citie or of precious stones, verely by a trope on ey-
 ther side. Herunto apperteyneth also a place of *Zacharie* in
 the. 14. chapter. There is also an other place of Scripture in
 the. 47. chapt. of *Ezechiel*. Whiche is this, and translated or
 written out by *S. Iohn* into this place in a maner worde for
 worde: by the riuer sayeth he, on eyther side of it shall growe
 by all maner trees that beare fruite, whose leaues shall not
 falle, nor the fruites saple, but euery moneth shall they bring
 forth newe fruites. For their waters flowe out of the sanc-
 tuarie, and their fruites shall be meate, and their leaues me-
 dicinable. And *Ezechiel* vnder a figure seeth that same blessed
 life, and happie seates, whiche *S. Iohn* at this present seeth,
 by the shewing of the Angell. And eyther of them both seeth
 the happie seates after the same sorte, & vnder the like figure.
 For there is one only blessednes, common to al the saythfull
 of the whole world. The Patriarches, Prophetes, Apostles,
 and Martirs archiue all one felicitie. They see the Riuer on
 eyther side, and the same running out of the Sanctuarie, or
 seate of God. They see on eyther side the riuer, trees planted
 that bring forth the fruites of life. They bring forth fruites
 euery moneth freshe and newe: and the leaues of eyther do
 heale. I suppose the olde Poetes borrowed out of the Scrip-
 tures suche thinges as they wrote in verses concerning *Am-*
brosia and *Nectar*, the meate and drinke of the Goddes. That
 shorte verse of *Martiall* is knowne.

Ambrosia is the meate, and Nectar drynke of Ioue.

the meates
e drinkes
of goddes.

And

And Grammaticians deriue those vocables of immortallitie. But our S. Iohn here reasonyng more elegantly & better of these matters, sayeth, how the Angell shewed him a riuer, which he commendeth vnto him by such properties, as water is wonte to be comended: of the purenes, brightnes, and clearenes. He addeth a parable, whiche geueth light to that he hath sayde, and sayeth, cleare as a cristall. After he addeth, that this riuer is the riuer of the water of life, to witte liuely water, which preserveth the drinkers thereof in life. Finally he sheweth also the originall or springe head of this riuer, deriuyng the same from the seate of God, of the whiche seate or Trone I haue spoken in the. 4. and. 5. chapter of this booke. And by all these thinges is signified nothing els, but that life procedeth of God alone, which he geueth to the that serue him in that blessed countrie pure, cleare, bright, most tried and most perfite, and altogether diuine. Touchyng the liuely springes and fountaynes of waters, we haue touched some what in the ende of the. 7. chapt. of this booke. Marke againe, that God & the lambe are so ioyned together againe, that no man vnlesse he be madde, wil Denie the sonne to be of the same substance with the father.

The vi.
talle of
this citie.

Now followeth the victual of this diuine citie. The meate in the countrie euerlastyng, is the tree of life. And it is the hebrew phrase the woode of life, for the tree of life, or liuely meate. For there is added bearing fruit. And whether you vnderstande that S. Iohn sawe one only tree, as also in paradise was one tree only: or no, as in *Ezechiel*, so that by the general word we maye vnderstande the particular kindes of trees, it shal be all one. The Situation of the tree he sheweth dilligently, to be sette in the middes of the strete of the Citie, and on eyther side the riuer (whereby doubtles is gathered that there were many trees) to witte on the bankes of the riuer, that they maye sucke vp liuely iuyce out of the riuer, which floweth fro the Trone. And hereby I suppose is signified, that the heavenly sode is common and free for all, not locked vp, or kepte for a fewe. It is founde in the middes of the strete of the citie: than doeth the meate stande open, and is not hidde. And it draweth a liuely force out of the riuer, whiche springeth out of the seate. For that heavenly life is of God,
and

⁊ sheweth to al his electe. Moreover it is also declared moste diligently, what maner of fruite this shal be: the tree of life sayeth he, doeth fructifie ⁊ bring forth fruite twelue times **The fruct** in the yere, so that euery moneth it beareth fruite freshe and newe. The first fructes to men are deintie: and they that doe commonly abhorre olde fruite, had rather haue newe. Therefore in that blessed countrie of oures shal nothing be tedious, vnpleasaunt, lothesome, ⁊ in any wise to be reiected, but all thinges shal be most pleasaunt, most delicate ⁊ deintie, fresh and delectable.

Nowe also he neglecteth not the leaues, ⁊ as Ezechiel did, **The lea** sheweth some vse of the same. They serue, saith he, for a me- **ues.** dicine to heale ⁊ people. Not yther shal be diseases ⁊ sores in y heauely countrie: but y the blessed shal haue continual ⁊ perpetual helth. These people he calleth gētiles: not y the gētiles are yet vncleane, but for that they were ones suche, but nowe beyng purged by Christe, liue hoale ⁊ sounde for euer more.

And by those allegories hath he hitherto figured by partes **To what** those blessed seates, prepared for the faithfull in that euergla- **ende these** sting countrie, vnder the Image of a moste noble citie: which **are to witte,** after he hath shewed vs, he semeth as it were to haue opened heauen it selfe, and set forth the eternall felicitie to be sene in a maner with mortall eyes, and euē to haue poincted with the finger, to no other ende, than that we should be stronge and constant in the sayth of our lord Iesus Christ: ⁊ should neuer thinke ones, who hath euer sene those blessed seates, whereunto we are called by the denyng of all pleasures: what yf thou shouldest dispise the pleasures presente, and shouldest obteyne none in time to come: This thought is wicked. Faith teacheth thee otherwise. But what sayest thou more: desirest thou to know and see such thinges as God hath shewed thee: Thou hast sene enough and aboundantly at this present. The lord hath shewed thee aboundantly enough of life and pleasure celestiall at this present. Indeuour now only, that the deuill, the world ⁊ Antichrist troden vnder, thou mayest aspire and be lifted vp into those heauely seates. Moreover beware thou be not more curiouse, than is mete ⁊ requisite: and that thou sekest not to knowe mo, and more exacte thinges of the heauenly towre, and perpetuall ioyes, than the Lord himself, which

which onely knoweth these things, hath to thee reuealed. Let this euident demonstration of eternal life suffice vs. I beleue neuer none hath disputed better or more rightly, more elegantly and more euidently of the blessed life, than here S. Iohn hath done. Let vs therefore repose our selues in God, let vs beleue his wordes, let his reuelation suffice vs, and let vs desire to be ioyned with him in this heauenly courte, in all felicitie and eternal life most perfit.

A some col- And now S. Iohn recollectyng the chiefeft pointes of this lected of h matter, and concludynge this place of eternall life, he finis- doctrine of the blessed will but touch the only, for that many thinke we haue spoken the blessed life.

hereof already sufficiently, and plentifully enough. And to beginne with al, there shal be no curse, no execration, no malediction, nother warre, nor famine, nor diseases, nor yet any such thing, as is recited of Moses amonges the curses in the be no more 27. and. 28. of Deuter. Nor that all are accursed, which are curse. subiecte to the same. For Iob and other holy menne, were tormented with sickness: but that commonly the accursed, vbeleuers and wicked are plagued there with. Nor that they should be exercised and profit in godlines, but that they should first be afflicted here, & so by certen degrees passe vnto greater tormentes. What than?

The seat The second membre inseweth: but the Throne of God and of God in of the Lambe shal be in that cite. To witte the kingdome of the cite. God shal be there, and God shal rapgne and al blessing, no malediction, in the chosen. Therefore what ioyefull thinges so euer the Prophetes Christ and the Apostles haue spoke of the kingdome of God, the same shal be in heauen, and the blessed shal haue the fruition thereof. And agayne are ioyned together inseparably the father and the sonne in the unitie of essence, which neuerthelesse in the distaunce of persones are exceedingly wel not diuided, but discerned. These misteries of the blessed Trinitie are known vnto the faythful.

Whe ser- Here followeth the third membre. Some may maruaile, uices shall what the blessed shal do in the world euerlastyng. Therefore cerne him. S. Iohn sayeth, and his seruantes, λατρεύουσιν, shall serue him, God I saye and the Lambe, they shall worchippe him in honouryng, prayyng, & magnifyng him for ever. Therefore

shal

ſhal they wholy addicte themſelues to godly worſhipping. Whiche thing ſhall in dede be to him great pleaſure. As alſo S. Auſten ſheweth in an other place.

Fourthly, they ſhal ſee the face of God. S. Auſten treateth They ſhall much of ſeyng of God, to Paulina: and warneth godly, that ſee þ face we ſhoulde not here Imagine to our ſelues carnall thinges. of God. Moſes in the. 33. of Exodus. And Philippe the Apoſtle in the. 14. of Iohn haue accompted it for the highe felicitie to ſee God, as he is, and as it is commonly ſayde, face to face. And there is vndoubtedly in this ſighte and fruition, highe felicitie and ioye euerlaſting and moſte complete: howbeit in this preſent world, as the lord ſayde to Moſes, it chaunceeth to nomā. The holy fathers haue in dede ſene God, but by a ſhape, and ſo farre forth as he hath vouchſaued to reueale and ſhewe himſelfe to them to be ſene. Like as Tertullian ſheweth in the booke agaynſte Praxeas: but with full eye, to ſee the full glory of God with ioye inestimable, is than firſte graunted vs, what time beynge deliuered from miſerie, and purged fro corruption, we ſhal alſo in body be clarified: than at the laſte, as S. Iohn ſayde alſo in the. 1. of Iohn the. 3. we ſhall ſee him as he is. Job moſte rightuouſe ſpeakynge of this viſion of God, Job. 19. ſayde: when they ſhal haue put aboute or clothed (to wit the father, ſonne, a holy ghoſte) this (namely in body) with my fleſhe: I ſhall beholde God out of my fleſhe: whome I ſhall ſee to my ſelfe, and mine eyes ſhall loke vpon, and no other. The which is my only deſire. Of this ſeyng ſpake Paule alſo the Doctour of Gentiles, and ſayde: nowe we ſee in a glaſſe, 1. Corinthe. 13. euen in a darke ſpeakynge: but then ſhall we ſee face to face. And of this viſion S. Auſten hath alſo diſputed in his booke De ciuitate dei. aboute the ende.

Fiftely, they ſhal haue þ name of God in their foreheades: The name eyther becauſe they ſhal be the children of God, as we haue of God hearde in the Epiſtle to the Philadelphians, in the. 3. chapter written in of this booke. And verely in the countre celeftiall it ſhal be made their knowen to all, who be the children of God: In this world they are commonly taken for the children of the deuill which in very dede are the childre of god. But this ſhal clerely appere in an other world, to þ great glory of þ choſen. And verely the brightnes of God ſhal ſhine from the foreheades,

of countenances of the electe: as in times past the brightnes of the lord shone from the face of *Moses* & *Christe*. & because al Sainctes shal knowe one an other, thus the vertue of God resteth in their countenaunces: which sense I perceiue hath pleased *Primasius*. & so: that they shal be priestes before the lord so: euermore: as the prophetes haue taught of the chosen. In olde time the high prieste bare the very name of God in his forehead in a plate of golde, bounden to his head with a lase. Undoubtedly in the heauenly countrie the glory of the children of God shal be wonderfull greate, of those chiefly that haue confessed the name of *Christ* in earth: for these the celestial father shal glorifie.

God light
with the
chosen.

In the sixte membre is repeted agayne, which hath ones or twise ben spokē before, that the electe in heaue are illumined with the glory diuine, wherof hath ben spokē enough before.

They shal
raigne.

In the last and seuenth membre comprysing as it were all thinges of life and felicitie, and uttering with one word: they shal raigne, sayeth he, so: euer more. The lord *Iesus* graunt to vs his faithful, that suche thinges as we haue now hearde plentifullly of his mouth, we may shortly experience in our soules and bodies, and may crie with ioye, to God the father most mercifull, and to *Iesu Christ* the redemer most mightie and benigne, and to the holy ghost the most swete comforter be prayse and glory so: euer more. Amen.

The conclusion of this worke, wherein is established the autoritie of the same, and the same collected bryefely.

The. XCvij. Sermon.



AND he sayde vnto me, these say-
inges are faithfull and true. And
the lord God of the holy prophets
sente his Angell to shew vnto his
seruauntes the thinges whiche
muste be shortly fulfilled. Beholde I come
shortly. Happy is he that keepeth the saying
of the

of the prop̄hete of this booke. I am John which saw these things, and I hearde them. And whē I had hearde and sene, I fel downe to worship befoze the fete of the Angel, which shewed me these thinges. And he saide vnto me: see thou do it not. For I am thy fellowe seruaunt, and of thy bretherne the prop̄hets, and of them which kepe the sayinges of this booke. Worship God.

The sixte & last parte of this worke conteyneth the conclusion, which affirmeth the thinges which we haue heard to be diuine, certayne, and vndoubted: for he collecteth the chiefest thinges, & moueth al men to faith, & study of godlines, that in stedfaste hope we shuld loke for y^e iudge of al, to come shortly, and to iudge the quicke & the dead. And in goodly order this laste booke of the Canonical scripture finisheth the godly narration & doctrine, with the iudgement, & ende of all thinges. For the holy Scripture beginneth at the firste originall of all thinges, and continueth a narration vntill the ende of all thinges, conteyning in it self the vniuersalitie of thinges, and al such thinges as are requisite to be knowen of matters needefull and profitable. And al those thinges hath our good Lord geuen vs to be knowen in the holy scripture, that is to say, in the Canonical booke. For they be false harlottes, that saye, that al thinges which apperteyne to the true & full godlines, & saluation of the faithfull, are not set forth in holy writings, and therefore to haue nede of traditions. They in dede haue nede of those traditions, which wil vtter their craftie wares: we nede none, which esteeme al their wares not worth a gally halfpenny to be bought of any man. For Esaye hath sufficiently disuaded vs from their disceuable & craftie iuglinges, in the 55. chapt. And this conclusion conteyneth aboute 16. Articles. Which we shal discusse in order.

Immediately after the beginning to set a graue asseueration, y^e the thinges which he hath sayde of writte hitherto are true, sure, certayne & vndoubted, οὐταὶ δὲ λόγοι πῶτοι καὶ ἀλη- true & vndoubted, 440: he hath in a maner the same sentēce also in the 19. chapt

The conclusion of this worke

The Apocalip̄se is the laste booke of the canonical booke of the scripture.

That these thinges be true & vndoubted,

of this booke. And he calleth saythful sayinges, whiche are stable, ratified stedfaste and vndoubted. And the sentence is referred in the thinges whiche he hath spoken of the blessed life to the world to come, leest we shuld be leste in any doubtfulness. Agayne it is referred to the whole narration of this booke. And this sentence semeth to be a clause of assertiō, and confirmyng the certentie of the matter propounded: as he thos also in the prophets: for the lord hath spoken: & agayne, thus sayeth the Lord of hostes: and that same most used in the gospel, verely verely I saye vnto you. And that in the Epistles apostolical, God is my witnes, that I lie not. And the goodnes of god doeth succour our infirmitie, wherby many times we doubting of the veritie of Gods words do waiver, & confirmeth our hope with these as it were ankers. Wherefore these must be diligently beate in & vnged in the ecclesiastical doctrine. *Aretas* expoundyng this place: as the woted maner of this holy Euangeliste is alwayes, so is it here also. For like as in his gospel, in token of loyaltie he sayeth & we know that his testimonyp is true: so in this place also, setting to his seale, he sayeth, these sayinges are saythful and trewe. Whiche to he. Therfore shal it be an unworthie thing to doubt be it neuer so little of the thinges that are writte in this booke, and in other bookes of the canonical Scripture.

The Authour of this worke
God of the holy Prophetes.

Secondly he repeterh, who is the Authour of this worke, and all these thinges are revealed to him: And verely there is none other Authour but the lord God him selfe, and that the God of the holy Prophetes. The which hath a great efficacy, for he sheweth him not only to be one & the same god of both Testamentes, whiche by his spirite hath inspired the prophetes & Apostles: but also biddeth vs secretly to esteeme the veritie & certētie of this booke of the prophetical matters. For if he coude in olde time telle his people befoze of thinges to come, & veter al thinges by the prophetes, what maruell is it, yf he now also perfourme the same by S. John: And if all those thinges came to passe, which the prophetes did prophesie to come, nother did there any word, no nor one iote saluē to the grounde, which was not fulfilled: there is no man also that wil doubt of the veritie of this booke, yf at leest he cōsider that the same God which in times past was to the prophetes,

is now also with blessed Ihon. The Prophets said, howe the land of Chanaan shulde be deliuered into the possession of the children of Israel: it was deliuered. The selfe same prophesied that the people of Israel shulde for their sinnes be cast out agayne of the same land into Babilon: they were cast out. After they prophesied againe & they shulde be deliuered, shuld repare & Citie, to the which Christ wolde come, which shuld redeme mankynd, & cal into the fellowship of life and blesse, all nations: They were deliuered, they repared their Citie: Christ came, and redeemed mankind, and the gospel was preached through out & whole world. What thyng than remaineth, but that the church shuld be turmoiled, Antichrist shuld come, and raigne, and that the true Christians and he shulde wage battaile together, and the Iudge come at the last vnto iudgement, and reward euery one according to his doinges? And this place proueth the diuinitie of Christ infallible. For what can be spoken more plainly, than was saide? The Lord God of holy Prophetes sent forth his Angel. So in the first chapter is saide: The reuelation of Iesu Christ, which God gaue him. And a little after he saith: I Iesus sent my Angel, that he might testifie vnto you, &c. wherein therfore is shewed the vnitie of the substance diuine, and destruction of persons.

Christe be-
ry God.

And the maner of the reuelation is shewed, or repeted and collected rather: he sent his Angell. Christe therfore by his Angell sheweth all thinges to S. Ihon. For no man hath sene God at any time: nother shal the Lorde come downe againe from heauen before the iudgement. Wherefore this whole vision was exhibited and declared by the Angel, which was the messenger of Christ the Lorde. Wherefore all thinges are properly referred to Christ which sent the Angell. But to whom did he shew or reueale these thinges? To his seruantes. For the cōreiners of God laugh at these thinges, and take them for fables: But God loueth his worshippers, and warneth them of all thinges in due season.

Howe this
booke was
reuealed.

3. Now he gathereth the some of such thinges as he hath treated hitherto. The same are chiefly cōteyned in two points. For he sheweth hitherto, what thinge must be done (ἐν τάχει) in two pointes. For this booke conteineth the destinies of the church from the Apostles time to the worldes end. Therfore he pro-

Thesome of
this booke
in two poi-
ntes.

phesied not a farre of, but the thinges that began in the very
time of *S. Ihon*. And yf they muste be done, who shall resiste?
Not that I wpll establishe the necessitie of the *Scaykes*, but
that I acknowledge the mightie working of *God*, after his
prouidence and righteousnes. After he addeth another mem-
bre: Beholde I come quickly *ταχὺ*. For this booke compre-
hendeth many thinges, which concerne the iudgement it selfe,
and the last iudgement, to the which I will come so swiftly,
and vnloked for, that the wicked and light men shall loke for
nothing lesse. For the *Lorde* saith in the *Gospell*: it shall be
as in the dayes of *Noe* and *Loth*. And in the howre that you
thinke not, the sonne of man wpll come. Item, as the bright-
nesse cometh forth of the *Easte*, and shyneth in the *Weste*:
so shall be the coming of the sonne of man. And therefore the
Lorde saith nowe also at this present: Beholde I come
quickly. For sodaynely, whyleste he seemeth in the meane
tyme to doe an other thynge, at vnwares he byngeth in the
Lorde speakyng, and that a matter wonderfull, as this partic-
le. Beholde importeth. For *S. Paule* hath written also, whyle-
ste they shall saie peace and securitie, sodayne destruction
shall come vpon them.

The com-
ditie of this
booke.

4. But what profit shall the seruantes of *God* loke for of
this booke? In a short sentence he copriseth much, and saith:
happie is he that keepeth the wordes of the prophesie of this
booke. Felicitie & blessednes, is the fruite that is taken of this
booke. In this present worlde being lincked with *Christe*, we
shall walke in the way of righteousnes, and eschew the cras-
res of *Antichriste*: and shall not fele the tourmētes which ar-
rise in the conscience, of the corruption of religion depraued.
And when we depart hence, we shal go straight to those ble-
sed seates. This is the highe blessednes and felicitie. And let
vs marke, that it is not enough either to haue sene, or heard,
or red this booke: it muste nedes be kepte. For we muste be-
ware that it goeth not in at one eare, and oute the other, that
we forget not the thinges that are told vs, but that we rather
frame our whole lyfe after the doctryne of this booke. And he
attributed to it the title of prophesie. All the *Scripture* is cal-
led a prophesie, as much as to say diuine: But consyderyng
howe this booke for the moze parte thereof sheweth things to
come.

came unto the church, it is rightly called a propheticall. **5.** He repeateth againe and beatech hi, both his name and also that he is a witnes that same and heard, who maie surely be credited. And thus he wil get authoritie to this booke. For it muste nedes be had in greate estimation, that which was conceaued and written of the Apostle and Euangelist *S. Iohn*. For any accompt a faulte in *Iohn*, that he so diligently expreth his name. But maruell it is, that they obserue not the same also els where, and of others not withoute praysse. Woe not the selfe same *Iohn* repete and inculke the name of a Disciple in the story of the Gospell: who thulde reprehend this? I see not therfore what he hath offended herein: But rather sins he foresaw in the spirite, that many wold speake against this booke, not withoute great cause, and with much faulte, and also of extreme necessitie he importuned his name. And the Apostle *S. Paule* also to the *Galatians*: Beholde I *Paule* say vnto you, sayeth he, in case ye be circumcised, Christe shal profite you nothing. The same also, to moue affection, inculketh his name to *Philemon*: *Aretas* therfore verypaptly expounding this place. And this, sayeth he, a certain propriety of speech in this Apostolicall soule. For euen as he had in the Gospell also, where he sayth: And he that same hath borne witnes, and his testimony is true: the same doeth he in this place also, testifieng that he was both an hearer and beholder of these things, which are prophesied. For hereby he willeth credit to the things which had ben seene. Thus much he. Others haue thought that not withoute cause, *S. Iohn* hath in this booke repeated his name oftener, than in his story. So that then willeth more hardlie beleue a prophete speaking of things yet to come, than a story, which telleth of matters past. **6.** In the sitre place he annexeth, what chaunced to him as he lay new with the Angel, revealing vnto him these huge misteries. I like story for all the worlde, had we in the ninetene chapter, where also we expounded the same: where he that list, may see. And yet the expositours Demaund, howe chaunceth it, that agayne *Iohn* doeth the same, that he did before, and was prohibited of the Angel? *Thomas of Aquine* willeth that *S. Iohn* being besyden himselfe by reason of the excellencie of visions, dyd this as one astonishd. The glose: before

The title
ter of this
booke *Iohn*
which repe
teth his
name.

whie *Iohn*
wolde wor
ship the An
gel agayne.

sayeth he, the Angell forbaddeth, that he should not worshipping
 him with *Latria*, here he prohibitech, that he worshipping him
 not with *Dulia*. But to me appereth (preferring alwayes the
 better iudgement of others) In *S. Ihon* to be shewed to all the
 godly, howe great is the feaimes of man to fall, unlesse he be
 restrained and drawen backe by the mightie hande of God.
 The Angell had shewed *Ihon* expressely before, that he shoulde
 not do, that he than did, and now repeteth it againe. For ha-
 uing as it were forgotten those things, by reason of the excel-
 lencie of the Angell, he wold surely haue done him some wor-
 ship: For so we permit to our selues more than to detect, espe-
 cially toward nobler personages, whom for their cellēt gyfts
 of God we esteeme worthy, whom we may also without the
 offence of God euen worship. That opiniū deceaueth in our
 time y^e most part of them, which against the comelines of syn-
 cere religion worship and honour Saints. But the Angell of
 the Word here nother forgeth nor bringeth forth any newe
 doctrine, but that olde in forme, as thei terme it, to the intent
 we shuld understād, that the will of God is alwayes one and
 perpetuall, which will not haue the most excellent creatures
 to be worshipped, but one God alone to be honoured. He re-
 peteth therefore the same causes, which he also obscured be-
 fore. Therefore be they alwaies of force, with all, & at all times.
S. Ihon in the meane time semeth, that he wold commend vnto
 vs the excellentie of this vision or reuelation: and that the
 Angell did admonish him constantlie of his dutie, and vs al by
 him, that the thing which is proper to God, we shulde trans-
 pose to no creatures, and it deserueth exceeding great praise
 here, that *S. Ihon* here dissembleth nothing: but by expresse
 wordes committeth to writing his fall, and rebuking of the
 Angell moste evidently. For by his fall he wold admonish,
 that the godly shulde not fall in like cases, but geue all glory
 to God. Here semeth also to be obserued, a maruelouse affec-
 tion in the manner of speaking. For the Angell crieth out to
Ihon being ready to fall downe nowe, yea prostrate already,
 and nowe aboute to worship, &c. See thou do it not, that
 thou verely intende st to do. Here is expresse the carefulnes
 of mynd, and haste, wherwith he goeth about to preuent the
 enterpryse of *Ihon*. And thus diligent are the holy spirittes

in deauē in lettynge althynge, that by any meanes be tounge
mafrō God, to worshipping of creatures, much lesse woulde
they theselues be worshipped; or to haue y things attributed
to them, which the Papistes at this day attribute by force of
Hermes. The Lorde of clemencie & mercie conuerte them to a
right minde, that thei maye attribute al glozy to God. Ame.

S. John is commaunded not to seale this boke, but to publishe it, hauyng respecte to no man.

The. XCviij. Sermon.



AND he sayd vnto me: seale not the sayenges of the prophete of this boke. For the time is at hande. He that doeth euill, let him doe euill stil: & he which is filthie, let him be filthie still: and he that is rightuouse, let him be more rightuouse: and he that is holy, let him be more holy.

7 The seuenth place that is treated in this conclusion, for biddeth *John*, that he seale not the boke wrytten, *in prayer*, sayeth the Angel, seale it not. And certenly letters and bokes are wonte to be sealed, eyther for credit & confirmatiō sake, or els that they should not be openly red of al men: but those only, to whom they are assigned. An Angell sayeth to *Daniel* in the. 12. chapt. And thou *Daniel*, loke the wordes, and seale the boke vntil the laste time. He is commaunded to shut his boke, that is to saie, to make an ende, nother to loke for any more reuelatiō: finally he is cōmaunded to shut it for the vngodly, vnto whom assuredly this boke shal seme darke & closed. For it followeth: for many shal erre, & knowledgē shal be manifolde. For thei that are not ruled by the certayne & sure word of God, haue nothing at al certenly tried & knowē, but wander through manifolde or sondry & uncertayne opiniōs, iudgements, and traditions of men. For *Daniel* sayeth, that knowledgē shal be variable: & is to say, there shal be innumerable opiniōs & sectes of the religion & seruing of god: where

Seale not the boke.

This booke
shoulde be
open for al
men.

nevertheless there is but one only true opinion, doctrine, faith or religion, the same I saye, whiche Daniel set forth in his booke, which booke also he sealed: that is to saye, confirmed it as it were with godly seals, as authentically, or authorized, and which was worthy to be credited: howbeit at this present S. John is not commaunded in the same sense and meaning not to seale his booke, which we know to be altogether authentically: but such a thing as this is the Angel meaneth, to seale or cover not, & hide not this booke: whom God therefore would haue to be writtē, that it might be a publicke doctrine in the whole world whereby all men might be instructed in the thinges that are revealed from heauen, that they be not thorough the craftes and tyranny of Antichrist withheld from the kingdome of Christ, vnto the kingdome of Antichrist: for God would that all these thinges should to all men be most common and manifestly known. And this sense hath *Ar-*
as opened also, sayeng: Seale them not, sayeth he, that is, kepe them not sealed to thy self, but publicke them to all. The reason is annexed: for the time is at hande, wherein verely these thinges which I haue sayde, shal come to passe. Wherefore the saythful had neede of warning, comforting and comforte. Considering therefore that this booke is set forth, that it might admonithe, strengthen, and comforte the saythfull, the same ought not to be shutte but wide open. For this is the good will of God, that this his word should be preached in his church to the profit of all saythfull. Let them loke therefore, what they doe, whiche would haue this booke not only shutte vp, but cleane taken awaie: nother thinke it can be vnderstande as obscure and full of darke speakynges. But to God be prayse and thankes geuyng, whiche hath vouchsafed to provide for vs saythfully & in time by this most profitable and most necessarie booke.

These
things must
be heard in
both to the
hearers &
to suche as
will not
heare.

8 The eight place of this conclusion seemeth to treat of a certain prevention. For some man here might saye: thou wilt haue this booke to be open, and come vnto all men of all states, sexe and ages: but there shal be some, whiche will utterly contemne the same. In wayne therefore shal it be preached, in wayne shal we vse these writynges, with them especially, which shal deride the same, and expounde them this waye or
that

waite at these pleasure. But he semeth to prevent this, & sape:
 Doubtes there shall be unrightuouse innumerable, whiche
 shall procede unbridled in their iniquities, and shall more and
 more excede and passe themselves: but yet there shall be also
 rightuouse, whiche perseruyng in al rightuousenes, shall in-
 crease in holy vertues, and herein also shall surmounte them-
 selues: wherfore spare not thou to utter to the al, such things
 as in this booke I haue commaunded thee, being nothing care-
 ful for the successe therof: let me alone with that: execute thou
 thoffice of preachyng. I wil byng to passe, that thy faithfull
 preachyng shall not be wayne. And let them alone, if thou see
 certen that will be altogether filthie, and perishe in their filthy-
 nes, seying they contemne al thy faithfull labour. For thou
 haste done thy duetie, and arte blameles: and they perishe
 through their owne fault. Wherfore I wil nother haue thee,
 nor yet no other to be ouer careful, what time pou see many,
 contemnyng the puretie of Gods word, had rather wallowe
 in filthines. And we reade els where also, that the Gospell is
 preached to many for their condemnation, and the sauour of
 the gospel to be swete vnto some vnto saluatiō: and to others
 an intollerable siche vnto perdition. A like place in a maner
 is in the. 2. chapt. of Ezechiel, where we reade that the Lorde
 sayde to the Prophet: thou sonne of man, I sende thee to the
 childre of Israhel, to a people rebellious, which haue rebelled
 agaynst me, they and their fathers haue dealte traytorously
 with me vntill this daye. They be childre of an harde sauour,
 and of a frowarde harte. I sende thee vnto them, and thou
 shalt tell them: thus sayeth the Lorde God, whether they will
 heare, or not heare: for it is a rebellious house, that they may
 knowe yet, howe there hath ben a Prophet amongs them.
 And thou sonne of man feare the not, nother be thou affraide
 of their wordes: for they be contentious and prickyng like
 thornes, and thy dwellyng is with Scorpions. But therfore
 shalt thou not be affrayde of the, thou shalt speake my wordes
 vnto them, whether they wil heare them, or no.

Howbeit we must here take hede, that we vnderstande not
 that God commaundeth, that the vngodly shuld procede to be
 more vngodly, where thangel sayeth: he is unrightuouse,
 let him be unrightuouse still, &c. For it semeth in maner to be
 sp.p.v. such

Math. 24.
 1. Corin. 1.

God com-
 maundeth
 not that
 the wicked
 should

walke still such a saying, as that same is in the gospel: that thou doest,
 in their do it moze speedly. For he commaundeth him to doe, that
 wickednes thing which he knew he would do. After the same sorte here
 also, that he knewe the wicked would do, he saith they shal
 do: nother willet he that their doynges shuld trouble Iohn,
 & the saythfull preacher, seying there shal be also many good,
 whiche shal also applie themselves vnto rightuousenes. We
 are wonte also to saie with a muche like phrase: yf it will no
 otherwise be, we muste be content. Not that we bidde him
 that perissheth, to perishe: but that so we reprotoe to him his
 madnes, & signifie that he perissheth through his owne fault,
 willingly and wittingly. *Aretas*: It is no exhortation sayeth
 he, but rather a rebuking of euery one, vnto the whiche stu-
 dy he applieth him selfe. And *Thomas of Aquine*: The sense is,
 sayeth he, he that hurteth, lette him hurte still. That is he will
 hurte, by doyng other euilles: that the Angel be vnderstande
 to haue sayde these thinges in prophesying, not in wishting,
 &c. And so the meanyng were: the wicked contēning the pro-
 phecie, shall continuē to be wicked, the godly agayne shall
 growe in the holy study of rightuousnes. Which sense truely
 semeth moste playnest of al. Nother differ they muche from
 these, that are red in the. 12. of *Daniel* by these wordes: go *Da-*
niel sayeth the Angel, and searche not ouer curiously the in-
 staunt of the laste time: for the saynges are closed and sealed,
 untill the laste time. Very many shall be purified and made
 white and caste newe. But the wicked shal doe wickedly and
 al vngodly shal not vnderstande. But the learned shal teach.
 From these thinges swaue nothynge at al the wordes of the
 2. *Tim.* 3. Apostle, speaking and prophesying of the later tynes: all
 that will liue godly in *Christe Iesus*, shall suffer persecution
 for rightuousnes. Notwithstanding euill menne, and decea-
 uers growe worse and worse, whilest they both leade others
 into errour, and erre themselves. Therefore seying the later
 age of this worlde shal be such, let vs, which are called to this
 function, procede constantly to auance, set forth and beate
 in, the very worde of God, and reuelation of *Iesu Christ* vnto
 al men, regardynge nothing, what the worlde and worldly
 men speake agaynst it.

And ful elegantly he setteth two sortes of men against two
 others

Others, the vnrightrouſe agaynſt the rightrouſe, and filthie to holie, & ἀδικῶν, ſayeth he, he that doeth euill, let him do euill: or he that is vnrightrouſe, let him be vnrightrouſe: or he that hurteth by perſecutig ꝑ godly, ἀδικῶν ἵνα ἰσχύῃ, let him hurt ſtil, or furthermore. Agaynſt this he ſetteth: he ꝑ is rightrouſe, let him be more rightrouſe, let him procede further, & grow more & more in al godlines, & go beyōde himſelf in rightrouſnes, both of faith and workes. For by rightrouſnes of faith we are iuſtified: by the rightrouſnes of workes, we are declared to be rightrouſe. And thei that be rightrouſe, not only hurte no man but alſo profit & do good to al. Contrarywiſe the vnrightrouſe, which want true faith, want light: & walke therfore in darkenes, & doe the workes of darkenes: perſecuting both the rightrouſe, & rightrouſnes, & moleſtyng al mē. And that there ſhould be ſuch men in the later dayes, the lord hath alſo propheticd in the .24. chap. of the goſpel after Matthewe.

In other kinde of men, is of vncleane, polluted, filthie and vile, & πόρῳν, &c. He that is filthie, ſayeth he, lette him be filthie ſtille. And the interpreters of the Breke tunge admoniſhe that πόρῳς, is that filthines, which we gather with our nailes endes. And he ſignified vncleane perſones in body & ſoule, Idolaters, fornicatours, gluttons, and ſuche like. Agaynſt whome he hath placed, the holie, pure, and cleane: that is to ſaye purified by faith, and applyng theſelues buſily to ſanctification. Therfore like as the filthie do more and more wallowe themſelues in the mire, and araye and deſile theſelues to vilely: ſo the godly doe more and more applie themſelues daily to cleannes and holines of life. The lord Jeſus iuſtifie and ſanctifie vs for euermore.

He gathereth ſuche thinges as he hath taught of the laſte Iudgement, and of the rewardes of the godly, and of the tormentes of the wicked.

The. xcix. Sermon.



AND beholde I come ſhortely, and my rewarde is with me, to geue euery man accorɔyng as his dedes ſhal be.

A

I am Alpha and Omega, the beginning and the end: the first and the last. Blessed are they that kepe his commaundementes, that their power maye be in the tree of life. And maye enter in through the gates into the citie. For without shall be dogges & inchaunters, and whozemongers, and murtherers, and idolaters, & who so euer loueth & maketh lesinges.

I byete re: 9 The ninth place of this conclusion, is of the comming of heresal of the lord vnto iudgement, and of the rewarde prepared for the fast iudge- good, and appoynted tourmentes for the impenitent and ment, & of wicked for he collecteth at this present, that he treated more erwardes & dilligently and more at large in the. 19. and. 20. chapt. and o- formentes. ther places of this booke. And this place befoze all others he inculketh and vrgeth most earnestly. For it is of great impo- taunce, if we both vnderstande it rightly, and ponder it verp ofte in our mindes. For we shall the lesse licenciously sume, but shall wathe more dilligently.

The lord And in this conclusion of S. Iohn the persones are often **Christ co:** chaunged. For now speaketh Iohn him self, and incōtinently **with thoz:** he bringeth in the Lord speakyng. As at this present verely he maketh the lord Christ himselfe to speake, and saye: behold I come quickly. For the worde pronounced out of Chyistes mouth is of more authoritie, and hath more credit with all, than that the Apostle speaketh: & in sayeng that he will come shortly, he would stire vp all men to watch, repent, & praye. For in the Gospel he sayed: watch, for you know nother the daye nor the houre. Your Lord will come at an houre, when you thinke lest. He feareth therefore the sloughful and vncleane persones, whiche comfote themselves, that the Lord shall not come at al, and if he come, that yet it shall be long first, and peradventure neuer. Agaynst whom he pleadynge, sayeth howe he will come quickly. Agaynst the same also reasoned Malachie in the. 3. and. 4. chapt. And S. Peter in the. 2. the. 3. chapt. Moreouer in affirmynge that he will come shortly, he comforteth the godly tempted and tossed diuersely in this world. For the godly some times crie also, that the Lord dis-
creteth

ferreth his coming ouer to, that he is to be gentle to his enemies. Wherefore he saith, he will now come soon enough, that is to saie in dewetime: that he may both delat his seruantes, and distrope & rote out his enemies and contemners.

For it followeth, what a one, howe, and to what ende he wil come: he wil come gloriousse with great maiestie & power to deliuer and saue the faithfull, and condemne the vngodly; for he saith, and my reward with me. Which words seme to be taken out of the. 40. chapt. of *Esaie*. And signifie, that God is furnished abundantly with al implemētēs, wherewith it behoueth a rewarder and reuenger to be furnished me. And my reward with me. Therefore he saith, the reward which I shall geue to euery one, after his doynge, I haue presently with me, and that ready, and plentifull. For our king and Iudge wanteth not power and treasure: as many times the Kings of this world, eyther can not paye their Soldiours wages, as they ought, or haue it not ready, and differ the payement a longe time. But this our Captayne: and my reward, saith he, is with me. And immediatly expounding himselfe, he saith: that he wil rewarde euery one accordyng as his doynge shall be. For so the Apostle also in the. 2. to the *Corinth.* 5. saith, how we must all appere before the iudgement seate of Christ: that euery one maye receiue such thinges as are done by the body, accordyng as he hath done, whether it be good or euill. For in the. 16. chapt. of the gospel of *S. Math.* the lord sayde likewise, that the sonne of man should come, that the sonne of man should come in the glory of his father, with his Angells, and then shall he render to euery one after his doynge. The same is taught of the Apostle in the. 2. chapt. to the *Romanes*.

And to the intent no manie shoulde doubt, but that our Iudge can accomplishe in dede, that in wordes he sayd: he would do, namely to render to euery man after his doynge, he adioyneth, and saith, I am Alpha and Omega: the beginning and the ende, &c. By the whiche wordes he signifieth, that he is verp God, eternall, and almightie. The sentence is taken out of the. 43. and. 45. chapt. of *Esaie*. And is expounded befoze. These thinges teache vs, that Iesus Christe is verp God, and therefore the rewarder of al, most bountifull and most rightiouse.

Conse

Rewardest
prepared
for e godly

Consequētely agayne, expressely, more playnely, and by a
petition, S. Iohn with his wordes declareth, what, and to
whome the Lorde will geue. And firste in dede he treateth of
rewarde prepared for the good, after of punnishmente ap-
pointed for the euil by the iuste iudgement of God. And re-
warde is payed, or geuen rather, as S. Paule sayeth, to them
that kepe his commaundementes, namely Christes. For not
they that reade, or heare the commaundementes of God, or
hoaste and preache them are blessed: but they that kepe, and
persourme them in dede. For so hath our Lorde and sauour
Christ taught vs in the Gospel after *Matthewe* the. 7. chapt.
and *Luke* the. 11. And his commaundementes are those that
are expounded in the ten preceptes, or in the gospell respec-
ted to the loue of God and our neighbour, or the whiche are
named of S. Iohn thapostle saith a loue. It behoueth vs there-
fore to be religious, in case we loke to receiue a rewarde of
God. And what is the rewarde that is geuen of the iudge to
the godly worshippers of God? That is taken thre maner of
wayes. For first they are called happie & blessed. Secondely
they shal haue power ouer the wood of life, that is to say the
fructes of the tree of life shal be in their power; that is to wit,
they shal liue an eternal life with Christ, as before is declared.
For he alludeth to the fourmer thinges. Laste: they shal enter
in, sayeth he, by the gates into the cite (to wit before also des-
cribed) into the countrie everlasting.

Without
dogges.

After this he toucheth, or collecteth also the punnishmentes
appointed for the wicked: and verely in one worde compri-
seth al together, whilass he sayeth, without. For by this only
vocable he excludeth the wicked out of the heauenly countrie,
and includeth or incloseth them in helle, and helle tozmaies
unspeakeable, endles and innumerable. And S. Iohn here
followeth the lord in the gospel saying: I saie vnto you, that
many shal come fro the East and from the Weste, and shal
restewith *Abraham*, *Isaac* and *Jacob* in the kingdome of hea-
uen: and the children of the kingdome shal be caste out into
the outwarde darkenes, there shal be weppng & gnashng
of teeth. So likewise in the parable of the ten virgins, the gate
is sayde to be shut, and the folishe virgins shutte out of the
lopes celestiall. Euen there he commaundeth the vnozofita-
ble

Matth. 8.

Matth. 25.

ble seruante to be cast out into the outward darkness. Like
wise in the. 13. of Luke, the Lord saith, howe the vnbelievers
shalbe expelled out.

And who be they I beseeche thee, which in that laste iudge-
ment shal be caste out? Dogges, and the residue which are
recited in the register of the condemned. The word of Dogges,
is not alwayes taken in the holy Scriptures in the euill
parte, but yet for the moste parte. Abner the sonne of Neri
Saulles warres: am I the head of a Dogge? As he saith, to Iho-
seph, whiche defende the house of Saul agaynst Iuda. Signi-
fying that he had incurred the displeasure of the tribe of Iuda,
for that he had retained ten tribes yet in their vnicie, and vnder
the dominion of the house of kinge Saul. Elsewhere, as
in the. 15. of Matthew the gentiles, or heathen, or straunged
from the people of God seme to be called Dogges. As some
at this daye call the Turkes, naming them Turkish dogges,
that is to saie turkish infidels. Now also the prophet Esaye
calleth the false Prophetes dogges, thaimelless, cumbering, vn-
satiable, not able to barke and defende the lordes. They shalde,
or els vniwilling and slepe. After the same signification the
Apostle saith to the Philippians: beware of dogges, beware
of euill workers, &c. Moreover in the holy Scriptures are
called dogges angrie men, fierse, cruell, continuers of goddys
in thinges, barbers at the trewth, sclaunderers and persecu-
ters thereof, and blasphemers. For in the. 22. Psalme. David
a figure of Christ the lord crieth: Dogges haue incircled
me rounde aboute, the counsel of the malignaunt hath com-
passed me. Whom he now calleth Dogges, by and by he na-
meth malignaunt. And when Sennacherib cursed David, Abisai the
sonne of Zaruia saith: whic doeth this dogge that shall die
curse my lord the kynge? And the lord in the Gospell for
Biddeth to caste that is holy to dogges, or pearles to Swine.
Finally they are called dogges, these filthie men, vncleane,
without repentance, wallowing themselves in the dunge-
hill of sinne and wickednes.

For S. Peter calleth such dogges retourning to their vni-
uite. And the lord prohibiteth, that no man bring the price of
a strompet or dogge into the Temple. For euen therfore the
Iewische Priests refused the price of bloud offered of Iudas.

Therfore

Therefore vnder the name of dogges we vnderstande hepe
then or infidelles, false Prophetes or deceauers, cruell men,
blasphemers, persecuters of the veritie, cursed speakers, con-
temners of the truth, vncleane and filthie, &c.

And as for the members that followe, haue ben expounded
before, to witte in the. 9. chapt. and about the beginnyng and
the loneth in the ende of the. 21. chapt. To alie he addeth here, he that lo-
ueth and maketh. For many make them not opely, but they
loue, sauour and auauce them. Many both loue and make
them. They loue a lesyng thiesely, whiche mainteyne liyng
lesyng, and delight therein. But hereof mosie purposely
Primasius Githoppe of *Viica*: to all these thinges, sayeth he,
must be geuen not diligence of expounding, but carefulnes of
suppyng the euils. The lord Iesus saue vs frō al euill. Amen.

Christ is the wed agayne to be Authour of
this booke, how great he is here. There is also declared the
desire of the church, wisshyng for the comyng of Christ,
and the liberali promesse of the lord.

The. C. Sermon.

Iesus sent mine Angell to testifie
vnto you these thinges in the co-
gregations. I am the rote and ge-
neratio of David, and the bright
mornyng Starre. And the spirite
and the byrde sayde, come. And lette him that
heareth saye also, come. And let him that is
a thirste, come. And let who so ever will, take
of the water of life, free.

The Au-
thour of
this booke
Christ.

The tenth place of this conclusion sheweth agayne the au-
thour of this worke to be Iesus Christ, whiche is brought in
here of S. Iohn speakyng, to the intent the thing that is spo-
ken maye haue the more authoritie, and credit be geue more
easely of the Auditors to the whole worke. Wherefore na-
thing is to be ascribed to S. Iohn, but the writing of S. Iohn,
that

that is to wit, that he first saw al these thinges, indited & committed them to writing. And the maner also of the reuelation is repeted. Christ himselfe came not downe into the earth, or into these lower partes, but sent forth his Angel, which from Christ, & in Christes name opened & shewed these thinges to S. Iohn. The ende also of the Angelles sendpng or reuelatiō is specified, that he should testifie these thinges in congregations, and to pou al that are in the world, vnto the ende of the world. And we learne of those fewe wordes that credit muste be geuen to this boke, as that which is propounded of the very sonne of God by his Angel and Apostle, and that in dede propounded to all that are in the church. Agayne that Iesus Christ is very God, the lord of Angelles: as S. Paule also affirmeth in the .i. chap. to the Hebrewes. Of the which thing is spoken also before. And these moste clere testimonies of the scripture ought to moue the faithfull more, thā al the dogages of Seruetus the Spaniarde, and Seruetanes playng the Arrians and Iewes. Let vs obserue moreouer, that Christe sente his Angel, not to Iudge or to teache: but μαρτυρεῖν, that is to testifie. Testimonies lawfully taken, or committed to writing and sealed, it is not lawfull to speake agaynst. For they are altogether taken for Authenticall. But all this boke was writtē by S. Iohn, and is a witnes or the testimony of the Angel of God. Therefore is it vnlawfull to doubt any thyng thereof. And also ought to haue the same opinion of all other bookes of the olde and newe Testamente. For the Prophetes and Apostles are called the witnesses of God: and the Gospell, and doctrine of the Prophetes and Apostles, the witnes or testimonie. He is madde, that thinketh not the Canonickall Scripture to be of it selfe Authenticall, vnlesse it be first made authenticall by the approbation of the church and Councelles. Moreouer we vnderstande that the doctrine of this whole boke belongeth not only to the seven churches of Asia, but to all dispersed through out the whole worlde: and therefore to apperteyne chiefly and singularly vnto vs, whiche liue at this tyme at Zuricke or in Swyterlande, Englande, Fraunce or Germany. Aretas Bisshoppe of Cesaria: that he should testifie, saith he, that is to saie, that he should proteste not priuely, nor obscurely, but in the au-

Christ very God.

The holy writings are Authenticall.

dience of all Churches, dispersed in all the worlde, that no man pretendynge wilfull ignorance, shoulde remayne uncorrected.

Christe is
the roote of
Dauid.

And incontinently the Lord him selfe also sheweth and declarerth, who, and howe greate he is, and what we saythfull haue layde vp in store in him. And he useth agayne parabols and allusions for the more perspicuitie: And firste he calleth him selfe the roote and generation of *Dauid*, that is to saye a trewe and naturall man. For we heard before that he was very and naturall God. And he curreth of from al heretikes denyng and impugnynge the trewe fleshe of Christe, all *Scenewes*: moste strongly prouynge, that he after the fleshe is of our owne nature. Whereof he is called also in the Scripture the fruite of the wombe of *Dauid*, and he that is rysen of his tombe. Moreover it is sayed to the *Dauidicates* virgin and mother of God: thou shalt conceaue in thy wombe and byrnyng forth a sonne. Therefore he calleth him selfe also both the roote and generation of *Dauid*. And the phrase of speache is to be marked. For the like is red in the. 16. of *Ezechiel*. Thy roote and thy generation is of the lande of *Chanaan*: that is to saye, thy birth is of the *Chananites*, or thy of sprynge is of people polluted, yet semeth here neuerthelesse also an othere certen thyng to be signified. For the roote beareth a tree, and nurrissheth or quickeneth the same. The roote is not bozne or nurrisshed of the tree: and Christe the Lord is the foundatio, and preservation of the house of *Dauid*, and Church of the saythfull. That *Dauid* is preserved, that the offsprynge of *Dauid* is not rooted out, whiche ofte times hath deserued to be, it is done in respecte or merite of Christe the Lord: Christe hath saued them, the same sauereth also, so many as are saued, as he that is of al the promesses made vnto *Dauid* the head, vertue add some and euen perfection, as in whome is perfitte saluation, and all fulnes, as the cleere testimonies of the Prophet *Esaye* beare witness in the. 7. and. 37. cha. and elswhere, also in the. 3. of *Osee*, 34. & 37. of *Ezechiel*. And not a much unlike place is in the. 3. booke of *Kinges*. the. 15. chap. *Iohn* also the. 1. chap. of this booke named Christe the roote of *Dauid*. &c.

Christe is
brought mo
ving starre

Agayne the Lord calleth hym selfe a *Starre*, and that not obscure, but shynynge and brighte. and euen the moynynge

Starre. When he called hym selfe a Starre, he had respecte to the moſte auncient Oracle of Balaam that moſt wiſe Prophet in the Eaſte. He prophecied that a Starre ſhulde aryſe out of Iſrael, that is to ſay a celeftiall ſtarre, and euen the very ſonne of God ſhoulde be borne of a woman. And that the ſame ſtarre did arryſe the magiciens, being alſo of the Eaſte, teſtifie in the .2. chap. of *S. Mathew*. And it is called bright, becauſe Chriſte is the light, illumining all men that come in to the world. Of the which matter the ſame *S. Ihon* hath treated much in the firſt, eight, and ny nth chapt. of his Euangelicall ſtory. The ſame our Lorde is alſo the morning ſtarre, ſo called of *S. Peter*, 2. *Pet.* 1. And of this our *S. Ihon* in the .2. chapt. of the *Apoca.* For lyke as *Lucifer* arryſing, draweth the dawe ſtarre after him: ſo Chriſt ſhynning in the hartes of the faithfull, doth lighten them more and more in this preſent world alſo, and in the lyfe to come doth cloth them whole with the light celeftiall. *Thomas of Aquine* expounding this place: the morninge Starre, ſayeth he, is to witte the meſſager of the day, that is the euerlaſting felicitie through his reſurrection. And theſe thynges haue we hearde hitherto of the mouth of Chriſte, concerning Chriſte, who and howe great he is, and what treaſures we haue layde vp in ſtoze in him. He is very God and man, was incarnate for vs, that he might be our roote, vertue, lyfe, light, and ſaluation. Therefore haue we reposed in him, all fulnes of Saluation. And ſo we ſee agayne, that this booke is wrytten with the Apoſtolicall ſpिरिते, which ſpirit verely ſo ofte as occaſion ſerueth, reaſoneth excellently of Chriſte, and preacheth his ſaluation, and commendeth the ſayth in him, vnto all the faithfull. The ſame ſpirit therefore hath inſpzyed eether booke both of the Goſpell, and Apocalipſe of Saincte Ihon, and cauſed them to be wrytten of the ſame Authour.

11. In the eleuenth place is brought in ſpeaking the church, The deſire wyſhing the comming of Chriſte vnto iudgement. For ſins of the church our Lorde Ieſus Chriſte is ſo good, ſo benigne and hoſſome, for the com-
whome all this booke hath promyſed to come, and to deli-
uer the church of Sainctes afflicted in this worlde, nowe is
reſited the deſire of the ſame his church, wyſhing and calling
the Lorde, ſayeng, come. For anon we ſhall heare the Lorde

Zj. ii.

promyſſing,

promising, and saying, be it I come quickly: And the church
agayne reporting Amen. Euen so come Lord Iesu. And that
the spirite within our body crieth busily to the Lord for our
deliuerance and glorifying, the Apostle mentioneth much in
the .8. to the Romanes. Notwithstanding that by the spirite
may be vnderstand euery spirituall man also. And therefore
Aretas, he nameth them spirite, sayeth he, which are accom-
pished worthe of the spirituall marriage: And the byrde, the
church it selfe. Thus sayeth he. Of the byrde we haue spokē
many times in this worke, so that we neede not to be tedious
in repeating the same. Howe be it with a wonderfull desyre all
the godly couet that the Lord wolde come vnto iudgement:
To the wicked that daye is terrible & abhorred, to the godly
moste ioyfull and wished for. For the godly perceaue that
they shall once be deliuered from all cupples, and plentifully
rewarded with all good thynges, that the glory and veritie
of God shall be auanced and established, that all vngodly-
nes shall be abolished, and the wicked by the iust iudgement
of God tormented. Wherupon *S. Peter* in the .3. chapt. of the
Actes, calleth this day the restoring & performing of all such
thynges as God hath at any time spoken by the mouth of his
Prophets. In that same day therefore shall all the promises
of God euen of the greatest matters, be fulfilled througely.
Therefore sayeth the Lord in the gospell: lifte vp your heads,
for your redemption draweth nere. They that mourne and
are desperate like, cast downe their heads: The Lord biddeth
vs lifte vp our heades, to be cherefull and of good hope. For
we shall certainly be deliuered and glorified, which haue ben
in the world a laughing stocke, and had in derision of all men.
Therefore muste the places be expounded figuratiuely, which
poureport the exceeding great lamentation and howling that
shall be in that day. For the wicked for anguysh and payne
and utter desperation shall crye oute, and teare themselves:
The godly shall reioyce in him, whome they see comming.
Shewing the woundes wherewith they are redeemed. Like
as therefore the desyre of Saintes was greatest, when the
first comming of our sauour approached nere, as in *Symeon*
alone appeareth, *Luke the second*, right so at the second com-
ming of Christ vnto iudgement, all Saintes with vncessable

woyces shall crye, and continually do crye, come Lorde Iesu, come and delpuey vs, come and maynetayne thy glorie and church, almoste broughte to naught: come our red emer and Saviour so withed and lohed for, dispatch vs from euilles, graunt vs the good thinges promised, &c.

Wherfore the thinges that follow, may be referred cyther to the church or to S. Ihon, that cyther the church or S. Ihon shulde say: And let him that heareth say, come. *Aretas* expounding this place briefely and well: by these wordes he insinuateth them, saith he, which ar not yet assuymed to the flocke, yet ready to heare godly matters, and geue their diligence to knowe the Lorde. So much he. And doubtlesse the desyre of the godlye is so greate, that they couet that all creatures shoulde praye the Lorde to come vnto iudgement: as many times we se in the *Psalmes*, the godly to exhorthe the Sun and Moone & all creatures, to praise and speake wel of the Lorde.

12. The .12. place of the conclusion, conteineth a most large promesse and comfote of Christe. For he promiset agayne frankelie. As though he shulde saie: I knowe what thinges the faithfull shall suffer vnder Antichrist, what also and howe great crafte the same shall practyse. All thinges will he sell for money, Heauen and Earth, and those thinges also which are not in his power: And he shal decreaue many, and shal spoyle many: And al the godly shall he vex and oppresse with greuous persecution. Therefore if I tary long, and come not incontinently, in asmuch as the wisches of Sainctes couet the same, you that loue and beleue in me, flee Antichriste, geue not your selues to be spoiled of him: loke ye for me, haue recourse vnto me. He that is a thurst, that is, he that desyeth an heauenly goste, or he that is in angwyshe or tourmented with cares, and sondry euilles, let him come to me, to me I say let him come: I shall fyll him with good thinges, delpuey from euill, and wyl comfote him, and strengthen him with my spirite, in al maner daungers, that he may patiently beare and ouercome all euilles. And he seemeth to haue borrowed these holosome wordes and most full of consolation, of the doctrine of *Esaie*, which is in the .53. chaptet, and in the seuenth chapt. of Ihon. Hereof are spoken certen thinges aboute the beginning of the .21. chapt. Where we reade the Lorde to haue saide:

23.iii.

And

Come?

And let
him that is
a thurst,
come.

And to him that is a thirſte wil I geue of the well of the water of life frely.

And he
that wille.

But where he ſapeth: and he that will: he meaneth not, as many miſtake him, that it ſtanderh in our will, that we maye be ſaued. For we knowe that the Apoſtle hath ſayde: it is not in the wille, nor in the rüning, but in the mercy of God. The Lord of his owne good wil ſaueth vs: yet not withſtanding he ſaueth not the unwillpng, but the willpng. But he geuerh vs that we maye will: accordyng to that ſaying of chaſoſile, it is God that worketh in vs both to will and to accompliſh. *Primaſius*: by no good giſtes, ſapeth he, goyng beſore he recepueth the water of life frely. For what haſte thou, ſapeth the Apoſtle, that thou haſte not recepued? Therefore haue we recepued of God frely the wil of cömpng alſo: vnto whome we gaue nothing firſte, that we ſhould be: much leſſe that we ſhould of ſinners be made rightuouſe. Thus ſapeth he. Not withſtandpng it might ſeme to be ſuch a maner of ſpeakpng as is emonges the Germanes: which is I make it free for al to come: I doe clerely exclude no man, I bid al come: ſo, and he that will: that is to ſaye, come al, and receiue water, &c. To the lorde be glory.

Punniſhment is decreed to the corrupters of this boke. The lord ſapeth, that he wil certainly come to Iudgement. The church wiſheth for his comyng.

The. Cj. Sermon.



Teſtifie vnto euery man that heareth the wordes of the prophecie of this boke: if any manne ſhall adde vnto theſe thinges, God ſhal adde vnto him ʒ plages that are writen in this boke. And if any man ſhal minyſh of the wordes of the booke of this Prophecie, God ſhal take away his parte out of the boke of life, and out of the holy cite, and from the thinges

things which are written in this booke. He which testifieth these things, sayeth, be it. I come quickly: Amen. Eue so come lord Iesu. The grace of our lord Iesu Christe be with you al. Amen.

13. In the. 13. parte of this conclusion is decreed a paine for the contemners of this booke, but especially for counterfeiter or forgers, which (as D. Bibliander hath sayde full well & godly) dare attempte to corrupte or falsifie this godly instrument, and holy charter of the empire and Bishopricke of Christ, by adding any thing or taking awaye, or altering the true meaning and sense thereof. This place is taken out of the common usage of men. For Princes are wonte in the end of their writings to establishe the same agaynst deprauiers by menacings and threatnings. Antichrist, the Xpe of our lord Christ, about the ende of his Bulles addeth: yf any man shall rashely presume to go agaynst this our commaundement, or malapertly to infringe the same, let him knowe that he shall incur the indignation of Almighty God and the blessed Apostles Peter and Paule, and our high displeasure. And likewise in hirping of treasures and publicke things, where Baalger is feared, they set on writings and sealing with waire. For the whiche cause verely where the Lorde was not ignorant that there would be some which wold seeke to oppresse and abolish this booke, he sendeth it wel named to all posterities. We read in olden times, that certain heretikes in the beginning of the church tooke very muche upon them in corrupting of the scriptures: yea and that some of them to haue reiected whole bookes of the holy Scripture. And Tertullian imputeth the same vnto Marcion, whiche also deprauid holy bookes. Howbeit through the goodnes of God it came to passe, that we haue neuerthelesse receyued the holy bookes whole and uncorrupted. Whiche thing S. Hierome therewith playnely in his commentaries vpon Esaye the. 4. booke. And Erasmus of Roterodam in the Apologie of the newe Testament, and also in his Apologie agaynst Iames Latomus. &c.

Howbeit the Lorde at this present doeth no newething, Nothing whiche he commaundeth that nothing shoulde be added, or to be added

A paine for the contemners & corrupters of this booke.

of this booke.

nothing to taken awaye. For ones or twice he commaunded by *Moses*:
 be minis- Thou shalt adde nothing to my worde, nother take fro it any
 Heb. thing. And *Salomon* in the. 30. of the *Proverbes*, commaundeth
 the same. But many maruell, and finde faulte, that he hath
 threatened so many plagues to the corrupters. Whie than do
 not the same mē blame and reproue in *S. Paule*, that he hath
 in one worde comprised as many plagues and displeasures,
 as *S. Iohn* hath here recited, where he sayde vnto the *Galath*.
 Although I, or an Angel from heauen shal preach vnto you
 a gospel, other than this that we haue preached vnto you, let
 him be an outcaste, or accursed. And the same wordes againe
 he doubleth & repeteth. Wherefore if they graunt that *Paule*
 hath herein so little offended, that he hath deserued prapse al-
 so: let them leaue blamyng of those thinges, whiche are here
 mosse pourposely placed of our lord *Iesu Christ* him selfe by
S. Iohn in their place & time dewe. Verely *Anathema* (whiche
 worde *S. Paule* vsed) is he, that is cutte of from the felowship
 of al good men, deuoued to extreme punnishment, and euen
 subiecte to all the euilles bothe of this present life and the life
 to come. Whiche thinge maye be gathered of *Deuteronomie*
 and other holp booke.

Who adde And he addeth and taketh awaye, not whiche useth other
 e who take diuerse, and playner wordes in expoundyng a sentence of the
 awaye. reuelation: but he that putterh in any thinge contrary to the
 true sense, and varyng from those thinges which are here of
 the lord expressed: or he that taketh awaye any thinge, obscu-
 reth or peruerteth, which here the lord himselfe hath expressely
 signified. Wherupon *Thomas of Aquine*: he addeth to sayeth
 he, which putterh to a lie: he minissheth, which taketh awaye
 any thinge of that which is written therein, or also in demyng
 gayne sayeth the same. Thus much he. Therefore this addi-
 tion and subtraction, consisteth not in wordes only but ra-
 ther in sense. For nother the prophetes in expoundyng the
 lawe at large, are thought to haue added any thinge to *God*
 his worde: nother the *Apostles* preachyng the libertie of the
 gospel, are saide to haue taken any thinge awaye fro the lawe.

To testifie. And to testifie, is vnder the religion of a testimony to as-
 firme any certen thing, or with a protestation to vige & beate
 in any thinge earnestly, and eue as it were to binde the hearer,
 that

that he shuld certainly know that these thinges that are spokē do hāge ouer him, & that God wil plage, vniēse he do obey.

Concernyng the paynes or plagēs, which he threateneth at this present, is spokē in the. 15. 16. 17. and. 18. chap. 21. Likewise is declared befoze that might be here spoken of the boke of life, and of the holy citie. Moreover he cōprehendeth here also all good thinges in like maner, whiche are promised in this boke to the godly and obedient seruauntes of God, of al the whiche thinges, the contemner, falsifier and corrupter of this boke shal be depriued. With how great euilles and dangers than do they intangle themselves, whiche would haue this boke vterly suppressed, and let, that it shoulde not be expounded openly, and come in to the handes of al mē: agayne it is most certayne, that they shall obteyne of God all maner of blessing, so many as haue a good opinion, and thinke deuoutely of this boke, and wil set forth and commende vnto al men the thinges that are witten in the same to the glory of God, and saluation of the faithfull.

14. In the fouretenth place is sealed, and euen signed as it were with a subscription, the authoritie of this boke. For it is thus said: he that followeth, he sayeth that beareth witnes of these thinges: or he that testifieth these thinges. For in maner all the expositours suppose those to be Christes words, as though he himselfe, for a confirmation had putte to the same, and sayde: I Iesus haue propounded al these thinges, and especially such as concerne the threatenynge agaynste the corrupter, as a true witnes, and the same to be vndoubted. For Aquinas: here sayeth he, is brought in Christe, affirmynge the foresayde menacynge, and approuynge al thinges that are witten in this boke. But I for my parte, reseruyng the iudgementes of others safe, suppose this to be the subscription of S. Iohn the wyter of this boke. For the Notaries, Secretaries or chancellers of Princes are wonte at the ende of the linges or Emperours letters or writynge, to subscribe their name. And verely S. Iohn in the hystorie of the Gospell hath obserued the same maner. For in the. 19. chap. he sayeth: and he that sawe, bare witnes, and his testimony is trewe. And at the ende of the hystorie he subscribeth and signeth vnderneath with these wordes: this is that disciple, whiche beareth witnes of

these thinges, and wrote them, and we knowe that his testimony is true. For at the church knewe and confessed this. In like maner he semeth at this presente to haue subscribed these thinges also in his owne name & to haue sayed. He that testifieth these thinges, sayeth.

Christ cometh certainly to Judge.

15. In the. 15. place he bringeth in agayne the lord Jesus himselfe speaking and promising that he wil certainly come to iudgement, verely to redeme and glorifie the godly, and to punnische the wicked. Therefore with a great asseueration he sayeth, euen so (vñ) surely, and doubtles I come quickly: although I seme to tarpe longe, and to some not to come at al. Neuerthelesse yet moste certainly, and in time doe I come: as before also is sayde and declared. And the same thing is repeated, in maner with the same wordes, oftener as a thinge most worthe to be marked and knowen.

He annexeth immediately the sayth and wishe, and great desire of S. Iohn, and of the saythfull church, or of any godly, submittyng him selfe to the promesse, and sayeng, Amen, euen so, vñ. That is to saye, we acknowledge it to be moste certayne, and vndoubted, that thou promysest that thou wilt come. Therefore doe we loke for thee the Judge of the quicke and the dead: pea & praye with our inwarde bowelles, come lord Jesus. For els where also we praye dayly. Thy kingdome come. And al the godly with sighes unspeakeable wish for the coming of the Judge, for glory. Whercof the Apostle treateth in the. 8. chapter to the Romanes, and we haue touched the same matter before.

The Apostles blessing.

In the laste place of the conclusion he wisheth, after the Apostolicke maner, the grace of our Lord Jesu Christe to all the hearers and readers of this booke. S. Paule in the. 2. Epistle to the Thess. the. 3. chapt. Thus I write, sayeth he, in euery Epistle, the grace of our lord Jesu Christe be with all you. Amen. He therefore here agreeth to him selfe, as the Apostolicall sprete doeth euery where. Grace comprehendeth the whole matter of the redemption and gites of Christe. He wisheth therefore to vs al the blessing, whiche we haue in Christ Jesus our Lord. Whercof moste plentifully and besh. hath discouered he vessel of election. S. Paule in the. 1. chap. to the Ephes. The lord Jesus whiche hath reuealed to vs

these holy misteries, write the same in our mindes, and deli-
uer vs from Antichriste, and from all euilles: and kepe vs in
the true faith and in his grace. Vnto him be honour and glo-
ry, prayse and thanks geuyng, together with the father
and the holy ghoste, for euermore: Amen. Come lord
Iesu our redeemer, and onlie Saviour, and glorifie
them that loke for thy coming most wis-
hed for, that we maye glorifie thee
for euer. Amen.

Tilg.





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